

DISSERTATION

A SOCIOLOGICAL STUDY OF THE HAZARA TRIBE IN BALUCHISTAN *AN ANALYSIS OF SOCIO-CULTURAL CHANGE*



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A SOCIOLOGICAL STUDY OF THE HAZARA TRIBE
IN BALUCHISTAN
(An Analysis of Socio-cultural Change)

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A Research Report submitted in fulfillment of the requirements for the DEGREE OF A DOCTORATE OF PHILOSOPHY IN SOCIOLOGY To the Department of Sociology, University of Karachi.

Karachi, July, 1976

ACKNOWLEDGEMENT

It is with a sense of legitimate pride that the Researcher, having embarked on a scientific inquiry into a tribe, under the aegis of the University of Karachi, has finally succeeded in presenting the fruits of his long scientific quest as embodied in the present thesis which, despite its respectable size, contents and details, is, in the humble opinion of the Researcher, still of the nature of a prolegomena simply opening up vistas for further future research.

Were it not for the never-failing and unstinted help, guidance and inspiration of the Researcher's revered teacher and guide, Dr. Mohammad Sabihuddin Baqai, Professor of Sociology, University of Karachi, and the Director of the present research, this relatively extensive undertaking could never have possibly been brought to a successful close. It must not be forgotten that it was Dr. Baqai's constant guidance and assistance in all times and in all situations, and at every stage of the work as it progressed, that this elaborate study was made a practical possibility. Nor can the Researcher fail to record here in all gratefulness and humility, the inexhaustible patience and solicitude evinced by Dr. Baqai in ever welcoming the Researcher with open arms, so to say, not only in his busy office with crowded schedule, but even on many an occasion at his residence during hours of his well-earned rest and during the vacations, just to

extend the needed help in long discussions on important points and in correcting the Researcher's drafts.

As the original language of the Researcher has been Persian, the original dissertation had naturally been written in Persian subsequently rendered into English. A complete copy of the Persian version has been preserved in the hope of having it published in Iran to make it accessible to all research scholars and others interested in the problems of sociology, anthropology and the Hazara tribesmen.

So far as the Researcher knows, a research study, in the true sense of the word, had scarcely ever been undertaken in the past; and whatever has come down to us from writers and researchers mostly deals with the historical aspect of the tribe with only brief and passing references to their culture. Although the present thesis cannot be termed as quite complete and free from all short-comings, the Researcher would make bold to hazard the claim that, in its own class, it is the most comprehensive and detailed study on the subject so far. There is, admittedly, still a long way to go to know the Hazara people more fully; but this can only be accomplished by a more extended sphere of observation with a many-sided approach to the subject, unfettered by the limitations of having to confine the inquiry in the straight-jacket of a

framework or not overstepping the bounds and conditions prescribed by the title of the study, so as to permit the inquiry to proceed to deal with the various facets of the life of these people, including particularly the cultural, political, economic and the social aspects.

It goes without saying that this extensive study could never have been possible for the Researcher acting alone and unaided. Help of many friends had naturally to be sought. These friends, each in his own manner, afforded the required assistance in the matter of the completion of the Interview Schedule, in the collection of verses, terms, idioms, proverbs and legends, including those experienced persons who recounted to the Researcher what they remembered and felt specially on the subject of historical points, together with their own relative views, good or bad. In short, these friends laid before the Researcher many of the facts about the Hazara tribesmen, their acts of valour, their sorrows and their joys. The Researcher therefore acknowledges that the assistance rendered by each and everyone of them has enabled him to build up this rich fund of interesting facts which he has profitably utilized in his analytical treatment of the subject.

Here, the Researcher feels, in all sincerity, that it is incumbent upon him to express his sincerest gratitude and thanks to Mr. Ghulam Reza Naushirwani, the Researcher's

learned and trusted friend who rendered valuable help on the work of translations into English and who, besides, did everything he could to collect references needed by the Researcher for acquainting him with the latest in sociological theory and research. He remained throughout one of the Researcher's most constant and faithful friends.

As for all those friends to whom thanks are due for their part in the collection of material, apart from those who have been specifically mentioned in the main text of the thesis, the Researcher has included a list of the names of these friends in the Appendices, so that the memory of their good turn to the Researcher remains ever fresh.

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CHAPTER I

STATEMENT OF THE PROBLEM

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STATEMENT OF THE PROBLEM

A- Introduction:

In the year 1971, the researcher had newly arrived in Quetta, the capital of the Pakistani Province of Baluchistan, to take up his cultural appointment with an enthusiasm and curiosity characteristic of every newcomer to this country.

For everyone who visits Pakistan for the first time, the languages spoken in the country and the distinctive features of the inhabitants and their culture have a special attraction particularly for a man like the present writer who is intensely interested in sociological and anthropological studies.

Centuries-old rich tradition of music inherited by the people of the region, their social habits and customs, particularly their sense of hospitality which is characteristically oriental, and many other points of similarity with the culture of the researcher's country, Iran, gave him the assurance of a happy stay in Pakistan. What was particularly impressing was the fact that Persian language was understood and respected in a large part of the province.

Within a few days of his arrival in Pakistan, the researcher found that there are certain people in Pakistan, and particularly in and around Quetta, who

speak Persian as their mother-tongue. There is, for example, a village called Kerani, situated about 10 kilometers to the south-west of Quetta, where the land is well cultivated and full of vineyards. About 300 families inhabit this village and all of them speak Persian fluently. They believe that they had migrated about eight centuries back from Chust lying in the present-day Afghanistan which constituted a region of the Greater Khorasan in ancient days. Despite the fact that the people in the neighbourhood speak Pushto, Baluchi and Urdu, the inhabitants of this village have not forgotten their original mother-tongue, Persian, and have jealously preserved it.

Groups of these people, known as Chustis, are settled in Mastung, Dadar near Kachhi and in Nawabshah in Sind.

Another large group which speaks Persian is known as the Hazara tribe. It lives in Quetta city. The features of the members of this tribe are quite distinguishable from those of other groups living in the neighbourhood. They are, as will be discussed in detail later, dispersed all over Pakistan. However, their main concentration in Pakistan is in the city of Quetta.

To a new-comer their features, even at the first encounter, are strikingly Mongolian. Everybody, and particularly a sociologist or an anthropologist, is compelled to note their peculiarities and ask himself who they are, where do they come from, why do they speak Persian and to what

race do they belong and whether they are migrants to this region or are the sons of the soil who have learnt to speak Persian. The fact that they have been living together with people speaking other languages is fascinating and cannot escape notice.

At first, the intention was to write a monograph on the Persian-speaking ^eKeranis, but soon the researcher changed his mind and decided to study the Hazara tribe which had migrated to this region six centuries ago when the Mongol conquest began. This tribe has undergone many social and cultural changes and has changed its places of habitation.

The Hazaras live in the southeastern part of Quetta in contiguous localities bearing the names of Syed abad, Nichari, Hyderabad, Marriabad, Hajiabad, Mali Bagh, McConaggy Road, Hussainabad, Naseerabad, Shari'e Alandar, Tilgodan Naoabad, Qaidabad, Nasirabad and Chhawni. Accurate and latest demographic statistics are not at hand, as the number of Hazaras is daily on the increase, partly by local births and partly by immigration from Afghanistan of individuals belonging to Hazara families. On the basis of the statistics, the population of the Hazaras in Quetta city is 40,000 persons and 10,000 families. (Pakistan Census, 1971) At the present moment in 1975, the approximate population may be estimated to range between 50,000 to 60,000 persons in the Quetta city region.

The Hazaras who arrive as immigrants come mostly in search of employment and other means of livelihood, and, in the majority of cases, take abode with their relatives or friends, or find accommodation rented from the local Hazaras.

The researcher had the honour and the opportunity of having long, frequent and detailed discussions with the late Sardar Ishaq who was the Chief of the Hazaras of Quetta. Sardar Ishaq was the brother of General Mohemmad Musa, for some time the governor of West Pakistan, and a prominent personality well-known to all the people of Pakistan. Sardar Ishaq himself hailed from the Jaghori tribe of the Hazaras. The researcher remained in frequent touch with him throughout the period from 1971 to 16th March, 1973. Much of the information that was obtained from him is also contained in a questionnaire completed by the late Sardar Ishaq and is of an authentic nature. In the course of the discussions with him, the researcher was informed that, according to the firm belief of Sardar Ishaq, extremely rarely will one find the instance of a Baluch, Pathan or a Punjabi family living in the locality having households of Hazaras. Sardar Ishaq used to confess that he could not cite a single such example. However, as a safe approximation by way of an exception, cases of non-Hazara families having bought property next to a Hazara family and living there may, at the maximum, be placed at 10 per cent of the total Hazara population, particularly at the present

junction when in the Marriabad zone a number of houses have been constructed by Baluchis and Pathans.

The late Sardar Ishaq was an outstanding personage who was perfectly qualified by his knowledge, station in life and experience to express such opinions because he was universally referred to as the Sardar of the Hazaras and possessed the gift of personally knowing each one of the Hazaras of Quetta. All the newly arrived Hazara immigrants had perforce to present themselves before him in order to be able to obtain an Identity Card for themselves from the Government of Pakistan.

These discussions and the researcher's own close observations have yielded the general and broad conclusion that the Hazaras mostly live and confine their social^{affiliations} within their own people and exercise the maximum of care in safeguarding their own peculiar social set-up. It also means that they are self-contained and exclusive in their relations and organization. This aspect further created added interest to study them and trace out factors forcing them to such segregation and self-containment.

The greater majority of the Hazaras, at the time of the commencement of their migration to Quetta, were inducted into the Indian Army under the British who initially recruited them in the 124th and 126th Baluch Regiments and later in the years 1904 to 1906, Field Marshall Sir Claude W. Jacob, created a new force named the Hazara Pioneers (Khan, 1971:5-6). This

regiment was disbanded in 1932. After this event, most of the Hazaras sought livelihood in the various crafts and trade, and even after the end of the British rule in 1947, up to the present time, they continue to engage in crafts and trade. As they know the Persian language well, they developed good trade relations with Iran which they frequently visited, Iran being their nearest neighbour. Their just, truthful and clean dealings both in the crafts and in trade, are the reasons for doing a flourishing and prosperous business. This is the researcher's own conclusion that he has reached after very careful, minute and scrutinizing observations both at Quetta and the people with whom they do business in Karachi. The researcher has observed that such is the extent of confidence reposed in the Hazara traders and craftsmen, that even the non-Hazara Pakistanis give preference to having dealings with them. These are the salient features of the Hazaras which every new-comer, after a short stay, will realize.

For the researcher, who for three complete years remained one of their friends and freely mixed with them, it became all the more appropriate and incumbent that he should avail of the opportunity to record some of the facts related to social life of Hazara people on the basis of what he closely observed and on the authority of what his experience with the Hazaras yielded and to go on further

to study the people and their customs and values more closely and empirically so as to present a complete picture of their culture and social life.

This thesis is an attempt to know the Hazara people through scientific methods and to analyse and assess the social and cultural changes among them in the course of their life in Pakistan after migration.

B. Brief Remarks on the Hazara Cultural Pattern:

The first generation of the migrant Hazaras from Afghanistan had come from their ancestral home in Hazarajat in central Afghanistan, a region that is mountainous and underdeveloped. Miss Bacon considers that "Broadfoot's description of one region is applicable to many parts of the Hazarajat". She quotes Broadfoot's exact words thus: "I never saw anything wilder or more desolate. A steep footpath now descends the face of the hill, and ends in the valley of the Jarmata, a ravine between barren hills with a few yards of soil at the bottom". (Bacon; 1958:8). These first generation immigrants came to Quetta for protection and means of livelihood in the armed and public services, as well as in petty trade, under the British regime. The British had raised a battalion consisting entirely of the Hazaras, known as the Hazara Pioneers. This regiment was formed in 1903-04 and disbanded in 1932.

Since Independence and the emergence of Pakistan in 1947, the Hazara all become citizens of a more acceptable Islamic State. The Quetta Division which was part of the former British Baluchistan, has inherited British institutions and a more or less cosmopolitan character like that of the other provinces of Pakistan. The Hazaras have, like the other Pakistanis, found countrywide acceptance and opportunities. In this context, it is pertinent to cite an official confirmation of their current status as follows:

"I am directed to refer... and to say that the Government of Pakistan agree that the Afghan Tribes, as detailed below, which are at present treated as semi-indigenous tribes of Pakistan... may be allowed to enjoy all facilities as are available to other indigenous/local tribes: 1. Hazaras, 2. Durrani, 3. Yousufzais 4. Ghilzais". (Khan, 1971:18)

The Hazaras in Baluchistan, thus, found a political and socio-economic climate quite congenial and in many ways better than which had prompted them to leave their ancestral Hazarajat in Afghanistan. In support of the conditions that prompted them to leave, Miss Bacon says:

"In the late 1880's and early 1890's many of the Hazara tribes revolted against Abdur Rahman, the first ruler to bring the country of Afghanistan under a centralized Afghan government. Consequent on this unsuccessful revolt, number of Hazaras fled to Quetta in Baluchistan and to the area around Meshed in northeastern Iran". (Bacon, 1958:5).

It therefore needs no further evidence to show that the Hazaras who migrated to Quetta have found a sense of social security and participation in a more democratic milieu. Their interests are safeguarded and, as a backward tribe, they are afforded preferential treatment at par with the other local tribes by the country's government

In as much as the Hazaras settled down together as a distinct ethnic, cultural and linguistic group in Quetta, they have in the course of time obtained a tacit recognition as such. Now a large Hazara colony stretches at the foot of the Murdar Mountain and lies in the east of Quetta. The inhabitants of this colony form an approximate population of 10,000 families and belong to the Shia minority in Quetta, the population of which is mostly Sunnis, as in Afghanistan. The Hazaras speak Persian in the midst of mostly Pushto, Baluchi, Brahui, Urdu and Punjabi groups. They have their own religious or sectarian and cultural institutions, including Imambaras. These facts are based on researcher's own personal observations by being closely associated with the Hazaras during his stay of three years in Quetta.

A further observation of the researcher relates to the City of Quetta. Quetta presents a

culture of its own. It cannot be said to be a purely Baluchi culture or a purely Pashtoon culture; or, for that matter, a Brahui or a Punjabi culture or the culture of Urdu-speaking people. As concluded by the researcher on the strength of his prolonged and minute observations, the culture of Quetta city, viewed as an entity, presents itself as an amalgam of these heterogeneous cultural elements of the city's population. It is said that an inhabitant of this city, irrespective of his original cultural affinity, is easily recognisable throughout Pakistan. The lingua franca of this population, known as the Quetta slang---Urdu spoken with a peculiar and typical Quetta accent--- is the most obvious distinguishing characteristic. In spite of a general tendency to homogeneity of the whole urban population, observed as an entity, the members of these various sub-groupings, in certain areas of social life, unmistakably appear to maintain a separate identity of their own, and, in this respect, the Hazaras are the most conspicuous of them all. For a casual observer, too, the members of the Hazara community, apart from their physical apparent ethnic traits and culture differences, embody in their day to day social life a typicality which may be a projection of their own cultural heritage. Doubtless, some of the educated Hazara males do wear modern dresses.

It is natural that they certainly mix with and interact with members of the other communities and their children likewise attend the common educational institutions. In spite of all this, the Hazara womenfolk and the majority of the males wear their own type of dress which distinguishes and gives them an identity.

It is a striking fact that social strife and internecine quarrels among the Hazaras, if at all such tensions surface up, are resolved and adjudicated by themselves, since the Civil Courts have yet to register a case between two Hazaras. All this indicates the existence of a well-knit social organisation, with a strong "we" feeling, an integrated in-group making the fullest use of the community pressures of cohesion. Any act of an individual member which might earn a bad name for the whole community is strongly disapproved. The people living in Quetta assert that they have never witnessed a Hazara beggar asking for alms, despite the general poverty that prevails.

At least three generations of Hazaras have lived in Pakistan. The first generation Hazaras had the social and cultural traits which were highlighted by a careful observer and recorder of Hazara people -- Miss Elizabeth Bacon. She says:

"Basic to Hazara Mongol society is the joint family-- an extended patrilineal family group which owns

property in common. Such a family usually consists of a man and wife, their unmarried children, and their married sons with their wives and children.... When the father dies, the eldest son becomes head of the family unit.... Although residence is invariably patrilocal and man, whether father or elder brother or husband, is in almost all cases the head of the family, this does not mean that the woman has a low status in the home. She does not go out into the world of men. She does not smile or laugh when talking to men; indeed 'to laugh with a woman' --- other than an immediate member of the family --- is the greatest Hazara crime. If a strange man appears, she covers the lower part of her face with her veil, and, although she will answer practical questions in a straightforward way, she will not carry on a conversation unless her husband or the husband of some other woman in the gathering is present.... The writer's impression that the Hazara woman is not a nonentity is corroborated by Mr. Khuda Nazar Gambaree. He writes that 'daughters and other women, though not regarded equal to sons and men, are not despised.' It is usual for men to address their daughters or other little girls with the affectionate term Madar-i-Khana, 'mother of the house'.... Thus the woman not only has full control over her own household but exerts considerable influence over her husband in his dealings with the outside world.... The members of the Hazara family are bound together by the strongest ties of mutual obligations and responsibilities. The family as a whole is responsible for the actions of one of its members and, conversely, may collect compensation for injury to a members". (Bacon, 1958: 10-12).

Among the Hazaras, as has been observed by the researcher personally by frequently visiting and being invited to several Hazara families, endogamy appears to be the common practice. Inter-family marriages with members of the other communities are very rare. The association of Hazaras as co-partners in business with members of the other communities is also not very common.

As also observed by the researcher, the Hazaras, besides finding employment in civil services, mostly in the lower rungs, are largely contributing a major portion of the labour force in the Baluchistan mining industry. The only other big group in mining labour force next to the Hazaras, are the Pathans from the Swat region of the Northwestern Frontier Province. At all mining sites, a few dwellings occupied by Hazara labourers can always be seen. Probably, their attachment to the mountains when they first settled down in Quetta at the foot of the Murdar Mountain and their wholehearted engagement in the mining industry, may be traced back to their earlier days of life in Afghanistan where they lived a very hard life in the mountainous regions of that country.

In the course of their settlement for ninety years in Quetta, after their migration to Baluchistan, it is expected that through the natural process of the diffusion of cultures they should have lost some of their cultural traits and should, on the other hand, have received some impact of the other sub-cultures. Yet knowledge about the changes and many of the processes within their own cultural setting hindering or encouraging the overall assimilation is not available and needs to be analysed through research.

Apparently evidences of assimilation are almost nonexistent. There is however a good deal of information showing that the process of accommodation has been occurring. The acquisition of the ability to speak Urdu or Pashto or Baluchi can be termed as an attempt to adjust to the new culture so that the process of social change is also in operation in some areas of their social life. Probably, this acquisition of a new language is also a concerted effort to accommodate themselves to the new social milieu.

Majority of them can speak Urdu and Pashto and are thus capable of communicating with people and becoming aware of the cultures of others. Considering that the exposure to the cultures of others is one of the primary prerequisites for a social change, we could

say that a very feeble and faint current in the direction of assimilation has begun. The really important area full of rich results is the process of accommodation which, we must emphasize, is in full swing. The inward, cohesive pull of the Hazaras will delay assimilation for a very very long time; but accommodation is functioning smoothly ever since they arrived in Quetta 90 years ago.

Since the Hazara culture, in terms of the broader religious, linguistic, traditional and vocational affinities with non-Hazaras is not so disparate, ^{from the others.} no basic difficulty is expected to be encountered in their gradually merging into the formation of the main culture of the region. However, in the absence of any conscious motivation for expediting the process, they remain still rather isolated from the main social stream. As the preliminary enquiries reveal, many Hazaras in Quetta do feel socially secure and mentally adjusted to the new ecological-culture setting, even when they often tend to confuse their own backwardness in non-specific terms of Baluchistan's general under-development.

C- Statement of the Research Problem:

It is proper that the problem as it presents itself be stated enumerating its various constituents

with suitable titles and thus having attained a degree of clarity, proceed in quest of the answers for isolating the facts of continuity and change in culture of this tribe. The following issues emerge in studying the Hazaras and their culture:

1. In the first place, from what we observe of the Hazara people settled in Quetta, the capital of Baluchistan Province, the striking fact that confronts us is that these people, inspite of a lapse of time of over 90 years since they migrated and took up abode here, continue to lead an independent and exclusive life within a segregated and special circle of their own and do not have much association and deep social interaction with the Baluch people, although they work shoulder to shoulder with the latter and enjoy all the privileges common to the people of Baluchistan.

A research for the factors behind this lack of association or at least to arrive at some measure of change that has occurred in this period of 90 years is of much interest and attention and is a worthwhile problem to be investigated.

An attempt has also been made for determining whether the Hazara people still feel that they are strangers

and distinct from others or consider themselves as belonging to and as being part of the people.

Another related issue is whether or not they have barriers or freedom in the matter of social intercourse, while contacting in the political and economic field and in the matter of family and married life? This aspect of the problem deserves attention. It is interesting to determine in what manner the people freshly migrated and in a new environment intermingle with the rest of the population. We would thus also discover what the original culture of such people was and what is it now, and to what extent has the intermixture of the Hazar₂ culture with the culture of Baluchistan milieu taken place so that the corresponding positive and negative aspects of such intermixture could be subjected to a scientific treatment.

2. Race and History:

The second issue relates to what race the Hazaras belong and what is their history.

To know a tribe, it is necessary in the first place to know its past history and past culture. Although sociological research has primarily to do with acquiring

a knowledge of the social values, customs and habits as obtaining at the time of the research, and their growth from former times, it nevertheless has to be admitted that for a comprehension and an analytical examination of the socio-cultural change of social groups, necessity is always felt for extensive information on the past history of such a group. Such information is of invaluable assistance to the research student for a better and more accurate grasp over the whole evolutionary process of social and cultural changes occurring either through usual processes or accompanied by domination and violence. Although the problem of race can, in a limited way, bring out the point where the developing process of the tribe was snapped, it has, however, been seen that no race completely inviolate and isolated has survived long. It is quite probable that the cultural unity that distinguishes a social group may, in truth, be unity resulting from the fusion and inter-relation from several social groups or tribes. For example, we may cite Minorsky in the Encyclopedia of Islam: "During the Safavide period, a large number of Turkic and Gorgi tribes were exiled to the Bakhtarian country". It was a forced migration and had its own pattern of intermixing. Such intermingling does not occur these days. There are doubtless many moot points and obscurities on the question of the racial origins of the Hazara tribe

also and it will be our effort to trace their racial origin and the factors promoting or retarding the intermingling with other races based on historical evidence.

3. Language:

The third problem is concerned with their original language and the changes therein arising from intermingling with other people.

In this part, several points will need clarification and questions thus arising answered. Why is Persian their language? To what extent it has maintained purity? What words of other languages have found their way into it and are the current usage? Why have these changes come about? What has been the extent of modification during the period of 90 years since their migration to Pakistan? How far have they influenced the language and idiom of their neighbouring peoples and in what measure have the latter been receptive to these influences?

4. Reasons for Migration:

As the fourth question, it also becomes pertinent to know the causes that were responsible for their migration.

As a matter of principle, the question has to be pursued why the Hazaras forsook their original homeland and moved to the new environments around Khorasan (Iran) and then the Hazarajat country of Afghanistan and finally, why some of them left the Hazarajat region and settled in the Baluchistan province of Pakistan.

The determination of these factors is one of the objective of this research.

5. Image of the Other Residents About Hazaras:

The fifth question is as to what are the characteristics of the behaviour, the attitudes and views of the people of Baluchistan and other parts of Pakistan about the Hazaras.

After isolating and identifying the causes of their migration, it has to be ascertained whether or not during the period since their migration, they have been accepted into their midst by the local people, namely the Pakistanis. In both cases, the recourse to analytical examination is perforce necessary to answer the questions: Why no, and why yes?

6. Changes in the Culture:

The sixth question is: From the point of view of living environment or cultural ecology after migration, what changes in the mode of life of these people

have manifested themselves and in what manner have they tried to get absorbed in the new environment in order to build up their own appropriate social life for the purpose of work, livelihood and family life.

To this end, in addition to the Hazaras of Quetta, the researcher has made contacts with those of Hyderabad, Karachi, Mastung, Parachinar, Ioralai and by directly questioning them has completed a questionnaire which will find place in the answers to these main questions.

7. Social Structure of Hazaras:

The seventh question is as to whether the Hazaras have a Sardari system.

The subject of the Sardari leadership system and the tribal order is of a fundamental nature and in the study of tribes meriting serious attention. For similar reasons, a cognate problem, in my view, about the Hazaras, is to find out the nature of the institution of chieftainship among Hazara tribes before migration and its characteristics and the changes, if any, in these characteristics after migration and at the present time.

D. Objectives of the Study:

1. Importance of the Study:

Identification of such changes and the forces which retard or encourage accommodation and the assimilation

lation processes among the Hazaras is a subject worthy of scholarly attention and would contribute to the existing body of sociological knowledge. Needless to say that no study of this kind focussing attention on and exclusively dealing with the Hazara group in Baluchistan was ever conducted before.

2. Objectives of the Study:

- a) An assessment of the old cultural and social life of the Hazaras, particularly that which they led before migration to Pakistan.
- b) An assessment of the present social and cultural traits of the Hazaras in Baluchistan.
- c) Determining the changes that have occurred in their socio-cultural life after their settlement at Quetta.
- d) Determination of the major socio-cultural traits of the communities other than the Hazaras.
- e) Pinpointing the changes that have occurred in Hazaras culture in terms of the values of other groups.
- f) Identification of those areas of their social and cultural life which first underwent change.
- g) Assessment of those socio-cultural needs which Hazaras were able to meet independently and in which they were self-sufficient, resulting in their isolation.
- h) Assessment of those socio-cultural needs for which the Hazara community had to be dependent upon and

cooperate with the members of the other communities and created a trend to intermix with other residents of Quetta at some level of contacts.

1) The recognition of those formal frameworks of the Hazara society and the network of kinship and neighbourhood ties which help them develop their relations around a single leader and finally the alignment of these leaders and groups into a larger political system (Barth, 1959:)

E. Focus of the Study:

The study primarily deals with the Hazara people living in Quetta. The Hazaras dispersed at places other than Quetta would, if the exigencies of the inquiry demand for more accurate analysis, ^{will} also be included with the object of the assessment of any variations in their accommodation or assimilation processes in Pakistan. Further, the study would confine itself to the socio-cultural life of these people, though their economic, political and religious institutions would also be dealt with as factors affecting their social and cultural accommodation or assimilation to the social life and the alien people around them who are culturally different from them.

1. Propositions:

Ten(10) propositions have been formulated constituting the nucleus from which to proceed:

a) The Hazara people being a cohesive ethnic group have largely retained their original culture after their

migration to Quetta.

b) The Hazaras are largely self-contained and socially isolated rather than assimilated to the local people.

c) Like other compact ethnic groups, cohesion among the Hazaras has been maintained because of strong tribal identity, strict adherence to religious values and ideals and general endogamous tendencies.

d) New environments have brought about some modifications in the occupations of Hazaras after their migration to the new land.

e) Since migration to Pakistan the physical environments are different, this difference in environment has brought about minor changes among the Hazaras to adjust themselves to changed environments.

f) The older generation of the Hazaras inspite of their social isolation from the rest of the country's population have given latitude and are less meddling towards their sons' choice of an occupation.

g) The Hazaras are stricly religious.

h) As there are no artifical barriers like apartheid in South Africa or the forced segregation of ethnic groups like the Indian Reservations in the U.S.A.,

the Hazaras are benefitting from the general spread of literacy and education in the country.

i) The old tribal customs are losing hold among the third generation of the Hazaras.

j) The Hazaras have avoided conflict with the followers of the religion of the majority population or other religions.

2. Hypotheses:

According to the thinking of the researcher, the operational definition of a hypothesis, in its simplest form would be a terse statement of a fact which must be proved either empirically or deductively. Such facts collected and combined may also be called a thesis or a theory. It is implicit in such a definition of a fact requiring proof that it should consist of certain variables which affect and influence the other. Some time a 'cause' and an 'effect' relationship is established thereby. The researcher however does not hold this position. He admits, as is done by MacIver, that it is very difficult to determine causes and effects in social relations. Merton says:

"Much of what is described in text-books as sociological theory consists of general orientations towards substantive materials. Such orientations involve broad postulates which indicate types of variables which are somehow to be taken into account rather than specifying determinate relationships between particular variables. Indispensable

though these variations are, they provide only the broadest framework for empirical enquiry. This is the case with Durkheim's generic hypothesis which holds that the "determining cause of a social fact should be sought among the social facts preceding it....." The chief function of these orientations is to provide a general context for inquiry; they facilitate the process of arriving at determinate hypotheses". (Merton, 1959:87-88).

In a more profound and philosophical way, Habermas says: In the empirical analytical sciences the transcendental frame of reference determining the meaning of the validity of possible statements lays down rules both for the construction of theories and for their critical testing(Uberprufung). Hypothetico-deductive systems of statements which permit the derivation of lawlike hypotheses (Gesetzes-hypothesen) with empirical content can be used as theories. These may be interpreted as statements about the co-variance of observable events; under given initial conditions they make predictions possible. Thus empirical analytical knowledge is predictive knowledge." (In Asmet and MacIntyre, 1970:36).

Proof of the hypotheses involves what is called research. Mere routine fact-finding or collecting information without any central guiding concepts is mere survey which is different from research. In the social sciences, mathematical simplicity and accuracy of a sure proof of a given

theory and the hypothesis framed under it is, in the very nature of things, impossible. The behaviour of man is always unstable, as a number of variables impinge upon it, so that hypotheses involving man's behaviour may be an attempt to incorporate co-variances; but, at the most, they can only be tested from further observations, and even when proved and validated, possess varying degrees of probability. The repeated and continued observations for proving the validity or otherwise of hypotheses is the hallmark of research. For this purpose, as wide as possible a definition of research research has been given by Krauss: "It will be taken to mean either any systematic attempt, whether empirical or theoretical, to uncover sociological relationships that were previously unknown or any critical investigations which adds to our knowledge of society. We will also follow the Heyworth Committee's distinction between 'research' and 'fact-finding' in not accepting routine or administrative fact-finding as true research". (Krauss, 1969:2).

As regards the very necessity of a hypothesis, the researcher may, as a divergent opinion, here cite the oft-quoted P.V. Young: "It should not be assumed that a study must necessarily proceed from any hypothesis. Many scientific studies were begun and successfully carried forward without any particular theory to prove or disprove". (Young, 1962:90).

A hypothesis is, nevertheless, important for guiding scientific investigation, as it also helps in the suggestion of convincing explanations. With these central ideas in mind, the researcher has incorporated them in the propositions which are tentative conclusions showing relationship between the factors involved and affecting each other. The following hypotheses are accordingly formulated:

1. The Hazaras have been and are still largely endogamous.
2. Being endogamous, the Hazaras are prevented from establishing affinities with non-Hazaras in Pakistan.
3. The relations of the Hazaras with the non-Hazaras have been generally harmonious in the past as well as at present.
4. After migration, to Quetta the majority had to change their occupations.
5. Civil liberties and civic amenities are fully enjoyed by the Hazaras as citizens of Pakistan.
6. The present generation Hazaras are adopting all types of jobs open to a citizen of Pakistan.
7. Hazara parents of today are largely ^{not} meddling in the choice of occupations by their sons.
8. The trend of improvement in family income of Hazaras is discernible.

9. The present generation Hazaras are using more modern devices and amenities than their fathers and ancestors.
10. The present-day Hazaras are more literate and educated than their ancestors.
11. Hazara women are largely doing house-keeping and in leisure time are engaged in handicrafts.
12. The majority of the Hazara families consist of 5 to 7 members, and, as compared with their ancestors, these families are inclined to having lesser number of children but prefer having sons.
13. The hold of religion on the Hazaras is generally strong; but the present generation Hazaras are less regular in their religious duties than the Hazaras of the previous generation.
14. There was more communal feeling among the Hazaras earlier than today.
15. Actual living in city and preference of city life have brought about a decline in the observance of tribal customs and practices.
16. The ancestors of the Hazaras were more superstitious than are the heads of families of today.
17. The Sardari system is being less accepted by the present-day Hazaras than their ancestors.
18. The Hazaras are less respectful to the Sardar than were their ancestors.

a. Operational Definitions of the Concepts:

- i) Hypothesis No. 1:

Endogamy: marriage of sons and daughters within kinship. Endogamous marriages have five aspects, namely,

marrying of the mother within the clan,
 marrying of mother within the tribe,
 marrying of the mother within the family,
 marrying of the Head of the Family within kinship and
 willingness to marry off-spring within kinship.

ii. Hypothesis No.2:

Affinities: are relationships based on kinship. An extended connotation of this is marital relations within the tribe in addition to marriages between relatives of the spouses. A marriage outside the tribe, i.e. non-Hazara is establishing affinity with non-Hazaras.

iii. Hypothesis No.3:

Harmonious: Harmonious relations of the Hazaras with the non-Hazaras imply lack of friction, social or religious tension or conflict leading to strained relations. Harmonious relations in this sense mean peaceful co-existence with mutual regard and respect for the feelings and views of one another.

iv. Hypothesis No.4:

Migration: is the movement of individuals or families or entire groups from one country to another either

for living a freer life or a more comfortable life on account of better economic opportunities.

v. Hypothesis No.6:

The present generation Hazaras are those Hazara youth born and brought up in the post-migration environment at Quetta who have attained the age of majority or are about to attain it and who are capable of engaging in gainful employment.

vi. Hypothesis No.7:

Meddlesome: the enforcement by the parents of their will and decisions on their off-spring, thus preventing the latter from thinking for themselves and exercising their own judgement in deciding upon the choice of an occupation. Not being meddlesome is the opposite behaviour of allowing the off-spring full latitude in the matter of the selection of a career.

vii. Hypothesis No.9:

Modern devices and amenities: These include all those mechanical and other innovations, intended for saving labour or simplifying processes for the benefit of the consumers at large which did not exist, or, if they existed, they were for the use of the exclusive few who could afford them, at the beginning of this century. In addition to devices and amenities for individual use, the other modern amenities are mostly of a civic character for collective well-being, like urban electrification, steady water supply, gas, transport, news media, public health and education

institutions and entertainment establishments.

viii. Hypothesis No. 11:

Handicrafts: Handicrafts, in contradistinction to machine-made and mass-produced goods, are those avocations the products of which are mostly made by hand with the least number of tools by the inmates, especially the women-folk, of the Hazara homes during their spare time predominantly for home consumption and to a negligible extent for sale to provide a source of supplementary income. The skills for these handicrafts are also acquired in the homes.

ix. Hypothesis No. 13:

Hold of religion is that force present in an individual Hazara or collectively in the entire Hazara society that ensures uniformity of belief and religious practice and is powerful enough to prevent any laxity or deviation in religious beliefs and practices of the Hazara population, so that cohesion and continuity of the Hazara society are maintained against forces of disintegration and social change. Previous generation Hazaras are all those Hazaras who may be bracketed in the age-group of the parents of the present generation Hazaras.

x. Hypothesis No. 14:

Communal feeling: This is a subjective phenomenon making the individual member of the Hazara society feel, think and act as if they were a single body. In the presence of such a feeling, there is more

practical sympathy and help for one another within the group and a united front in relations with those outside the group. In sociological terminology, communal feeling is a pronounced "in-group" attitude.

xi. Hypothesis No.15:

Tribal Customs: Tribal customs are those collective modes of behaviour and conduct, habits, attitudes, usages and, most important of all, those practices and observances which are common to all individual members of the Hazara society. When tribal customs crystallise into collective ceremonial, social ritual, as in weddings, festivals and tribal gatherings, they are the tribal institutions of the group, and, in a more overtly institutionalised form, they include associations of the Hazaras.

xii. Hypothesis No.16:

Superstitious: As distinct from the belief in the tenets of religion, superstitions are those logical fallacies and irrational beliefs of the Hazara ancestors under the influence of which they resorted to practices expected to yield results without any causal connections, like good and bad omens, charms, etc.

xiii. Hypothesis No.17:

Sardari system: The system of a sort of local government particularly in the social spheres, by a single person, formally accepted as the head, with the

consent of the social group, is the Sardari or the tribal system. In such a system, the Sardar or the tribal chief endeavours to promote the social welfare of the group by adjusting personal and family disputes, encouraging compromises and reconciliations, acting as a court of justice with binding decisions, giving helpful advice when consulted, being present in social ceremonies, helping the members of the group who have difficulties and generally acting as the acknowledged representative and spokesman of the group with the government and other outside the group.

xiv. Hypothesis No.18:

Respectful: Special regard due by reason of prominence as the tribal head. This may be termed 'respectful' attitude which is now less than previously.

3. Variables:

a) Independent:

- i) Being endogamous
- ii) Actual living in city and preference of city life.

b) Dependent:

- i) The Hazaras are prevented from establishing affinities with non-Hazaras in Pakistan.
- ii) Have brought about a decline in the observance of tribal customs and practices.

CHAPTER II

THEORETICAL FRAMEWORK

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A- Social Change as Theoretical Framework:

As the little of this thesis indicates, the researcher's inquiry is to encompass the sociological study of the Hazara tribe living in Baluchistan, with particular emphasis on the socio-cultural change that may have occurred. The change is viewed from the standpoints of race and race relations; culture and consequences of cultural contacts with the rest of the population; society, social structure and societal modifications, if any; degree of disorganization or disintegration and the degree of the acceptance of the general change or resistance to it, as compared with similar process in the population in the midst of which they live.

Change is the most striking characteristic of the objective world in which we have our being. Change is the property of the physical universe, our earth being the best specimen where man as a thinking animal can best see the process of change at close quarters, whether the change is in the inanimate world, of dead, lifeless matter or in the vast biological world of plant and animal life. We are mainly concerned with the

change in human societies and their components. In the present-day social, political and economic scene, the phenomenon of change has assumed proportions well-nigh bordering on ^{pace} revolution, as far as the ~~pace~~ of change, the form and direction of it are concerned. Since the advent of the two revolutions in Europe in the eighteenth and nineteenth centuries in democracy and industry, the tempo of change has yearly been heightening and its extent widening, so that we in the East can no longer feel that we are immune to the lingering long-term effects of those upheavals in the social world that culminated in such events as the French Revolution and its aftermath or the other slower process that goes by the name of the Industrial Revolution. As the European powers during the last 150 to 200 years established their political sway over almost the whole of Asia and Africa, introducing into these areas the western educational systems, and some of the technological innovations especially the railways, the forces of change that changed the social order in the 18th and 19th century West have inexorably seeped into the quiet and repose-loving and change-resisting East. Nobody will deny the fact that the forces released by the French Revolution uprooted the old social order in France and gradually influenced the whole of Europe. Similarly, the slower type of the revolution, i.e. the Industrial

Revolution in England introduced industrialisation in England but ^{for a while} caused much social misery and suffering, and setting a train of movements for reform and change. This machine age is spreading out and must naturally affect the Eastern societies. We see with our own eyes, as a self-evident truth, how frantic efforts are just at this moment being made to have more and more tractors for mechanised agriculture in the developing countries; how in the big cities, the horse has almost disappeared having been replaced by the vehicles driven by the internal combustion engine. If the Western countries have been developing over the last 200 years and so they are now termed highly developed, most of the Eastern countries, except Japan, are put in the category of the "Developing countries". This very phrase implies change. How will it affect the Pakistanis in general or the Hasara tribe in particular is still hard to predict with any degree of accuracy. Shall we face the misery that England suffered after the Industrial Revolution or shall our march to a stable and inspiring democracy and to a smooth industrialisation with the revolutionary changes be preceded by the violence that characterized the example of the French? The safest surmise is that we may have very light and gradual doses of both because we have the advantage of the historical knowledge of the past 150-200 years and may certainly profit from the experience of the West.

Coming to change again, without any philosophical digressions or moral assessments and, as we said, change is becoming more and more rapid so that many reflecting and thoughtful individuals who are so bewildered by this rapidity of changes taking place in all spheres of their daily life are prone to call their daily experience as a life in *more or less* perpetual transition.

On this concept of perpetual transition afflicting modern man, it would be illuminating to read Bidney. While critically examining the Hobbesian hypothesis in the latter's "Leviathan" to the effect that man was compelled to forego his liberty to exercise his "natural rights" and to combine with his fellows in a civil or cultural state on account of the intolerable and perpetual threat to his security, Bidney says; "the basic truth of this hypothesis-- apart from its historical inaccuracies --- is demonstrated by our contemporary democractic societies, where one finds a maximum of social cohesion and communal effect in times of survival crises, such as war or famine, while in so-called normal times of peace, nature, in the form of unscrupulous egoism and unceasing industrial struggles, is allowed to take its blind course, irrespective of the social maladjustment thereby produced". (Bidney, 19 : 362-65).

Nobody felt so bewildered in the ancient and the medieval world as ^{the} man of today, except, of course, after devastating wars or natural disasters. Nevertheless, both the ancient and the medieval worlds were also characterized by change. In those older civilizations and even in the primitive cultures, the existence of the process of change cannot be denied but it was so slow as to be almost imperceptible or, in the parlance of science, secular. Such a change, as a corollary from Bidney's thinking referred to above, did not cause any social maladjustment or the sudden dismantling of old value-systems. There was in those old and imperceptible changes also a parallel and simultaneous process of adaptation and adjustment. Not so in the world we live in. In the researcher's own thinking, the post-World War II epoch and the second half of this century, change has reared its head like a tyrant, an awesome spectre. The rapidity of the general metamorphosis stuns even the younger generation and the adolescents making them nostalgic about the "good old times" although these good old times may mean only the previous decade.

The result is that all mankind is feeling the impact of the changing world and the various parts composing mankind likewise experience the impact to a lesser or greater extent, depending on how close they are to the sources of the forces causing change. The highly

developed industrialized societies are the most subject to it and accept the inevitable with less resistance. But within the societies in the economically developing countries or what now are termed cumulatively as the Third World lands, social institutions, customs and the unpreparedness to quickly adapt themselves to the changes brought about by technology or the all pervasive influence of European culture, manners, dress and education acquired through the medium of a European language, there is some unconscious resistance. This has been a self-evident fact. With the advent of the British Raj in India and after the violent confrontation of 1857, Muslims overtly resisted acceptance of anything British, whether dress, education, government employment. It almost took 20 or 30 years to succumb to the movement of reconciling themselves to the new state of affairs so that learning English began to come in vogue and lost its nature of a taboo. Men like Sir Syed Ahmed Khan, advocated this. Since the Muslims of the Indian subcontinent were not a primitive people but had their own tradition of a glorious past and were rich in their own cultural heritage, they were not completely deculturated. Their adaptation of themselves to the new situation was only superficial and did not affect the hard core of their own Islamic culture. Otherwise it would not have been so because the clash that is innate in resistance to change so brought about often poses a threat to the erosion of the social structure of

primitive societies and may cause alienation, disorganization and even the final crumbling of their social orders.

That sociological theories on race and race relations, culture and society could yield for us a fairly plausible and scientific insights into the Hazara tribe in Baluchistan is the subject of the discussion that ensues.

B- Race As A Theoretical Framework:

"The modern Hazara Mongols have no tradition of descent from Changis Khan or from any of his family or followers. Indeed, the name Changis Khan appears to be unknown to them except for a few individuals who have been told of the great Mongol conqueror by Europeans". (Bacon, 1958:5). This is the evidence from Miss Elizabeth E. Bacon who has done the only specific research on the Hazaras and who lived among them in their large colonies at Mashed, Iran and at Quetta, Baluchistan, as well as in the valleys of Sar-i-Chashma and Puri on the eastern edge of the Hazarajat in Afghanistan (Bacon, 1958:viii). The Hazaras are thus, in the opinion of the researcher and on the basis of the evidence furnished by Miss Bacon not race-conscious or rabid racists. Park affords us a very clear definition of race, race consciousness and race relations. He says:

"... Thus anything that intensifies race consciousness; anything, particularly if it is a permanent physical trait, that increases an individual's visibility and by so doing makes more obvious his iden-

tity with a particular ethnic unit or genetic group, tends to create and maintain the conditions under which race relations, as here defined, may be said to exist. Race consciousness is, therefore, to be regarded as a phenomenon, like class or caste consciousness, that enforces social distances. Race relations, in this sense, are not so much the relations that exist between individuals as differences between individuals conscious of these differences". (Park, 1950:81).

The Hazaras, thus, have never had that type of experience which we read in history in the inter-group or inter-racial relations that came in the wake of European expansion between the whites and the non-whites. Examples are the relations between the Dutch settlers in the Cape Peninsula of South Africa and the Hottentots whom the Dutch referred to as "brutal and stinking"; or the Dutch and the imported slaves from the East Indies and other parts of Africa or the Bantu-speaking tribes. As between the last-mentioned and the Dutch, there were, in fact, many wars -- the "Kaffir wars", a term, ironically enough, derived from the Arabs who applied it to the Christians. Nor was there any accommodation or peaceful co-existence between the Dutch and the later Indian immigrants. Similarly the relations between the Negroes of the Deep South of the British colonies of North America were those of slaves and masters; Red Indians and the Europeans (mostly British whites); the Indians of South America and the Spaniards; the races in the

Caribbean and the Europeans; and the people of India, West Africa and New Zealand are all cases in point. (Mason, 1970:103). This stratification of dominance and subservience, this contemptuous attitudes of the white to the original inhabitants or people of other races forcibly brought there as slaves, and the servility born of the helplessness of the slave or subject races, run throughout the race relations even to the present day. There is an exception to this general truth and this has been pointed by Park and Mason, that in Brazil the race phenomenon remained absent. (Park, 1950:81) and (Mason, 1970:103). Even in the present-day Great Britain, especially England, where so much heat and controversy is generated by the subject ^{of} race and colour, the situation now obtaining is one of a precarious accommodation and a deceptive outward calm. Newspaper readers in Pakistan about four years ago used to read the gangs of hoodlums called "Skinheads" who went on a rampage of violence against the Pakistanis or what they called "paky-bashing". It is common knowledge that there is a section of Tory diehard rabid racists led by Enoch Powell working for legislation to stop immigration of coloured peoples. It is only the pressure of economic forces, e.g. shortage of manpower mostly, which forces the English to allow the presence of coloured races in

Great Britain. "Coloured immigration and race relations are now central issues of both public and private life in Britain... Dilip Hiro's book 'offers fresh insights and perspectives into one of the most combustible areas of British life' (Hiro, 1971) "Once I was walking down a street. And there was this car standing with 4 or 5 Englishmen in it. They started shouting 'oh Blackie! Blackie!' I was afraid, you know. I ran'. They laughed at me. That's why now I hate everyone of them, these English people". These are the words of a Pakistani boy in Bradford reproduced by Dilip Hiro in his "Black British and White British". Hiro also reproduces the words of a Sikh girl in Birmingham thus: "If any English girls start quarrelling with me and calling me bad names like 'you wog' or 'blackie' or 'nigger', then I tell them 'you're white pigs'.... I don't care (Hiro, 1971:Chap.11).

On the contrary, the relations between the Hazaras and the races surrounding them on all sides in Quetta do not yield any evidence of racial animosity or tension merely arising out of the notion of race. The Hazaras had lived in the Hazarajat of central Afghanistan for centuries although beset all round by an Aryan population. When they migrated to Baluchistan by a freak cause in history, there was no such thing as conflict, confrontation or racial tension, as between the Mongoloids and the Caucasoids. It is true that that the Chinese on the western seaboard of the USA have

managed to coexist, but always as inferiors. This is one reason why an attitude of discrimination has been transformed into cohesive force to make them have their own China Town in the city of San Francisco. The Hazaras, though they too have their own town in Quetta, are entirely on a different plane because they have always mixed freely with the Pathans and Baluchis on a footing of equality with no racial prejudice, tension or crisis. One reason for this is that the point to which they migrated from Afghanistan is so close that it did not make them any strangers in Quetta, exactly as the periodical and seasonal movements of the Afghans to Baluchistan did not in the past cause any surprise.

Thus, whereas in other other parts of the world, as a result of voluntary or forced migration, there resulted a stratified dominance, no such development took place in the area where the Hazaras took up their new and permanent abode in Baluchistan. They were never dominated or suppressed. For this there are two reasons. The first is that area was under British Raj, which at least made for law and order. The second was that there was no question of any friction of an inter-racial type on account of economic reasons, e.g. competing for gainful employment. The Hazaras were immediately absorbed into the Indian Army.

In short, no particular social philosophy or sociological theory can be picked out to explain the peaceful co-existence of the Hazaras in their new environment in Baluchistan, after they got over their crisis in their erstwhile Afghan habitat. It will be legitimate here to pose the question whether it was a racial crisis that made them leave their centuries-old home in Afghanistan. The answer is in the negative. Overtly the crisis was economic relating to the payment of taxes but at the basis was religious beliefs. The correct answer may be found in a cultural crisis. David Bidney (1953, 348-49) says: Since a cultural crisis is the negative counterpart of cultural integration, it follows that the former involves the disintegration, destruction, or suspension of some basic elements of socio-cultural life. There are, however, various types of cultural crisis which may be classified according to the factors or conditions which give rise to them.

Since culture is intrinsically a polar concept involving the interdependence of natural potentialities and human creativity, it appears that crisis may be classified in the first instance into two groups, namely, natural and cultural crisis.

Natural crisis are those suspensions of socio-cultural life brought about by factors more or less beyond human control. Thus, the basis in the life-cycle of man from birth to death gives rise to natural crisis which are accompanied in all societies by some forms of cultural rite and ceremony. Similarly, such phenomena as floods, storms, earthquakes, drought, and so forth tend to disrupt cultural routine and to produce states of emergency requiring desperate measures. Although the number and extent of such natural crises tend to diminish with the progress of science, there are always bound to be the inevitable biological crisis which are an inherent part of our mortal natural, as well as environmental catastrophes against which there can be no certain protection.

A cultural crisis, properly speaking, is the direct result of some disfunction inherent in the very form and dynamics of a given mode of culture. Cultural crises may originate either within or outside a given society and may affect all or some of its members. For example, industrial strife and civil war are internal cultural crises, while international wars are external cultural crises.

Natural crises tend to unite people, regardless of their racial and cultural differences, in the

face of some common catastrophe or potential danger. Nature appears under such circumstances as the common enemy of mankind, and in this sense one touch of natural crisis "makes the whole world kin".... Natural crises tend to unite men as members of the same species, whereas cultural differences tend to produce crises and to separate them into conflicting groups, as if they were members of different species. The basic social problem of our time, is, undoubtedly, how to produce a sense of cultural human kinship which may be instrumental in obviating cultural conflicts, to parallel the sense of natural kinship in the face of natural crises".

From the theory propounded by Bidney, we may safely say that the circumstances forcing the Hazaras to migrate to Quetta constituted an external cultural crisis.

We may pursue our discussion further by saying that it was not a racial crisis but a species of cultural crisis. It did not arise from race relations. A word may here be added about the question of race relations since so far we have been only dealing with race. Race relations is no discipline in the universities in the sense that it is not regularly or usually taught (Mason, 190:3) Mason goes on to say that perhaps it is felt that "discipline" is a branch of instruction united

by one basic assumption that a series of events can be linked together into a chain of causation, each flowing from what went before. This is valid upto a point. The study of race relations is not dependent on one single assumption. It is dependent on a series of assumptions which are still being worked out but which seem to hold together and form a whole. Like history, this kind of study assumes that a given situation in a given society is the result of historical causes; like sociology, it assumes that there will be resemblances between the structure of one society and the structure of another and that comparison between them can inform the student about the causes of both.... And while it is not a "discipline", neither, in one of the word is it "academic".

"It is however a subject of burning importance in the world we live in. It should be a separate field of study --- a study susceptible to attack by the human reason and open the way for remedial action by policy makers." (Mason, 1970:4)

In advocating the institution of Race Relations as a separate academic discipline in its own right, Mason goes on to define it as:

The study of race relations is concerned with the total behaviour of men when they find themselves in a certain situation---

contact with groups they regard as differentiated from themselves by descent and by some physical differences. Such contacts are made increasingly more frequent by modern means of transport--- and contact is not only physical; radio, film and television are a form of contact too. The emotions which operate in a race riot in Chicago may be more complex than those which bring men to the stock exchange or the market, but that is surely no reason for not attempting to understand them. Greed may be more easily predictable in its workings than hatred, but it would be hard to say that either was more serious in its consequences than the other." (Nason, 1970:5).

Earlier in this century, Robert E. Park, who has done much pioneering work in this field, propounded the thesis: "In the relations of races there is a cycle of events which tends everywhere to repeat itself". (Hughes, xiii). As this subject had suggested itself to Park himself, we have already cited him in extenso earlier in the part of the theoretical framework (Park, 1950:81).

In other words, we speak of race relations when there is a race problem; and there is a race problem when there is a race consciousness. As was stated earlier in this framework by citing Park and Nason, there are no race relations in Brazil, because there is no race problem in that country arising from race consciousness. The essence of this dissertation is that no one can predict the behaviour or intelli-

gence of a given human being simply from knowing his biological group--- race. It is only the non-Hazaras who for merely identifying the Hazaras say that the latter, not unlike the Turks or the Tatars, are Mongoloids. So, all said and done, no reasoning based on race as a factor of change and as a factor making for peaceful co-existence can be advanced to explain the peaceful life of the Mongoloid Hazaras in a sea of Caucasoid Pathans and Baluchis at Quetta.

In the Pakistani society, therefore, the inclusion of the Hazaras gives us what is termed social pluralism, or co-existence or inter-racial harmony. We may, therefore, further conclude that in our investigation so far in the matter of socio-cultural change, we find no change in the Hazaras from the point of view of race consciousness. They did not have it and they do not have it, now, except only perhaps to the extent of identification or a tag. Should this be so, then it would be a valid criticism why has the question of race been raised at all, the more so because, the post-World War II sociological thought in the seats of learning and particularly in the UNESCO circles terms race a myth, pure and simple. The answer to this criticism is that race is a very potential mischief maker. It is a subjective phenomenon the consequences of which are always disastrous. The

Germans under the race-dominated Nationalist-Socialist doctrines of Hitler were, in the matter of few years, metamorphosed into race maniacs with such fallacies as "Aryan superiority", "Nordic purity" and so forth. The world is still recovering from the catastrophe into which such ideas plunged it.

How did it all start during these last 400 years. The first ever overt political act with which the race conflict in modern history begins and in which embryonic racism is enshrined is an Act of the Privy Council dated 11 August, 1596 of Queen Elizabeth I of England. Here are its exact words: "Her Majesty understanding that there are late divers blackamoors brought into this realm, of which kind there are already too manie considering how God hath blessed this land with great increase of people of our owne nation... these kind of people should be sent forth of the lande....." (Hiro, 1971:3).

This was the signal for the series of acts which legalized slavery for Sir John Hawkins to collect his first 500 Africans to be taken in a ship, ironically enough bearing the name "Jesus", to be sold as slaves in the plantations of the British Colonies. Thus began the most heinous crimes against humanity of separating children from mothers, brothers from sisters and parents from their children. Thus began the burning topic of

race relations which continues to burn to this day. The American Civil War, the Emancipation and the 20th century enlightenment have done very little to mitigate this demon of race consciousness.

It will also not be quite correct to say that the example of the Hazaras with other races in Quetta is some sort of bi-racial accommodation or an imperfect accommodation. Such adjustments come only after an intensity of race consciousness and a struggle for status. The one broad explanation (in addition to religion to which we will make a brief reference in the last paragraph) that should be acceptable is simply this that the Hazaras are Orientals in contact with other Orientals. We in the East and of the East when dealing with sociological theories must not lose sight of the fact that the social sciences, as we have learnt them from the West and which we are ever eager to apply to our own societies and cultures, had emerged in a secularized world of the "self-made" bourgeoisie that appeared in Europe after the French Revolution. We will take modern sociologist to bring out the most salient and striking distinctions between the East and the West, so that we exercise care in the mere mechanical application of theories propounded (or even tested) in the Western societies. William Graham Sumner says:

"The two great cultural divisions of the human race are the oriental and the occidental. Each is consistent throughout; each has its own philosophy and spirit; they are separated from top to bottom by different mores; different standpoints; different ways, and different notions of what societal arrangements are advantageous. In their contrast they keep before our minds the possible range of divergence in the solution of the great problems of human life, and in the view of earthly existence by which life policy may be controlled. If two planets were joined in one, their inhabitants could not differ more widely as to what things are best worth seeking, or what ways are most expedient for well living". (Park, 1950:8-9)

Since the Hazaras and the races surrounding them are Muslims and since in Islam race does not count for much, the most specious explanation or theory for the absence of change (racially speaking) applicable in this case would be the observance by the Hazaras of those common, universal and fundamental tenets of the Islamic faith that are followed by all Muslims regardless of sect or denomination.

C. Social Change As Theoretical Framework- the Concepts of Society and Culture:

Continuing our inquiry, after having discussed the concept of race, we now cite society and culture. In this part of the theoretical framework, the researcher will avoid dealing with the concepts of society and culture separately. Before reasons for taking society and culture together are adduced, it may be stated that,

in addition to this, there will necessarily have to be some discussion on theory itself, in as much as, unlike the field of race, the concepts ^{of} society and culture have lead to much continuous speculative thought right from the time when Comte designated our discipline as "sociology" to the present decade.

Society and culture have complementary role. We have to take the two concepts together. Our approach has to be two-dimensional. Raymond Firth says:

"The terms 'society and culture' are used to express the idea of totality, but each can express only a few of the qualities of the subject-matter. They tend to be contrasted. But they represent different facets or components in the same basic human situations. 'Society' emphasizes the human component, the people and the relations between them. 'Culture' emphasizes the component of accumulated resources, non-material and material, which the people, through social learning have acquired and use, modify and transmit. But the study of each must involve the study of social relations and values through examination of human behaviour". (Bidney, 1953:102)

Bidney himself adds: "It is being realized that one cannot study social structure without reference to cultural material and more than one can study culture without some reference to the principles of social culture." He goes on to say: "Hitherto the study of

man in society has suffered from the arbitrary philosophical assumptions of the primacy of either society or culture." Bidney then cites Alfred Louis Kroeber whom he held in such esteem and reverence as to inscribe his classic *Theoretical Anthropology* to him: Society without culture exists on the subhuman level. But culture, which exists only through man, who is also a social animal, presupposes society.... A further complication arises from the fact ^{that} human societies are more than merely innate instinctual associations like beehives or anthills, but are also culturally shaped and modelled.... In short, specific human societies are more determined by culture than the reverse, even though some kind of social life is a precondition of culture. And therewith social forms become part of culture. "This seemingly contradictory situation is intellectually difficult. It touches the heart of the most fundamental social theorizing" (Researcher).

This view considers culture as a superorganic, superpsychic entity subject to its own impersonal laws of development. A corollary of this would be that culture precedes society or is logically prior to society, as the factor that gives its determinate social structure and institutions, society being only the vehicle of culture. Culture, so to say, uses

society only as an instrument to objectify itself, but by itself constituting a new and distinct level of reality other than and higher than society.

Opposed to this view, majority of sociologists regard society as the ultimate reality and culture is explained as a product and function of society. For thinkers like Sumner and Keller sociology is the science of human society and society is concerned with mass-phenomena "sui generis".

Bidney's own view is expressed thus:

"My own position is that if one acknowledges the priority of man in society, as the author of his culture, one is logically bound to accept the ontological priority of social man to culture. Once begun, the process becomes cyclical, societies developing cultures, and the cultures, in turn, affecting their societies. There is no a priori logical necessity for setting up a linear, one way cultural or societal determinism and to regard culture or society as the primary determinant of the other. Hence, evolution may be thought of as both social and cultural." (Bidney, 1953: 104).

The above passage happily recalls the cyclic theory of Ibn Khaldun on cyclical cultural change into which it is not the intention of the researcher to delve deeper since our search is for a sound theory of cultural change widely accepted at this juncture of sociological thinking. The very word "evolution" used by Bidney in the passage quoted above implies flux,

change and a state of non-static existence. All theories of culture and society are, therefore, to the mind of the researcher also, to some extent if not wholly, theories of social and cultural change. This, basically, is due to the nature of man himself. Man's nature is indeterminate. Everyone is aware of this. If man is a social animal, he is also a cultural animal. Unlike other animals, he is reflective, cultivating and attains to the full development of his potentialities by living a cultural life.

Hence human culture as embodied in systems of artifacts, social institutions and symbolic forms of expression is peculiar to man. If there were no culture, man's life would be at the sub-human level, as already cited from Kroeber. If he has built for himself a culture, there is thus an evolutionary process, namely from a pre-cultural stage to a cultural state. The notion of change is implicit in this process. logically, therefore, and also functionally, culture refers to the acquired forms of technique, behaviour, feeling and thought of individuals within a society and to the social institutions in which they co-operate for the attainment of common ends.

When the researcher says "functionally", the statement brings us to the most potent and widely

accepted modern sociological theory of functionalism. This complete reliance on the functionalist theory may be open to criticism, since, according to Merton, many theories, specially 'theories of the middle range may be necessary in explaining certain social facts, for example, theories of class dynamics, of conflicting groups, pressures of the flow of power and the exercise of inter-personal influence'. (Merton, 1957:9).

The researcher here submits that Merton's caution is in place in highly developed and in highly politically and technologically advanced societies. For an isolated group well-knit and in a state of quasi-equilibrium like the Hazaras in a new and developing country like Pakistan where religion is still a powerful force, functionalist approach to social facts and to facts of social change can be an adequate tool for explaining these facts and making them meaningful.

In the International Encyclopedia of the Social Sciences, Vol. 6, p. 21, function and its complement or subject, structure, are defined as below: "The term 'function' may be defined as any condition, any state of affairs, resultant from the operation (including in the term "operation" mere persistence) of a unit of the type under consideration in terms of a structure(s). In the case of the biological sciences, that unit is usually an organism or a sub-system of an

organism. In the case of the social sciences, the unit is usually a system of action involving a set of one or more persons (actors).

The term 'structure' may be defined as a pattern, i.e. an observable uniformity in terms of which action (or operation) takes place.

From these logically flow certain related and subsidiary concepts called the functional and structural requisites. A functional requisite may be defined as a generalized condition necessary for the maintenance of the type of unit under consideration, given the level of generalization of the definition and the most general setting of such a unit. For discovering the functional requisites of a unit, one asks the question: "What must be done to maintain the system concerned in its setting on the level under consideration?" A given condition is a functional requisite if its removal (or absence) would result in (a) the total dissolution of the unit or (b) the change of one of the structural elements of the unit on the level under consideration (i.e. one of the structural requisites). A structural requisite may be defined as a pattern (or observable uniformity) of action (or operation) necessary for the continued existence of the type of unit under consideration, given the level

of generalization of the definition and the most general setting of such a unit. To discover this, one may ask the question: "For a given unit what structures(i.e. patterns) must be present such that operations in terms of those structures will result in the functional requisites of the unit?" Further simplified:

Function = What must be done?

Structure= How must what must be done be done?

To further elucidate, we may cite Bidney when he discusses modes of cultural integration, particularly the concept of functional integration: "The functionalists define the nature of a thing by its activities, or effects, within a given social context. The functionalists insist also that a culture is an organic whole and that any attempt to study its parts in isolation or obstraction from one another is bound to give a distorted view of the culture. Bidney, 1953:366). Again, citing Radcliffe-Brown, Bidney says: "... Radcliffe-Brown regards the ultimate functional unity and interprets all cultural phenomena as means of promoting this social unity". (Bidney, 1953:370).

Most functions are apparent, ostensible, manifest and easily observable; but we own it to Merton for a more profound and penetrating analysis of giving us the concept

of the existence of latent functions. Professor Dorothy Emmet in her book "Function, Purpose and Powers" says:

"More interesting examples would be cases where the 'function' in this special sense may not be in people's mind at all. The 'function' may be the unintended consequence of something which people think they are doing for some quite different reason, or may have no clear idea of the reason for which they are doing it. Professor Merton has made a distinction in this respect between 'Manifest' and 'latent' function. 'Manifest functions are those objective consequences contributing to the adjustment or adaptation of the system which are intended or recognized by participants in the system; latent functions, correlatively, being those which are neither intended nor recognized'" (Emmet, 1972:84)

If we read Thorstein Veblen's classic "The Theory of Leisure Class" and are curious to find an answer to the question why the rich indulge in "conspicuous consumption", namely buying a thing not because it is better but because it is more expensive, we will discover here a latent function in operation. The more expensive thing is a status symbol and functions to satisfy a desire of vanity and ostentation which riches normally bring. But a caution here is imperative because the moment one becomes conscious and has the clear intention and the purpose that the acquisition of such a high-priced object ^{to belong} to a "class", the function is no more latent but

manifest. Veblen himself terms the phenomenon as "The cultural pattern of conspicuous consumption". He goes on to say: "the conspicuous conception of relatively expensive commodities "means" (symbolizes) the possession of sufficient wealth to "afford" such expenditure. This pattern is most notable among the leisure class i.e., those who can and largely do refrain from productive labour." (cited by Merton, 1957:58)

Besides its application to the extra-constitutional political machine and "bossism", as mentioned by Merton (Merton, 1957:66-75), in recent years, the distinction between manifest and latent functions has been utilised in analyses of a great variety of sociological problems:

1. Racial intermarriage
2. Social stratification
3. Affective frustration
4. Veblen's sociological theories
5. Prevailing American orientations towards Russia
6. Propaganda, as a means of social control
7. Malinowsky's anthropological theory
8. Navajo witchcraft
9. Problems in the sociology of knowledge
10. Fashion
11. The dynamics of personality
12. National security measures
13. The internal social dynamics of bureaucracy.

The International Encyclopedia of the Social Sciences (Vol.6:21) says: "Structural-functional analysis

is not new in either the social or natural sciences, having pedigree that stretches indefinitely back in both fields. The only new aspect is the formidable name. That it is new is the social scientist's counterpart of M. Jourdain's discovery that he had been speaking prose. Shorn of careless uses of definitions and of teleology, it is simply a synonym for explicit scientific analysis in general".

In the East, most of the irrational practices based on superstition and the ritual observed in many tribal societies enshrine latent functions, as the researcher thinks and believes.

It will thus be seen that the structural-functional theory is quite adequate for our study of the determination of sociocultural change in the Hazaras of Baluchistan. In fact, Merton while discussing the "Postulate of Universal Functionalism" quotes Malinowsky thus: "The functional view of culture insists therefore upon the principle that in every type of civilization, every custom, material object, idea and belief fulfils some vital function". (Merton, 1957:30). Merton adds in the footnote that the italics, though supplied, are perhaps superfluous in view of the forceful language of the original.

In the opinion of the researcher, it would not be out of the place to refer to some of the most recent critical re-appraisals of the functionalist theory in regard to society and culture. Let us first quote from the International Encyclopedia of the Social Sciences (Vol.6:21)

"Structure and function, in social sciences, have generated much discussion. There are 5 reasons:

1. Structural-functional analysis is new and special.
2. Elementary procedures in definition have not been observed. The same term is used for more than one referant.
3. Teleology--- in the sense of scientific fallacy--- in this case, structural teleology, functional teleology, or both--- has frequently been committed in connection with such analysis.
4. The use of stability assumption in models has been misunderstood and misconstrued.
5. Unintentionally, evaluations have been written into the analysis, thereby raising questions about its objectivity".

In regard to the definition of society, Professor Dorothy Emmet is critical of MacIver who has given a

number of definitions of society in his book "Community, a sociological study, London, 1917". In preferring to follow Professor Nadel's definition in his inaugural lecture on Anthropology and Modern life at the Australian National University, 1953, she defines society as "broadly some form of empirical alignment which constitutes a relation between people in virtue of which we think them as grouped" (Emmet, 1972:16).

On the subject of social function, she has criticized Malinowski for his sweeping assumption quoted earlier in this thesis from Merton. She goes on further to say that "if Malinowski had qualified his assertion by saying that he meant that only such customs, material objects, ideas and beliefs as were culturally significant could be shown to have functions, 'having function' would become part of a cultural fact and to say that every cultural fact has a function becomes a tautology". Here she also mentions that Nadel has pointed out this tautology in his Foundations of Social Anthropology. She then moves from Malinowski to Radcliffe-Brown and considers that the latter developed a far more closely considered theory of the functional view of society than Malinowski and stated it (all too briefly) in his essays collected under the title "Structure and Function in Primitive Society" (Emmet, 1972:81-82).

The researcher prefers to eschew going into the debate that still is raging about the terminology used in structural-functionalism. No one will deny that approach to sociological problems under the structural-functionalist theory is still carried on under the 'structuralist' and 'functionalist' paradigms set up by Radcliffe-Brown and Malinowsky and, as Professor Victor Turner of the Chicago University says, "in terms of metaphors drawn from organic and mechanical systems... .. Under the spell of these metaphors, authoritatively lodged in the Western tradition of social thought from the Greeks onward, anthropologists had tended to study social institutions and 'structures' and had fought shy of people. Institutions 'grew' and had 'homeostatic' relations with one another, 'collective representations' had their own 'natural histories'. People were suspect. But Dorothy Emmet always felt that anthropology was not the study just of social institutions but of institutional man..... For those of us working within the traditional of British social anthropology, which has the prestige of many great achievements to its credit, Dorothy Emmet's notions were attractively subversive (the underlined emphasis of the researcher's). "I know that I found them especially tempting, for my own recent field experience among the Edemba tribe of what is now Zambia in Central

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Africa had forced on my attention the importance of what Dorothy Emmet has described as 'purpose' and 'powers' (as against the 'function' and 'structure' we had been enjoined to find lurking abstractly behind the milling data of people relating to one another in all the teleological ways discussed in this book. It was thus possible for me to experience one of its clinching sentences--- seen in manuscript before publication--- as peculiarly enfranchising: 'a society is a *process* (in italics) with some systematic characteristics, rather than a closely integrated system like an organism or a machine'" (Foreword by Prof. Victor Turner to Dorothy Emmet's *Function, Purpose and Powers*, 1972, viii).

Happily for the researcher, he is going into the empirical part of the study by going into the people i.e. into the 'institutional man'. In fact, he has already lived with them for more than two years, at Quetta.

Finally, Francis G. Castles of the Faculty of Social Sciences of the Open University (England) in his book *Politics and Social Insight* brings the latest philosophical speculations to bear on the sociological concepts of function and structure.

He says:

"Metatheory, analytical theory, noble abstraction, conceptual model or scheme are all words which sociologists have used to refer to those speculations which, while untestable by reference to evidential criteria, serve to point to the type of causal factors which might be appropriate for the explanation of a given situation. The types of metatheory that can be used to interpret social reality are many and various. Inkles, for instance, lists the following kinds of models that are used in sociology: the evolutionary model which sees society 'progressing up definite steps of evolution leading even through greater complexity to some final stage of perfection'; the organismic model which sees society as being similar in nature to an organism; the conflict model, of which Marxism is a variant, and which sees society as being torn by omnipresent conflict; the physical science model and various kinds of mathematical model. To these might be added the machine model and cybernetic model, the latter of which sees society as working in a similar manner to the communications systems in the human brain or computer. Partly cross-cutting these types of conceptual model is perhaps a more basic division of metatheoretical approaches. This division is between approaches that see the basic fact of social living as the stability of equilibrium of the social fabric and those which see it as rent apart by constant strife. Structure-Functionalism whose original weight owed much to organic analogy, sees social solidarity as the important category of social explanation, as in a way do the various evolutionary models. On the other side are those who feel that conflict between individuals and groups is the stuff of society and politics and that our understanding of these realms can only be furthered by understanding social conflict.

In recent decades, this simple division approach has been complicated by those who feel that the most salient fact of modern living is neither stability nor conflict, but

the incomprehension of most people of the demands made on them by leaders and social organizations. This then constitutes the third basic approach; that of anomie or the theory of mass society.

It will be apparent that these three basic metatheoretical approaches are analogous of the three types in which the simplest sociological formation is manifest which we termed perfect co-operation, perfect conflict and perfect anomie. This should not in the least be surprising. It is merely to say that the metatheoretician who talks about social stability is emphasising those social interactions which nearest approach perfect co-operation. Similarly, he who emphasises social dissensus depicts the world as one based on perfect conflict, and he who points to the manipulated aimlessness of modern man sees in everything perfect anomie.

This brings us to a final point before embarking on an analysis of the structural-functional model. In discussing the nature of the three basic forms of social interaction it was argued that they were never found in a pure form. It was suggested that there was never a relationship, much less a society, in which co-operation was maintained without any friction and, contrariwise, it was noted that a relationship based on perfect conflict or anomie was a contradiction in terms. This immediately implies the conclusion that no single metatheoretical formulation will be adequate to provide explanations for all of social reality. This marks another distinction between scientific theory and metatheory, for, while two scientific theories offering different predictions cannot both be correct, different, and, indeed contradictory, metatheories can simultaneously illuminate the nature of social reality. We would, in fact, suggest the tentative conclusion..... that the metatheoretical models we shall examine are COMPLEMENTARY and that only through a willingness to use them all can the social or political scientist hope to explain the full range of the phenomena that confront him". (Castles, 1972:53-54).

In the view of the researcher, no passage, in such a short compass, could have been more helpful and lucid in explaining the lack of specific laws, in the sense of the laws of the natural sciences, for convincingly bringing the theory or principle underlying a social phenomenon. In concluding this portion on pure theory, the researcher cannot here resist the temptation of quoting Merton himself to seal the whole question. Merton while discussing Empirical Generalizations in Sociology and Sociological Theory says:

".... The first of these is the empirical generalization; an isolated proposition summarizing observed uniformities of relationships between two or more variables. The sociological literature abounds with such generalizations which have not been assimilated to sociology theory.... The second type of sociological generalization, the so-called scientific law, differs from foregoing in as much as it is a statement of invariance derivable from theory. The paucity of such laws in the sociological field perhaps reflects the prevailing bifurcation of theory and empirical research. Despite the many volumes dealing with the history of sociological theory and despite the plethora of empirical investigations, sociologists (including the writer may discuss the logical criteria of sociological laws without citing a single instance which fully satisfies these criteria." (Merton, 1957:95-96)

Finally, in view of the fact that in the concluding portion of this theoretical framework dealing with theories of race, the researcher cited religion as the only integrating force, and as such,

sociocultural change, if any, will have to be sought out by constantly keeping in mind religion, either as a retarding factor or as a helping factor for change, it is quite relevant again to cite Merton on the subject of structural-functionalism theory as applicable to ideology and religion:

"Again, it is instructive to turn, however briefly, to discussions of the functions of religion to show how the logic of functional analysis is adopted by people otherwise opposed in their ideological stance.

The social role of religion has of course been repeatedly observed and interpreted over the long span of many centuries. The hard core of continuity in these observations consists in an emphasis on religion as an institutional means of social control, whether this be in Plato's concept of "noble lies", or in Aristotle's opinion that it operates 'with a view to the persuasion of the multitude'..... In his critical consolidation of several major theories in the sociology of religion, Parsons summarizes some of the basic conclusions which have emerged regarding the 'functional significance of religion'..... And again, summarizing an essential finding of the major comparative study in the sociology of religion, Parsons observes that 'perhaps the most striking feature of Weber's analysis is the demonstration of the extent to which precisely the variations in socially sanctioned values and goals in secular life correspond to the variations in the dominant religious philosophy of the great civilizations..... Similarly, in exploring the role of religion among racial and ethnic subgroups in the United States, Donald Young in effect remarks the close correspondence between their 'socially sanctioned values and goals in secular life' and their 'dominant religious philosophy'..... 'One function which a minority religion

may serve is that of reconciliation with inferior status and its discriminatory consequences.... On the other hand, religious institutions may also develop in such a way as to be an incitement and support of revolt against inferior status..." (Merton, 1957:42-43)

It is true that the structural-functional approach lays the emphasis on stability and equilibrium whereby there is continuity of structure. This approach places lesser emphasis on the dynamic aspect of society. Despite this limitation in the structural-functional orientation, the functional theory is relevant and applicable to the Hazara social structure, because the actual structural changes in this tribe have been of a minor character leaving the hard core of the status-system and the value-system almost untouched.

Moreover, there is a distinction in social change cultural change. The former is in minor aspect of social life. The latter constitutes long-term change in form and central aspect of social life. In actual life, the question at times arises: "how can functionalism account for the fact that, taking a long perspective, specific social systems do not survive----- that change is as basic as stability.? The answer lies in the observed fact that disruption occurs because certain functions cease to be fulfilled or the people find out other alternative system for the same function.

"This brings us to criticisms questioning the significance of functional theory for empirical research---- criticisms that were made early in its history. Parsons reports that Max Weber, for example, was suspicious of an approach that took as its point of departure the social "whole" rather than detailed analysis of individual motivation". (Buckley in Becker and Boskoff, 1957)

Again, it is Gregory Bateson, the British anthropologist, to whom we owe the more useful concept of adaptive function. He appears to be unhappy with the divergent emphases of Malinowski and Radcliffe-Brown. The latter had the law of social statics- derived through Comte and ultimately traceable to Montesquieu. For him "structure" was the ordered arrangement of components or traits of culture and "function" referred to the interconnection between the social structure and the process of social life, the part the structure played in explaining the coherence and the persistence of social whole. Thus a culture trait or structure was "explained" in terms of functional relation to other traits and its contribution to the maintenance of structural continuity.

In like manner, Malinowski subscribed to a scheme of functional integration but went further in tracing the function of culture components to the part they played in satisfying individual needs. These needs defined the function of unit structures, rather than the persistence of the whole, as Radcliffe-Brown maintained.

"A more methodology-conscious British anthropologist, tracing his views not only to Malinowsky and Radcliffe-Brown, but also to Ruth Benedict and Margaret Mead, is Gregory Bateson, just mentioned above. Recognizing the divergent emphases of the first two anthropologists and--- in his turn---- the ambiguity of the term function as including both the sense of causal interdependence and adaptive or teleological relation, Bateson attempts to bring more system into the method. Unlike most of his functionalist colleagues, he is particularly sensitive to the dangers of teleology and tries to counteract the extremists. Thus he defines "adaptive function" as follows:

"When we say of some part of a functional system that it behaves in such and such a way in order to produce such and such a desirable effect in the system as a whole, we are attributing adaptive function; and we are

verging upon teleological fallacy. But it is a cold plunge from this to realizing that no cell or organ cares two hoots about our survival. We can avoid some of the dangers of teleology by acknowledging that undesirable effects occur not infrequently".

What is of particular interest to us here is that, because of these misgivings, Bateson is almost unique in choosing to use the term function to "cover the whole play of synchronic cause and effect within the culture, irrespective of any consideration of purpose or adaptation" (he) approaches what we think of specifically as functional analysis only in his selection of a separate category, which he calls 'social function' in which to deal with the effects of elements of culture in satisfying the needs of groups.

Of further interest is Bateson's fairly well developed anticipations of some important aspects of modern functional (and also non-functional) sociological theory. These include not only the analytic separation of cognitive and affective aspects of behaviour, but also his interesting use of the notion of dynamic equilibrium as characterizing the status quo. He defines dynamic equilibrium as "a state of affairs in a functional system, such that although

no change is apparent, we are compelled to believe that small changes are continually occurring and counteracting each other. 'Such a view, following from his recognition of dysfunctional as well as functional effects of culture elements, led him to an analysis of disruptive processes (schismogenesis) that, if heeded, might have gone a long way to modify the one-sided emphases of Malinowski and Radcliffe-Brown.' (Becker and Boskoff, 1957:240-242)

The researcher may add here that, like all mundane things, structure and function are also subject to change. It will be quite in place to cite here Thorstein Veblen, who was a friend and colleague of William Graham Sumner, the American exponent of Herbert Spencer, at the Yale University. After leaving Yale and spending a few years here and there, Veblen joined the Chicago University and in 1899, much before the epoch of Malinowsky and Radcliffe-Brown, published his greatest book, 'The Theory of the leisure Class', wherein he says: As wealth accumulates, the leisure class develops further in function and structure...." (Veblen, 1973:65). Here "develops" implies change, and function and structure are helpless in maintaining stability and continuity or coherence or persistence of culture traits. Wealth wipes them all off.

Now the researcher would like to quote Merton in extenso as to the real implications of functional analysis and to reveal whether stability, continuity or the glorification of the existing order of things are really the aspects which a functional approach emphasises.

In his masterly column on the Comparative Ideological Orientations of Functional Analysis juxtaposed against the Ideological Orientations of Dialectical Materialism of Hegel as expounded by Marx and Engels, Merton has shown as will be seen later on here, that this is not entirely so. Before beginning this analysis, Merton observes: "The fact that functional analysis can be seen by some as inherently conservative and by others as inherently radical suggests that it may be inherently neither one nor the other. It suggests that functional analysis may involve no intrinsic ideological commitment although, like other forms of sociological analysis, it can be infused with any one of a wide range of ideological values. Now, this is not the first time that a theoretic orientation in social science or social philosophy has been assigned diametrically opposed ideological implications. It may be helpful, therefore, to examine one of the most notable prior

instances in which a sociological and a methodological conception has been object of the most varied ideological imputations, and to compare this instance, so far as possible, with the case of functional analysis. The comparable case is that of dialectical materialism" (Merton, 1957:39).

In an oblique reference to Malinowski and Radcliffe-Brown, Merton almost critically says: "Some functional analysts have gratuitously assumed that all existing social structures fulfill indispensable social functions. This is sheer faith, mysticism, if you will rather than the final product of sustained and systematic inquiry.3. In its more empirically oriented and analytically precise forms, functional analysis is often regarded with suspicion by those who consider an existing social structure as externally fixed and beyond change. (The underlining is of the researcher's.) This more exacting form of functional analysis includes, not only the functions of existing social structures, but also a study of their dysfunctions for diversely situated individuals, subgroups or social strata and the more inclusive society.. (What Merton now adds is very important)....4. Though functional analysis has often focused on the statics of social structure rather than the dynamics of social change, this is not intrinsic to that system of analysis. By

focusing on dysfunctions as well as on functions, this mode of analysis can assess not only the bases of social stability but the potential sources of social change."

(Merton, 1957: 39-40)

The researcher may finally quote Dr. Dorothy Kamenet to close this chapter on theoretical framework:

"Our conception of social processes must be sufficiently flexible to allow for an element of individual creativeness. It may, of course, be shown not only in the forms of open morality and vocational devotion, but in the individual flair and ingenuity with which people may manipulate the opportunities afforded by the structural setting of their societies, in order to serve their own purposes. But, perhaps particularly where major changes have to be faced, it may also be shown in the moral resourcefulness and willingness to venture which we have connected with vocational characters and vocational groups. These qualities may, in fact, be needed for the very stability of a society no less than for its adaptiveness to change; they may not merely be residues which can be left out in an account of the mechanisms which secure a stability".

"For a social system is not, in fact, just a closed or repetitive system, which can be brought back into "equilibrium" by its internal functional mechanisms. Upto a point it can be studied in this way, but only upto a point. A society is a process with some systematic characteristics, rather than a closely integrated system, like an organism or a machine. Hence its;

"Stability" is something much more complicated than that of a biological or

mechanical system. For its elements are mobile individuals with private purposes, conflicts and allegiances. Their behaviour can be canalized to some extent into institutional patterns, and this not only through the compulsory measures of law and government. Indeed, pervasive institutionalized patterns of conduct are necessary if the cohesion imposed by government itself is to be possible. The social anthropologist can diagnose these and, more importantly, try to diagnose the ways in which they are related to one another. But similarly the cohesion of the institutionalized activities themselves is made possible by the powers of individuals. Thus the 'system' so disclosed is something much less consistent and more flexible than the older functional model suggested. There will be conflicts within the system leading to periodic crises; and few societies nowadays can be insulated against change. (The researcher thinks this to be a very important statement). There will be critical occasions when adjustments, perhaps major adjustments, are called for, and these may depend largely on the initiative and resourcefulness of individuals. And not on critical occasions. All along the line, in all sorts of social situations, adaptations, innovations and decisions will be being made, with more and less success. The coherence of a society is thus not just an "equilibrium" secured by the automatic coming into operation of countervailing tendencies; it is something more precarious, always needing to be renewed by efforts of will and imagination. For though we have our charts of social norm and custom:

"We sail a changeful sea through
 balcyon days and storm,
 and when the ship laboureth, our
 stedfast purpose
 trembles like as the compass in
 a binnacle.
 Our stability is but balance,
 and conduct lies
 in masterful administration of
 the unforeseen".

(From Robert Bridges, *The Testament of Beauty*, Book, 1,3-7)" quoted by Ammet, 1972:292-294).

Thus, it will be seen that there is no inherent contradiction in the researcher's approach to the social change among the Hazaras with functionalism as the theoretical framework.

D. Background literature:

Background literature on a regular scientifically conducted sociological research of the Hazaras of Baluchistan is unfortunately almost non-existent except for the factual survey which the late Miss Elizabeth. E. Bacon carried out in 1938-39 and which was published in 1958 in New York under the title of "OBOK"---- a study of social structure in Eurasia-- as No.25 of the Viking Found Publications in Anthropology.

This book is so unique-- in the sense of being the only one--- that for authentic references, even the Encyclopedia Brithannica and the Encyclopedia of Islam invoke its authority on Hazaras.

The other literature on primitive societies, exclusive groups or societies like the Andaman Islanders, the various South Seas Islanders, or the African tribes, and the Red Indians of North America is voluminous and there is yearly enormous output from the American universities specially, adding to the proliferation of the literature on the subject. But our criterion

is that such empirical generalizations as may be contained in them mostly derived from the observation of pre-cultural and primitive people cannot aptly be applied to the Hazaras who cannot, even by the wildest stretch of the imagination, be classed as primitive. The Hazaras are not savages, or a wild tribe comparable to the subject of studies on primitive societies. The Hazaras are an off-shoot of the mighty Mongols who as an ethnic minority ruled almost the whole of Asia and Eastern Europe and endowed with a genius for military organization had nevertheless established governments and law and order in the territories overrun and conquered, cumulatively giving rise to a period in history characterized by many historians as the Pax Mongolica.

To come back to the only background literature, namely Miss Bacon's book, it may be stated that the work is entirely an empirical collection of facts as observed by an anthropologist. She has studiously eschewed the invoking of sociological theories or any of her own philosophizing or formulation of abstractions from the vast array of data she has gathered. "This Hazara Mongol", she says in the preface to her book (Bacon, 1958: viii) was obtained during the year 1938/39 in Meshed, Iran, and Quetta, Baluchistan where there are large Hazara colonies; and in the valleys of Sar-i-Ghashma and Puri on the

eastern edge of the Hazarajat in Afghanistan....
The author is fully aware that the Hazara Mongol material is suggestive rather than comprehensive".

This is the only specific work devoted, in part, to the Hazaras. In Chapter I of it, she has dealt with sources, history, language and religion, location and population, habitat and economy. In Chapter II on "Social Organisation of the Hazara Mongols", the topics gone into are, the family, the lineage, larger kin groups, group terminology tribal genealogical groups in relation to political organization, succession to chiefship, tribal genealogical groups as territorial units, property ownership and inheritance, class, marriage, kinship terminology; while Chapter III touches on the tribal genealogical or Obok structure.

2.0 General Introduction

Introduction:

The relationship between man and other elements of nature is as old as the history of mankind itself. The material culture of nearly all the civilizations throughout the world is based more on plants than on animals. The people have long depended on plants for food, clothing, shelter, transportation, medicines, rituals and traditions ¹. From the dawn of the human existence, countless generations of humanity have patiently experimented with and discovered a wide variety of plants that cure various diseases ². This is how the knowledge of drugs from nature was developed.

The earliest mention of the medicinal uses of plants was from the Indian subcontinent. One of the oldest books of the world *Rig Veda*, claimed to be written between 4500 and 1600 B. C., contains a number references about the medicinal herbs ³. Another book *Susruta Samhita* written around 1000 B. C. contains a comprehensive chapter on natural therapeutics, whereas the book *Charat Samhite* written during the same period, provides a comprehensive description of the Materia Medica as it was practiced by ancient Indians. Later during the Buddhist period, considerable progress was made in this field and medicinal plants were cultivated under the supervision of highly qualified specialists. Contacts of Indians with Greeks and Romans and later with Arabs and Persians further enriched the Indian Materia Medica and a large number of plants and other natural products came into use for the curative purposes. The Egyptians described the use of medicinal plants for the treatment of various diseases as early as 1550 B. C. in the *Ebers Papyrus*. Traditional Chinese system, with its complex range of pharmaceutical preparations called “fongs”, also utilized a wide variety of plants. The written texts of Chinese traditional medicine can be traced back to *Shen Nong Ben Cao Jing* period (22-250 A. D.). The book *Ben Cao Gang Mu*, written by a great physician and naturalist, Li Shizhen, has been regarded as a comprehensive pharmacopoeia containing a total number of 1894 entries. This book was re-published in 1956. *Ben Cao Gang Mu*, another Chinese classic still serves as a valuable reference for the teaching and practices of medicinal plant uses in China.

Many Arab-Muslim scientists also made remarkable contributions in this field. Ibn-Al-Baitar, a great botanist and pharmacist, died in 1248 A. D., listed medicinal plants and their importance in *Kitab al-jami fi al-Mufradat*. It refers to the work of some of 150 authors including 20 early Greek scientists. It was translated into Latin and was published in 1758. Another well known scientist, Al-Idrisi (1099-1166 A. D.) is famous for his contributions in medicinal plants, specially his book "*Kitab al-jami-li-sifat ashtatal-nabata*." He had mentioned the names of several plant-derived drugs in six different languages: Syriac, Greek, Persian, Hindi, Latin and Berber. Al-Tabari (883-870 A.D.) wrote a book "*Firdous al Hikma*" which comprised seven parts. Its part six specially deals with drugs and poisons. A famous physician, philosopher, mathematician and astronomer of his time, Ibne Sina (980-1037) described 769 herbal drugs in his famous book "*Qanun fi al-Tibb*" which become known as the "*Canon*" in the West. It was considered to be the most authentic Materia Medica of that era. Another great physician, chemist and philosopher, Muhammed Ibn Zakariya Al-Razi (864-930 A.D.), had written many books among which the most famous is "*Kitab al Mansoori*". It comprised ten volumes and dealt exhaustively with Greco-Arab medicine. It was translated into Latin in the 15th century A.D. Besides this he was also the first to use opium as an anaesthetic ³. In Western tradition, many authors, including such well-known personalities as Dioscorides and Galen in the first and second centuries to Culpeper in the seventeenth century described herbal remedies.

The first pure chemical substance to be isolated from a plant was benzoic acid, in 1560. The German chemist, Karl W. Scheel (1742-1786) extracted some simple compounds like glycerol, oxalic acid, lactic acid, tartaric acid and citric acid from various organic sources, including plants and animals. However, the search for useful drugs of known structures from the plant kingdom however did not really begin until about 1806, when F. W. Serturmer (1783-1841) separated morphine from the dried latex of *Papaver somniferum* L. (opium). Later in the next 15 years, Pelletier and Caventou isolated strychnine, brucine, quinine, cinchonine

and caffeine. Conine was the first alkaloid to have its structure established ⁴ and later to be synthesized ⁵.

We live in an era of knowledge explosion in the field of biological sciences. However, even today in most of the developing countries, the regular health coverage is extremely limited. It is the traditional practitioners and plant-based medicines that the majority of the population turns to when sick. Early in the last century, even in the industrialized world, the medicines were largely derived from medicinal plants. However, with the growth of pharmaceutical industries, the use of plant ingredients in medicines has diminished. Even so, about a quarter of all prescription drugs from community pharmacies in the U.S.A. still contain plant extracts or active principals of plant origin ¹.

Due to many factors, the use of medicinal plants for the treatment of health disorders is receiving increasing attention worldwide. A drug in its crude form not only contains the active principals but other phytochemicals of diverse nature that can prevent the ill effects in the human tissues at the cellular level. Today more and more scientists and medical experts around the world are emphasizing the value of herbal remedies for health. It was well said by Papacelbus (1493-1541) "I pledge alliance to the herbs and to the chemical-free drugs for which they stand. One natural medicine inspired of God, with value and good health for all".

More recently, scientists are focussing their efforts on traditional medications of many cultures, and are screening a large number of unexamined plants and animals of both terrestrial and marine origins in the search for new bioactive compounds. Research of the latter type has led to the isolation of taxol, a chemical constituent from the stem bark of pacific yew *Taxus brevifolia*,⁶ which is now used as an important anticancer drug. In 1992 the Food and Drug Administration (FDA) of USA, approved the use of taxol for the treatment of ovarian cancer and in 1994 it was permitted for the treatment of metastatic breast cancer. The anti-malarial artemisinin obtained from the Chines herb, *Artemisia annua* is another example ⁷. Similarly ajmalicin, reserpine, morphine and many other plant-derived drugs are widely used in modern medicine.

CHAPTER III

METHODOLOGY

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METHODOLOGY

A- General:

One of the important stages in research, or to put it better, one of the foremost and fundamental rules of research is a thorough and intimate knowledge of and a deep insight into the universe of the study, as well as a complete understanding of all the realities of it. Since, in a research of some depth, all the aspects of a society cannot in their entirety be encompassed, it becomes a matter of practical necessity to take up for study only certain portions of a society so that through this proportional knowledge of the parts, a knowledge of the whole society could be acquired.

With this ²end in view, and for the purpose of obtaining the most appropriate and the shortest way and method of research which may yield the most accurate results, certain procedures have been adopted which are set out below:

- B- Preliminary remarks
- C- Research design
- D- Universe
- E- Sampling method

F- Interview Schedule

1. Formulation
2. Pretesting
3. Training of Investigators

G- Field Experience in:

1. Direct observation
2. Diary maintaining for talks with the elders
3. Field operations

H- Statistical measure

B- Preliminary remarks:

In order that it may be possible to pursue a certain specially selected method in this study, it is inevitable, in the first place, to identify and determine, with due regard to the subject-matter and the objectives of the study, whether the inquiry partakes more of the aspects of anthropology or of sociology or of both of these two disciplines because of the fact that each of these disciplines has a distinct methodology. However, as the inquiry proceeds, the matter by itself will become clearer in which methodological direction, the study tends to proceed. In any case, the researcher does not consider it irrelevant, in these preliminary remarks, to call attention to the views of social thinkers belonging to the disciplines of Sociology as well as Anthropology on

the question from an inevitably practical point of view.

"There is no complete agreement in the circles of social scientists on the precise connotations of the terms ethnology and anthropology. In Anglo-Saxon lands, the science which in France is known as ethnology is referred to as cultural or social anthropology" (Cazneuve, 1970:4).

Similarly, in America and Holland, demography is considered a branch of sociology, whereas in Brazil, Argentine and Italy demography and biology are treated as interconnected. It is only in France and England that demography is considered as related to and dependent upon several sciences like sociology, social psychology, economics, history, geography and statistics.

Sociology and anthropology, of necessity, have to depend on all the sciences and it is very difficult in the course of the study of a society to fix with some exactitude the extent to which our study may, for example, be related to politics or economics or other scientific discussions. The nature, structure and the culture of a social group or tribe are so complicated and intertwined that to find an effect, we are confronted with several causes and it is thus well-nigh impossible to obtain a cent percent proof,

as in the case of the laws of physics or chemistry wherein similar causes, other things being equal, invariably produce identical results. The texture of a society is made up of the socio-cultural and psychological characteristics of the individuals and the researcher has always to deal with living and moving beings who themselves are the members of a society and subject to the socio-cultural system of that society, which itself is influenced by the process operative in some other societies. Accordingly, the procedures of both the disciplines, Sociology and the anthropology, have been utilized, so as to have a wide view of the possible answers to the problem of research in the matter. As pointed out at the beginning of these remarks, the preliminaries for this work became available from the day the researcher became acquainted with these people at close quarters and had friends among them. As marking the commencement of the study, a synopsis embodying some hypotheses, personal views, objectives of the study and a brief history of these people was submitted to the University and was accepted.

So far, these preliminary remarks have been of a very general character and the researcher thinks that this Section will lack in completeness, if there is no

detailed discussion and the citing of the specific and technical views of some widely accepted exponents of sociological methodology.

Defined in the simplest possible language, methodology is the way of going about in uncovering a scientific truth. In other words, problems of methodology are common to all scientific research. In the exact and natural sciences, particularly physics and chemistry, methodology long ago became a settled standard system of investigation. It should thus logically follow that the scientific mode of the procedures of the natural sciences should also obtain in the case of sociology and that, as in the case of the natural sciences, methodology should have nothing to do with substantive theory and only confine itself to procedure and techniques. Unfortunately, it is not so. Merton says:

"At the outset, we should distinguish clearly between sociological theory which has for its subject matter certain aspects and results of the interaction of men and is therefore substantive, and methodology, or the logic of scientific procedure. The problems of methodology transcend those found in any one discipline, dealing either with those common to groups of disciplines or, in more generalized form, with those common to all scientific inquiry. Methodology is not peculiarly bound up with sociological problems, and though there is a plenitude of methodological discussions in books and

journals of sociology, they are not thereby rendered sociological in character. Sociologists, in company with all those who essay scientific work, must be methodologically wise; they must be aware of the design of investigation, the nature of inference, the requirements of a theoretic system. But such knowledge does not contain or imply the particular content of sociological theory. There is, in short, a clear and decisive difference between knowing how to test a battery of hypotheses and knowing the theory from which to derive hypotheses to be tested. It is my impression that current sociological training is more largely designed to make students understand the first than the second.. The slim books on methodology which proliferate in the fields of sociology, economics and psychology do not find many counterparts among the technical works in the sciences which have come of age. But, significantly enough, the instances of adequate scientific method utilized by sociologists for illustrative or expository purposes are usually drawn from disciplines other than sociology itself. Twentieth-century, not sixteenth-century, physics and chemistry are taken as methodological prototypes or exemplars for twentieth-century sociology, with little explicit recognition that between sociology and these other sciences is a difference of centuries of cumulating scientific research." (Merton, 1957:86-87)

In a similar vein, McKinney, after defining methodology as a set of principles of organized investigation---- the "norms" by means of which procedures and techniques are selected and articulated, goes on to affirm that "methodology must be distinguished from sociological theory which has its subject matter certain aspects of the interaction of people and hence is substantive in character.... Methodology must also be

distinguished from philosophy, epistemology and logic, although there are obvious areas of overlap. (McKinney in Becker and Boskoff, 1957:186-87).

So far so good. But soon, both Merton and McKinney, come to grips with the problems besetting the path of a researcher in sociology. McKinney introduces the subject by saying: "One would expect that the research sociologist would receive a great deal of help from the logician, but unfortunately, this has not been true. The abstract and technical problems of the logician have little applicability in the sociological realm of theorizing. For the reasons mentioned above, then, the sociologist has had to be his own methodologist to a great extent.... the substantive disciplines (particularly the biologic and social sciences) have had to develop their methodology largely through their own efforts". (McKinney, in Becker and Boskoff, 1957:186-187). Merton mildly reinforces this peculiar position obtaining in the methodology of social sciences by saying that "although methods can be profitably examined without reference to theory or substantive data-- methodology or the logic of procedure of course has precisely that as its assignment--- empirically oriented disciplines are more fully served by inquiry into procedures if this takes due account of their theoretic problems and

substantive findings. For the use of 'method' involves not only logic but, unfortunately perhaps for those who must struggle with the difficulties of research, also the practical problems of aligning data with the requirements of theory. At least, that is our premise." (Merton: 1957:19)

In the light of the foregoing, the overlapping and the blurred frontiers between theory and methodology are unavoidable. As a matter of fact, methodology has contributed considerably to the building up of sociological theory. Statistics when intelligently handled, can be very eloquent, yielding truths and theoretical concepts not previously known, thus enlarging the corpus of sociological theory.

This proving and validation of existing theories can again and again be done by any of the well-known procedures, namely, the statistical, experimental, typological, historical and the case-study procedures. Of these the statistical procedure is the most frequently and intensively resorted to in Sociology of today as is the case in the present study, because statistics discharge two very useful functions. In the first place, they have a generalizing function. This, in other words, means that a researcher can arrive at certain generalizations from the statistical material collected by him;

and secondly generalizations, in effect are simply inductively derived truths and underlying principles on which theoretical constructs can be based, thus helping build up substantive theory.

It will thus be observed that methodology, while employing any of the procedures and the several techniques available under any of them, can, besides ~~the~~ testing and verifying certain sociological theories already available, also, in the process, yield new principles and theories. This happens in all scientific work. Even in the natural sciences where the controlled experimental procedure is mostly in vogue, the laboratory experiments often lead to new discoveries. Such controlled observation in the method of investigation is, however, not realisable in the social sciences, the human element in such disciplines always making for unpredictability and uncertainty. Despite all these impediments, with the continued repeated observations, together with the employment of appropriate methodological apparatus, it is possible to achieve satisfactory results to some extent, both in the matter of arriving at valid and reliable truths on society as well as on the discovery of new underlying principles which, in fact, constitute new sociological theory.

As the discipline of sociology, as compared to the natural sciences, is still young and developing, the methodology is also constantly in a state of growth and refinement. Without going into a historical resume of the various schools in sociological methodology, we may rest content with quoting McKinney:

"Methodology has not developed uniformly; on the contrary, broad frontal movements in the field have diverged radically. Several distinct trends are discernible, but their theoretical "opposites" are also usually apparent. ... Instead of treating these trends as unitary and mutually exclusive categories into which men and approaches can be sorted out, the major trends will be conceptualized as "polarities" on continua. Thus, although empiricism has been a dominant trend, its logical opposite, rationalism, is set up as "types" at the opposite pole of the continuum. No man or approach need be viewed either as "purely" empirical or as rationalistic in all respects, but all will fall somewhere short of either absolute pole. In this way important developments in "rationalistic" methodology as well as those of the more prevalent empiricism are brought into focus. This device is used in order to emphasize the fact that developments have come from very different positions and that methodology has many ambivalent characteristics.

The continua representing the major methodological trends are:

empiricism- rationalism;
neo-positivism-anti-positivism;
induction-deduction;
idiographic-nomothetic.

On analysis, it would appear that the strong tendency towards the empirical-positivistic-quantitative-idiographic poles has produced a complex-responsible for the emergence of several minor trends that are treated here as unitary sub-types of that complex. They are behaviourism, operationism and pragmatism". (McKinney in Becker & Boskoff, 1957: 189-190).

Viewed from this angle, and, in terms of McKinney's "polarities" on the five continua mentioned by him, the researcher's methodology, by and large, tends to be falling into the empirical, inductive, quantitative and idiographic poles.

C- Research Design:

As indicated earlier, this study is concerned with Hazara society and with the cultural change in it. The scope, depth and penetration of research study are usually determined by the individual capability and capacity of a researcher who should nevertheless present a design that is theoretically sound and workable, in practice. Logically, since the researcher is an individual and in his research he is alone, he cannot adopt the methodology of corporate bodies or governments where each special aspect of a research investigation or inquiry is entrusted to committees of specialists and the research proceeds by a system of distribution of labour and is finally consolidated into a single document.

For the design of this research, firstly, observation and direct participation has been the technique wherein the researcher has participated

in the social ceremonies and other social activities of the Hazara tribesmen. Secondly, he also, as a part of the design, studied history books in which there are references to these people. Thirdly, he had talks with the elders of the Hazara tribe and recorded all the results in the research diaries. Fourthly, the research includes the adopting of a sampling method that suits and fulfils the requirements of the study and then the completion of the interview schedule by personal contact (direct or through trained investigation.) Finally, organization, classification and co-ordination of the descriptive and statistical material into detailed data statements; the abstraction of the results and generalizations from this statistical material and the endeavour to attain the objective of the study and thus arriving at the answers to the questions which the researcher had in view.

By virtue of prolonged residence in the universe of the study, the method of participation observation and the experiences it afforded was intensively practised, in as much as, through this method, one can better carry out observation as a

sort of an eye-witness of the actual conditions and thus proceed correctly towards the objectives of the research. Thus a body of more reliable knowledge was collected by the researcher.

Since the preparation and organization of the interview schedule was supplemented through an extensive study of the conditions and through the interview schedule which yielded statistical results, the researcher therefore is confident that the observations of the researcher, together with the synthesis of the results of personal observation and the truths yielded by the statistics will undoubtedly lead to better interpretation and elucidation. Malinowsky, the renowned anthropologist, in his study of the Trobriand islanders, had resorted to this method and had for this purpose lived for a long period among the Melanesian tribes, all the time closely observing the various activities of the natives. In this manner, while minutely describing their economic activities and social organization, their folklore, legends, thoughts and beliefs and a resume of their rational life, he attained his end in view of the clarification and interpretation of the results of his observations. (Karewan, 1961: 47).

D. Universe:

The Hazara people are dispersed at various places in Pakistan but the great majority of them have congregated and are concentrated at two important points, namely, 1) Parachinar, and 2) the city of Quetta, the capital of the province of Baluchistan of Pakistan.

As the subject of this research study is solely confined to the Hazaras resident at Quetta, there will be discussion on the Hazaras of all the other places, ^{but} ~~but~~ attention will be concentrated on the Hazaras of Quetta.

The total population of the Hazaras settled in Quetta, based on the figures of the census of 1971, is 28,082. This figure is for the entire Ward No.7. As this locality where the Hazaras are concentrated consists of 90 percent of Hazaras, the population of pure Hazaras only comes to 26,000. All of these are living in the southeastern part of the city. On the basis of the figure of the family size on an international level for industrial countries, the average family consists of between 3 to 4 members, whereas in the developing countries, the family size has been computed to be between 5 to 10 members (Behnam, 1341:60). As an average for developing countries,

the family size in the region of 6 members has been taken here. On the basis of this figure, about 4,300 Hazara families are living in the southeastern part of the city of Quetta. However, as migration still continues, the proportional acceleration to the population cannot be ignored. There is thus a continual addition to the number and it is accordingly inevitable that a figure at a certain point of time should be taken as the basis and as the point of departure. For this purpose, at the present juncture, the figure selected is 4,900 families.

The Hazara quarter of the city of Quetta is comparatively extensive, with a large number of main roads and by-roads, most of them of recent construction and asphalted. The Hazra quarter is divided into eight mohallas, each bearing a name, but there is no physical well-defined line of demarcation separating one mohalla from another. All the roads and streets are connected with one another but the important roads are taken to be the centres of the various mohallas. The names of the mohallas in their order from north to south and west to east are the following:

1. Hajiabad,
2. Hussainabad,

3. Hyderabad,
4. Nachari,
5. Syedabad,
6. Naoabad,
7. Mominabad, and
8. Naseerabad.

The total number of samples selected is 134 families, collected by keeping in view the requirements of the interview schedule. The total number of persons included in this number of 134 families is 757.

B- Sampling Method:

Previously in this chapter it was pointed out that in addition to participation observation which is specially the method of anthropologists, inevitably recourse had to be made to the methods of sociologists in the matter of completion of the interview schedule and the selection of samples. Doubtless, the selection of a small number of samples from a large body of population and some percentage of respondents from this population cannot fully and minutely reveal and clarify the intricacies of the social structure and the different

social traits. Nevertheless, by reason of the magnitude of the society, some amount of error in sampling has to be tolerated.

The sampling design these days is common in urban societies and as the Hazara people living in Quetta are also of a sufficiently big magnitude and extensive and possess an urban character, recourse had to be made to the selection of a sample. The researcher may emphasize here that a sample, small or big, if not selected and designed with extreme care, is of no use because simply a large number is no guarantee for the accuracy of the results.

In this case, although an extensive number is not included in the sample, maximum amount of care in intelligent planning in the dispersal and organization has been exercised. In this context, the views of John C. McKinney, in his contribution entitled "Methodology, Procedures and Techniques in Sociology" have an unquestionable relevance and are cited below:

"The events of the past two decades have indicated that sampling techniques are powerful tools for studying universes

too large to be studied in their entirety. Most of the technical development has taken place in the extensive "large-scale" studies devoted to the analysis of specified characteristics. There is still a need for more successful adaptation of "small-sampling" theory to units that are more amenable to "structural-functional" or "process" analysis. The fact that sampling is necessarily subject to error because of its probability character is not its major drawback. The major obstacle to the application of sampling techniques, as in all other statistical manipulation, is the fact that there are vexing and persistent problems of enumeration and measurement of units of sociological data involved". (McKinney, in Backer and Boskoff; 1957:215).

Out of the different sampling methods in vogue, the researcher has had in view the area sample and random sample methods applied in the following manner:

1. The entire universe where the Hazaras dwell in the city of Quetta was taken into consideration, care being taken to ensure that no part was left out;
2. As stated earlier, the quarter inhabited by the Hazaras is divided into 8 mohallas. This division and the naming of these mohallas had been done by the Hazaras themselves many years ago;
3. After taking into consideration all the streets and the roads of each mohalla separately, the researcher, as far as possible, made the effort

to select by the random method a total of 16 to 17 houses from each mohalla and at least one or two houses, depending on the size, from each street and road which method yielded a total of 134 families selected.

Although this sample is small, but as pointed out earlier, great caution was exercised in ensuring that it should possess a diversified character. The limits of the size of the sample naturally are the limits of the individual ability, capacity and possible efforts of the researcher. The researcher is conscious of the fact that, admittedly, the larger is the sample the better are the results, and hopes that at some future date, he will continue this study and research. The benefits that accrued to the researcher from this sampling method were, firstly, that with limited time and with a very small group of research assistants, he succeeded in studying a comparatively extensive society and, secondly, the extraction of the statistical results would be easier with a compact sample, especially when the treatment of the statistics is entirely manual, no I.B.M. apparatus being available to him. The number of the families selected with the breakdown

of the different mohallas is as given below:

1.	Hajiabad	17
2.	Hussainabad	17
3.	Hyderabad	16
4.	Nachari	17
5.	Syedabad	17
6.	Naoabad	17
7.	Mominabad (formerly Marriabad)	17
8.	Naseerabad	16

Total: 134 families

F- Interview Schedule:

1. Formulation:

Just as a man, after having acquired the necessary skills in applying thorough-going methods and conducting experiments in the natural sciences, invariably arrives at the correct results, similarly in the domain of social problems, sociologists, have been endeavouring to free themselves from the fetters of superficial study of societies which relies on personal observations and experiences and does not go beyond observed facts; and thus freed, may pursue the acquisition of some means of measurement of the factual aspects and some of the

problems of societies. One of these means that have been evolved is the interview schedule.

The best form that this takes is in the technique with which some of the sociologists are concerned of completing the interview schedule by direct observation and interview. The results from this method, from the points of reliability and validity, possess a higher validity and weight than those from all other methods. On the basis of this conviction, accordingly help has also been taken from an interview schedule which has, in fact, been one of the main tools of the research work.

Before commencing work on the formulation of the interview schedule, the researcher actually lived right in the midst of the Hazara tribe for a period of one year and thus, by dint of this incidental method of participation observation, the main questions spontaneously began to assume a meaningful and pertinent shape. In a special way, in answer to questions, for example, like: "What is the ethnological origin of these people? Why is Persian the language they speak? Why do they profess the Shia faith? Why have they concentrated into one part of the city", the researcher commenced the formulation of the preliminary views, theories and

hypotheses. For the purpose of proof of the hypotheses, certain particular questions were kept in view each of which was separately noted down and modified at least ten times in each relevant section or fascicle, after having been subjected each time to a rigorous pretest. In this process of the actual trial and testing, the questions that were found to be outside the strict requirements of this study were eliminated. This process continued until the draft of the interview schedule attained a stage of completion in which it could guide and be of assistance in the rejection or the proof of the hypotheses and in revealing the sociological truths.

2. The Main Test of the Interview Schedule and the Conditions observed in its Formulation:

After the collection of a large number of questions which were in a dispersed state, it was necessary that these should be logically organized and re-arranged. They were accordingly grouped together into the following principal sections:

- a) Complete particulars of the family
- b) Economics (occupation and income)
- c) Culture (comprising language, education, tribal beliefs, and customs, religious beliefs and superstitions)
- d) History and general information
- e) Likewise, a special and separate interview

schedule on the subject of dialect and language was formulated

to bring out the degree of change in language in the period after migration for which only three persons fully falling in the age group 15 to 40 years, 40 to 60 years and over 60 years were interviewed and interrogated. These were the specialized headings which were kept in view and the questions falling under them were accordingly arranged. The point that was not to be lost sight of was that, without exception and within the limits of possibility in each question, in addition to the views and beliefs of the person interviewed, the views and beliefs of his father and ancestors were also asked for. The answers so obtained have provided an excellent indication of the social and cultural changes of this tribe. The principles observed in the design and arrangement of the questions are:

- a) Simplicity and intelligibility of the questions;
- b) Avoidance of the use of scientific, technical and difficult terms;
- c) Efforts to ensure that each question should be confined to the answering of a single point only and the answer should be free from ambiguities;
- d) Questions of concern and interest to the person interviewed were given a priority in importance;
- e) As far as possible, the questions were of a closed and straightforward type which could provide definitive and categorical answers and answers amenable to a mathematical treatment;

- f) Questions were arranged in the order of from easy to the difficult (funnel method);
- g) Provision was also made for open questions for enabling the person interviewed to give answers with full liberty and freely give expression to his beliefs.

This interview schedule is made up of in all 195 questions and four data statements.

In view of the fact that the study of the researcher was concentrated on a small sample from a comparatively large society and analysis of the answers and the contents of the data statements was a manual operation (not involving the use of mechanical and electronic calculating devices), the researcher rested content with the simple method of assigning numbers 1 to 195 to the interview schedule entries and also similarly assigning a distinct number to the data statements.

Provision for the data statements was made so that the phenomena may in a simple way be subjected to the analysis and may be amenable to a comparative study. In like manner, a large quantity of information can thus conveniently be encompassed into a single data statement.

In the design and construction of the pro-formas of these data statements, due regard was had to ensuring

simplicity and intelligibility and the observance of logical order and facility in the extraction of the results so much so that, instead of the use of numbers at the head of the various columns and the explanation of what they stand for at some other place, the full subject matter of the question has been noted at the head of the columns. A copy of this interview schedule appears as Appendix- .

3. Pretest:

After the questions had been so framed, each one of them had now to be subjected to a preliminary testing but even at this stage, a review of all the questions constituting the interview schedule, was undertaken for a reassurance about the relevance and correctness of each question, the perfect harmony and co-ordination of the schedule as a whole and the elimination of all redundant questions.

Before completion and printing, the final draft of the schedule had to be pretested eight time with different individuals in interviews by way of experiment (pretesting). During these eight pretests, many questions which appeared incorrect, irrelevant or impractical and of no use in the least, were deleted and similarly a large number of questions which had not been foreseen and which in the course of the pretesting appeared useful and appropriate were added. The process of meeting and interviews with people with whom the tests were carried out itself suggested the changes necessary and the nature of the new questions. For example,

there were questions on the subjects of family diseases, the months in which there occurred unemployment or reduced employment, the significance of Hazara holidays, the belief among the Hazaras in the deification of Ali. All these were deleted for lack of relevance or connection with the hypotheses. Similarly, there questions on medicinal herbs, questions on the level of income derived from agriculture and husbandry and the mode of spending this income; but, as it was discovered that no one, except a very few, had agricultural lands and since agriculture had disappeared among these people after migration, these questions were expunged. Again, there were questions pertaining to agricultural regions; and also such questions which were considered ill-fitting in the interview schedule because complete and reliable answers to them could more authoritatively and more satisfactorily be obtained by consulting two aged and experienced persons. All such questions were removed from the draft of the interview schedule. A few examples of the subject matter of the questions that were added as a consequence of the pretests are:

- a) the level of acquaintance with the past traditions of the Hazara tribe;
- b) the nature and extent of esteem and recognition of the tribal sardar nowadays and in the olden days;
- c) using and benefiting from electrical and mechanical devices, contrivances, facilities

and amenities in the present-day life and a comparison with the life led by their ancestors;

- d) Certain modifications in the questions were necessitated by comparisons of answers of the father and grandfather, for example, in the question: "What is your occupation?", the researcher immediately added the questions: "What was the occupation of your father?" and "What was the occupation of your paternal grandfather?" Or again, for example, in the question whether life is better in a city or in a village, the researcher at once added the questions for ascertaining the views of the father and the paternal grandfather.

Numerous other modifications were also necessitated. The researcher at least spent four months at a stretch in the revision of the interview schedule and the modification of its questions, as a result of the pretests.

Even in its present form, the schedule has some questions which appear to the researcher to be superfluous but which have been deliberately and advisedly retained to cover the exigencies of any additions to the present thesis. The reason for this is that the researcher thought that in future, he might not have an opportunity of the present

kind of another prolonged stay in Quetta and did not deem it prudent to let the opportunity slip by unavailed of. Incidentally, and by way of making this point clearer and more forceful, the researcher may add that some of the old men and elderly people of the tribe who are alive today possibly may not be among the living in future. In the very interval of three years of research and study, the researcher effectively cultivated the friendship of excellent and worthy men like Sardar Ishaq who for countless nights used to narrate and dwell upon the qualities and the history of the Hazara tribe and even now a copy of the interview schedule that was personally got completed from him is in the hands of the researcher. Sardar Ishaq is no more with us now. Had the opportunity and the time not been utilized as it had been done, the memoranda, the reports and the views of Sardar Ishaq would not have been available to the researcher. Similarly, the late Captain Sultan Ali was another personage of note with whom the researcher spent a great deal of time in interviews.

With due regard to the facts and circumstances stated above, and the maximum effort in improving and perfecting the interview schedule, with particular attention to the use of simple and clear sentences, the researcher proceeded with the task of printing copies of the schedule in the Persian language. Persian was decided upon as the medium because the Hazaras are Persian-speaking and the

researcher, as also the group of research assistants (investigators) are Persian-speaking; and by means of the efficacy of having a common mother-tongue, the fullest advantage was derived in the operations and completing of the interview schedule.

4. Training of the Research Assistants (Investigators):

For the completion of each interview schedule, the time needed was at least 1.5 hours and accordingly there was no possibility for the researcher to go about alone and get all the copies of the schedule completed personally all by himself. Therefore the formation of a group of research assistants was decided upon. The researcher then had to look for the right persons who should possess practical experience in this field and who understand and have sufficient knowledge of the purpose of this research and of the society that is the subject of discussion and investigation.

To fill this need, the researcher selected some young men from the Hazara tribe who had had a good education with distinctions, at least above the matriculation standard. Most of them were government servants possessing administrative and social experience and were conversant with the vicissitudes and ups and downs of the Hazara tribe as well as with the special features of the Hazara culture. Then with full observance of all the rules and principles in this regard, a training class was formed

for a period of one week wherein these young men were given the full briefing on the procedure, on the interview schedules and the concepts used therein so that they might be quite capable of collecting the information and completing the interview schedule in the correct scientific manner, with due attention to the main purpose of the study which had been explained to them very carefully and minutely.

As soon as this training was over and after a number of copies of the interview schedule were got completed with answers from some Hazara individuals in the presence of this group of research assistants, the main work commenced in real earnest. All the eight research assistants who had been selected for the eight mohallas were entrusted with the duty that every day they should discharge their functions from the standpoint of investigators and researchers, so that, in the cases where they had any defects or deficiencies like contradictions or discrepancies in similar answers, omissions of questions etc., this might be pointed out. This meant that the researcher did not rest content^{ed} or remain complacent with simply imparting the necessary training to these research assistants. The functioning and the activities of these assistants were under his watchful eyes. The

minute care and scrupulousness helped to prove that the accuracy of research has a direct connection with the capacity and abilities of the researcher, and, to quote Dr. Mortaza Katabi, in the journal "Uloom-e-Idjtemai" (Social Sciences, Tehran, No.1 of 1347).

"The factor of human research, namely, perspicacity and expertise of the researcher, in point of its impact on the society which is being studied, is infinitely more effective in ensuring the security of the study and inquiry than the other factors and methods of research".

On the first day only one copy of the interview schedule was entrusted to each Research assistant but some days later when they had gained better experience, they were each given five copies of the schedule so that in a month's time the group completed its work.

Throughout this period of the collection of information, the researcher, with previous appointment of time with the members of the group, personally participated in the completion of the schedules. This was carried out every night either in the homes of the research assistants or in the various mosques, until 110 completed copies of the schedule were ready for analysis of the material collected and derivation of the results. It may be added here that these young people themselves hailed

contacting the persons to be interviewed with complete knowledge and acquaintance. As, in most cases, there existed excellent relations and a perfect confidence in the persons interviewed, reliance can, therefore, within human limits, be placed on the work done by the research assistants. By reason of the division of labour and it being performed free and without the payment of any remuneration to the members of the group of research assistants, the necessity for the provision of funds and the framing of a budget and its related operations, did not arise. As regards the expenditure on the printing of the interview schedule, photography, designing and preparation of the proformas and data statements, preparation of graphs, calligraphy etc., this had to be defrayed by the researcher himself. The members of the research group worked in an honorary capacity and there was no further necessity of making any financial provisions or measures for meeting any financial difficulties which normally devolve upon a researcher in a big research operation.

The research assistants were instructed that:

- a) they should be free from preconceived notions and particular feelings or be under the influence of their own views and opinions and they should not try to put their own words into the mouth of respondent;

b) the objective is to gain complete knowledge of the Hazara society, it therefore, being imperative that the truths about their life should be very clearly and faithfully reflected in the interview schedule;

c) they should bear in mind that the results of their labours would be of full usefulness and their nature cent per cept scientific; and the information would be treated as of collective authorship and not be attributable to any particular individual;

d) they should be realists and whatever they hear in the course of their work should be reflected in the interview schedule;

e) they should have respect and regard for the beliefs and opinions of the people and should never view their beliefs in a lighter, flippant or facetious vein;

f) they should be respectful to the elderly persons and should have the strength and the patience to listen to all their lores, stories and their future, even if these are lengthy and long-winded and should fully record all of them;

g) they should have faith in the value of their labours and should have perseverance in their work and have

interest in the life and the future of the people who are the subject of the study. In their observation, they should be realistic seekers of the truth and be relatively acquainted with the anthropological sciences and have in mind all the points brought to their notice during and after training;

h) they should not hoodwink or deceive the respondent;

i) they should rigorously observe the following rules;

1) During the stage preceding the interview:

To prepare a helpful and favourable groundwork for the occasion of the first contact so that people, in a spirit of trust and with full confidence, are prepared to furnish the necessary information to those who want to study it;

ii) During the state of the interview:

For this stage, it was pointed out they should eschew striking an attitude or behaving in a manner which may make the respondent think that he is superior or inferior to the questioner; but should endeavour to create such an atmosphere of mutual understanding that both of them should consider each as friends and thus that which is the truth may be recorded in the interview schedule;

j) They should have forbearance, practise exactitude, civility and tactfulness, initiative, originality and faith;

k) The interview should be had individually with the head of the family and not with others:

l) They should ensure that the respondent has gained a full understanding of the questions to be able to furnish the answers with confidence and composure.

In addition to the above main instructions, the researcher had indicated to the research assistants numerous other finer points for being observed while conducting the interview. These need not be enumerated here.

G- Field Experience:

Study and observation on the spot and experimentation within the universe of the study, with the aid of the relative techniques and methods, constitute the greatest part of inquiry and research. In the course of these operations, it is necessary that all the social processes going on from day to day in the Hazara society be minutely observed and information on them collected. Then the necessary insight should be brought to bear on this study and then the identification of this society's structure and function of the social traits examined. This operation has been subdivided into the following three parts:

1. Direct observation;
2. Maintenance of research diaries and talks with the elders;
3. Field operations.

1. Direct Observation:

This kind of observation of a society is conducted through the relationships formed between the observer and the observed. The researcher commenced and pursued this part of the task by living amidst Hazaras for one year. Thus with a complete understanding and with constant attention to minuteness in the observation and a sensitivity to the presence of underlying truths, he carried on the work, at the same time giving wide berth to a mere visionary approach or accepting mere suggestions without investigation and other irrelevant sentiments which usually act as an impediment to accurate perception of social truths. For the very same purpose of acquiring a more comprehensive body of information, in addition to what was acquired in Pakistan, the main universe of the research, the researcher also travelled to Iran and Afghanistan and had very detailed discussions with the Hazara circles in these two countries. During the numerous meetings with the Hazaras there, he made many excellent friends from among them.

In these peregrinations which naturally consumed the researcher's time, money and energy, he did not merely confine himself to exclusively direct observation but took down notes and memoranda and numerous photographic records

(the substance of all of which is not considered necessary for incorporation in this thesis, for the simple reason that the universe of the researcher is mainly the city of Quetta.)

Naturally, in this process of direct observation, the end in view had been to make efforts to obtain answers to unknown questions and the providing of the hypotheses. All the customary aspects of the Hazara society and all their traits were specially observed minutely and scrupulously. No aspect remained unattended to and nothing unimportant was accepted. The researcher may cite an example to illustrate this point. If some children were observed playing in the side of a street, the points on which information was thought to be useful were: the kind of game---- the relations among the children---- the level of happiness or reflection that the children derived from the game--- for how many years or centuries the game was in vogue among them?---- where did it originate?----- and when?----- whether the game is played by girls or by boys or by both, and why?-----

All these points are minutely and thoroughly investigated. The researcher may give another example. Some graves were observed having a black flag flying over them and others had none. The points that arose

from this observation were: the connection between the black flag on the grave and the person buried therein-- Who was he?--- Was he a Syed?---- Was he a religious leader?---- From where did the custom originate? All these points were not lost sight of.

Again, if it was observed that a son adopts a particular posture while seated before his father or in the presence of another elderly person, does not indulge in much talk or behaves in a particular manner with the guests were all the points subject to a very close observation.

2. Maintenance of Research Diaries and Talks with the Elders:

As written records and extant evidence about the Hazaras from books, articles, etc. are scarce and unavailable; and as even the researcher's travels to Iran and Afghanistan in search of books were not enough to throw complete light on the past culture of the Hazaras, the researcher had to carry on contacts with the elders, the experienced and possibly literate individuals from the Hazaras of Quetta who still had memories of the migration from Afghanistan and who still were also acquainted with their culture before migration. The results of these contacts and discussions as well as whatever was related by these elders were noted down as memoranda which will be utilized as authorities in the analytical part of this thesis.

Similarly, for preserving and recording all that was seen and heard, the situation and occasion, the various things and artifacts, the social and functional problems of the Hazara society which arise were all fully and regularly jotted down for each day in a small pocket note-book. This collection of memoranda was a day-to-day record and therefore it was disjointed, unorganized sort of a melange, with no order, containing matter of all kinds wherein the questions were scattered, as these cropped up at random or on the spur of the moment.

This miscellaneous collection was then subjected to some process of sorting out, organization and classification; and for this purpose, the information was sifted and allocated in the different special fascicles or sets of sheets on which each special subject had to be reproduced with special reference to the place and occasion where information was collected, or the man supplying it and the date. These sectional small files were each arranged and organized with the following group headings:

- a) These were descriptive files on social problems, like description of the ceremonies, the various phases of the ceremonies, the effective participants in them, the time and the significance of the event, exact determination of the place of each event and ceremony, clarification of the habits of thought of the people regarding the social problems and the importance they attach to these ceremonies.

- b) This file contained special questions and answers relating to their beliefs on this world and the life here, on the Creation, the next world and the life in the hereafter.
- c) This section-file contained the beliefs regarding education and up-bringing, religious beliefs and the holding of religious ceremonies.

In addition to the memoranda and the section-files, photographs were taken of persons, buildings, various crafts and occupations, the aspects of life within the homes of families, handicrafts, schools, mosques, religious ceremonies. Sound recordings were made of different voices, sounds, dialects, various songs in the ceremonies of rejoicing and lamentation. The extant geneological tables were also collected and prepared. All these were the points the material on which constituted the memoranda and all this will certainly be discussed in detail in a subsequent part of this thesis.

3. Field Operations:

A good researcher is he who is himself a player on the stage and also the on-looker or spectator. If he were only a spectator, he would not know anything of the life going on behind the stage of the theatre; and if he is, pure and simple, a character in the show, he would not be aware of the good and the bad points in his own perfor-

mance. It is for this reason that both aspects are fundamental and essential. Considering that the researcher was stationed at Quetta for a period of three years and because of his friendships, his living among and freely mixing with the Hazara people, he was no longer treated as a stranger and every possible facility was afforded to him for research and study. Being their co-religionist, the confidence and trust that this fact inspired between the questioner and the respondent--- which is the most important and the most elementary characteristic of the accuracy of a questionnaire and its results---fortunately prevailed. The researcher had no need of an interpreter, since Persian was the common medium. He did not experience the difficulties which European researchers face, for example:

- a) Brevity of the stay among the people to be studied;
- b) Lack of knowledge of the language of the local people;
- c) Difference in religion;
- d) Lack of insight into the oriental mind;
- e) Taking help of the Central Government which inspires fear in the informant and leads to deceitful, wrong and distorted answers in the results.

Lewis Henry Morgan(1818-1881), the famous social scientist who is considered the father of American sociology,

after years of study of the American natives, believed that he could not thoroughly go into the roots in completely understanding totemism and thought that the mystery of it lay in the difficulties that the researcher has stated above. (Hirse, H.R. translated into Persian by Tahiri, A.Q.)

The researcher was accepted among the Hazaras, without let or hindrance, as one of them; because they observed that, without dissimulation or show, he participated in their ceremonies of joys and sorrows. Perhaps they might have been aware that the researcher also professed the Shia faith and therefore treated him with much sincere affection. In weddings and condolence meetings, in all religious ceremonies and even at burials, the researcher was accorded an order of precedence. He had friends, in all the social strata: shop-keepers, merchants, officials, workers, mine-owners, civil servant etc.

In most cases, after participation in the ceremonies and return to his place of work, the researcher immediately made it a point to note down in the memoranda everything that was seen, heard and practised. In this manner, the researcher obtained a better feel of the reality of the life of the Hazaras and their society, and had the opportunity of arriving at non-partisan and dispassionate judgements.

H- Statistical Measures Applied:

This includes preparation of the statistical statements, arrangement of the graphs and analysis of the results.

After all the information and material had been collected by the observance of the above methods and techniques, the researcher commenced the stage of analytical treatment with the aid of the data statements and the graphs and this, in fact, is the most important part of the research demanding the minutest and closest attention. Although the idea of an analytical approach to the apparent and visually observed problems of the society, and, inevitably so, in the thinking out and the formulation of the hypotheses, was always present in the researcher's mind, nevertheless, clarification and interpretation at the end of the work on the strength of the statistics, figures, practical experience in the field, and a survey of the functions, the nature and structure of the society throughout the research, should be more profound and perfect. The researcher may here cite the words of Dr. Ahmed Aliabadi from his book, "Method of Thought and Research", page 164, Tehran University, 1346: "As a general rule, it may be said that research has two stages: 1. Collection of the data, 2. Analysis of the data. Although the data statements and the graphs largely have a mechanical aspect, they can condense the statistical material into figures for

comparison and description of the relationships between them, since all these data are based on authoritative information which the researcher himself has collected, in the same manner as the solution of problems of calculation in the form of figures, yields answers of value from the stand-point of scale, proportion and relationships".

In scientific discussions and solutions of problems, Descartes has four particular views in all of which the processes are from the part to the whole and from the simple to the difficult. The researcher who was under the influence of these views would like to cite them in brief in this part of the thesis on methodology.

This appears in the Persian translation by the late Foroughi (Tehran, 1332) of "Discourse on the Method etc" of Descartes and is extracted here from Dr. Aliabadi's book "Method of Thought and Research" referred to above:

- "1. Nothing should be believed as the truth unless it is clear and evident;
2. Reduce big problems to smaller ones so that the answers and results are obtained easily;
3. The mode of thought should be from the easy to the difficult by way of a good order so that you succeed in the analysis of the result quickly.
4. The comparison and clarification of the part-results and their final consolidation should be executed in such a manner that a

perfectly categorical answer is arrived at without losing sight or omitting any point whatever".

In the preparation of the data statements and in their elucidation and interpretation, the researcher has, as far as possible, acted with a rigid and complete observance of the above points and the theoretical and practical course they prescribe.

CHAPTER IV

H I S T O R Y

Whereas the principal object of this research study is to investigate into the existing culture of the Hazaras and the changes in their socio-cultural life, efforts will be made, as far as possible, to present briefly the history of the Hazaras. In a broad sense, the study of history and origin of the Hazaras is necessary to undertake a research into their cultural and social changes after their migration to the country now known as Pakistan. The fact is that the history of the Hazaras is surrounded by a haze of events following the disintegration of the Timurid empire. A brief reference will be given to them. It is hoped that a more detailed history will be provided separately subsequently. The facts presented in this chapter consist of:

- A- origin of the Hazaras and on analysis of the views of different historians in the matter;
- B- links of the Hazaras with the Mongols;
- C- denomination of the Hazaras; and the cause of this denomination;
- D- history of the Hazaras before Changiz Khan;
- E- names of the different tribes of the Hazaras and their present geneology;
- F- historical reasons of the migration of the Hazaras from Afghanistan;
- G- a short history of the Hazaras domiciled in Iran;
- H- a brief history of the Hazaras after their migration to Pakistan till now.

1- Origin of the Hazaras and an analysis of the views of different historians in the matter:

In this section we find information conflicting in nature and find answers diverted to opposite directions. A great majority of the writers identify the Hazaras as an offshoot of the Mongol race, while some authorities recognize them as the remnants of the army of Changiz Khan. Contrary to the above views, a few writers have advanced the theory that the Hazaras were the enemies of the Mongols and that they fought battles against the Mongols, and sustained losses of life. According to them the Hazaras are of Arab origin and belong to the tribe of Sultans of Ghor, and as such, they descend from Zah-hak. The number of persons holding the last view is very limited. Likewise, a few believe that the Hazaras migrated to Afghanistan after the invasions of Changiz Khan. Some scholars hold that the Mongols had been living with Hazaras in Afghanistan i.e. Greater Khorasan even before the invasion of Changiz Khan. Keeping in mind, however, our object of a study, based on logical and historical arguments, the researcher is obliged to discuss the varying opinions in some detail. It is necessary to exactly quote the wordings of the authors, expressed in different books so that the readers, while comparing and weighing these ideas, may be in a position to draw their own conclusion as to their accuracy. The discerning readers, as well as the Hazaras themselves, may be able to obtain concise and complete information about their origin.

For the purpose of collecting information about the Hazaras, settled not only in Pakistan, but also in Afghanistan and in Iran, the writer had to travel several times and came into contact with the Hazara communities of those countries and interviewed their elders. A fairly good number of the Hazaras were found knowing nothing about their ancestors. Of course, the educated and the intellectuals amongs them had vast and useful knowledge in this field. A book entitled "KASHFUM-NASAB" (literally, Discovery of Parentage) was found by the writer. It has been written by a theologian, Al-haj Sheikh Ahmed Wahidi Pooladian who was living in Madresa Bagh-i-Rizwan at Mash-had and was teaching theology and attending to religious affairs. The doubts expressed by the Hazaras about their origin are based on this book (KASHFUM-NASAB). It is the only one written by a person who is a Hazara himself. This book was distributed among the people. With the exception of this book, all other books identify the Hazaras as a branch of the Mongols. The writer proceeded to Mash-had and had the privilege to meet the author of KASHFUM-NASAB and spent hours with him taking down notes of his remarks on the topic. The author believed that the Hazaras were descended from Shansab bin Jarmak (a branch of Ghories) who was the governor of Ghoristan (early first century, A.H.) and that Shansab

1. Name of a Hazara Sub-tribe = Polad.

himself was descended from Zah-hak. Pooladian's views differed from other writers on the subject and the anecdotes about the origin of the Hazaras were heard from various sources. (Pooladian, Meshed, 1385:94). This author in his book says:

"Shansab bin Jarmak hurried to Madina in 28 A.H., only five years before the end of the Caliphate of Usman bin Affan and embraced Islam at the beginning of the Caliphate of Hazrat Ali. Shansab was converted to Islam by Hazrat Ali himself. Later, Shansab got a FARMAN (decree) from Hazrat Ali, appointing him as the governor of Ghoristan or what is also called Ghorjistan³, at present known as the Hazarajat country, situated between Ghazna

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2. Zah-hak (ref: Dih-Khuda's Dictionary published in Tehran 1329, p.10) is the name of a king who was crowned after Jamshed. Zah-hak (ref: Farhang-i-Nafisi, p.2194) was one of the kings of Pishadian dynasty. According to the author of Mujaal-ut-Tawarikh wa-Qisas, Zah-hak reigned for one thousand years. The Zoroastrians (in Pakistan, known as Parsees) call Zah-hak "dahag", that is, ten calamities. His arabicised name is Zah-hak--- one who laughs too much--- one who keeps on laughing. He is named Azhdahak too (occasionally) because of the additional flesh which had come out on his shoulders (causing incurable wounds) seemingly in the form of snakes. In order to relieve Zah-hak from the pains of the wounds, it was said that every day two persons were killed, without any fail, and their brains put on the wounds. Zah-hak was called Bi-war asb. In Pahlavi language, it means ten thousand, as he used to keep ten thousand horses. Zah-hak's ancestors range from Tax son of Nawarak son of Siamak son of Mish son of Kiorars and Tay who are all called the fathers of the Arabs. They settled in Babylon and the last issues of them were two girls: one settled in Kabulistan, and Mihrab who was the grandfather of Rustam is the descendant of this daughter. To be brief, Zah-hak was a cruel and despotic king. Firdausi, the national poet of Iran, in his famous book Shahnameh passes degrading remarks about Zah-hak because two young men had to be killed every night to feed the snakes firmly set on Zah-hak's shoulders.
 3. Ghorjistan-- the present Hazarajat zone--has been mentioned repeatedly in the history of Ghorjistan. Yaqoob Hamavi, the author of Muajjam-ul-Buldan, which he compiled during 600 A.H. writes about Ghorjistan: "This is a province having

and Herat and surrounded by high mountains. On return, Shansab started his duties in the capacity of Amil in Feroz-kuh and Herat."

The book TABAQAT-e-NASIRI says: "Hazrat Ali, after the battle of Saffin, wrote a letter to Shansab bin Jarmak about performing prayers". The text of the letter appears in the 3rd volume of the 2nd Book of NASIKH-UT-TAWARIKH, p. 183. Shansab then invited the people of Ghor to Islam⁴ on the authority of Hazrat Ali's letter (Farman). This Farman was preserved as a sacred⁴ because, in addition to its value as a religious Farman, it was written by Hazrat Ali himself and it was intact till the reign of Bahram Shah bin Masood Ghaznavi" (Foolaidan, 1385 A.H; 94).

Shansab has been identified as descending from Zah-hak and, according to the view under discussion, the present Hazara tribes descend from Shansab. Zah-hak therefore, is recognized as the Head of the Hazara tribes. The weakness in this line of argument is that it does not take into consideration the point that if Shansab was the governor (Amil) of Ghor, descent from him of all the citizens is not proved. The information in this book KASHF-UT-TASADUK about Ghor and Ghoristan is, up to some extent, authentic and based on old historical books, but it identifies the attachment of Ghor with the Hazaras only because of locality, that is, "that the Hazaras belonged

(foot-note 3 of preceding page continued)

no monarch and no monarchy can succeed here. Shar means king. This technical term means a mountain which is by itself king. Ghorjistanis use the word shar for padshah, in the same way as Turks use khan and Hindus use roy".

4. Perhaps the sence means that Shansab invited them to learn the proper ways of saying and performing prayers.

to this zone", and has no other definite reason. In principle, this Book is not continuous⁵ in respect of subject-matter. As to why the name of Ghorjistan has been changed into that of Hazarajat, some reasons have been given in the book(p.93) which are not out of place to mention, namely:(p.93)

- "(i) because Zah-hak Tazi always had 10,000 horses in his stables.
- (ii) Ghoristan has high mountains round about Besut where on thousand springs of agreeable water are flowing.
- (iii) There were one thousand idol-worshipping temples in this zone in the pre-Islamic age. These idols have been broken into pieces, and one thousand mosques, also one thousand pulpits have been built on the remains of the destroyed temples. The traces of the destroyed temples and even one statue can be seen these days at Bamian, called the "Bamian idol", to the north of Afghanistan.
- (iv) Sultan Shahabuddin Ghorî had one thousand Mongolian male slaves and one thousand female ones,
- (v) Sultan Ala-ud-din Ghorî presented 1000 horses to Sultan Sanjar as tribute."

5. The "ARYANA" magazine, No.289, published in Kabul, 1349 A.H., at pp.44-45 writes about "KASHF-UN-NASAB":-

"The author of Kashfunnasab believes that the Hazaras are the descendents of Ghoris, but while writing the main and fundamental matters, he(writer) writes a continuous argument of a different nature which either has little connection with the original subject matter or is totally irrelevant:

The style of writing of this book is not appropriate and some of its topics seem to be poor and erroneous. It shows that the author has not had experience and is not deep in thinking in the field of historical research and investigation."

Here, without paying attention as to where these Mongol slaves came or were brought from, their origin, families, tribes, habitation and other particulars have been ignored. The said author thinks it sufficient to cite the above-mentioned reasons in favour of change of the name of Ghorjistan Zone into that of Hazarajat. Also no book of history has confirmed that features of a Ghorī man or woman resemble those of Mongols. It must, therefore, be said that the author has relied on indirect evidence to confirm the existence of the Mongols in Ghorjistan. The literal meaning of the name Jaghori (a tribe amongst the Hazaras) points to the conjecture that as some Hazaras themselves believe, that long ago the Ghories (or Ghauries) were living here and that the Mongols (or Mughals) occupied their native land later on. We may dismiss the author's conclusions by quoting from one of the latest works.

"It seems fairly certain that Mongol settlement began as military policy under the Il-Khans in the 13th century. It continued sporadically, either by design or by choice, until the final break-up of the Chaghatai Khanate by the Shaibanids in the 16th century.

When the Mongols first settled in the Ghorat in about 1240, they were taking over a sadly depopulated area. The entire Ghorid army, together with its allies, Turkmen and Khalaḥ tribesmen, had been annihilated by the Mongols, and by factional strife, in 1221; of the original population, little remained. This desolation presumably enabled Mongol to establish itself more easily at the expense of the original local...." (Dullinḡ, 1973:13).

It may be mentioned here that for this proof of the total absence of descent of Hazaras from Ghauris, the researcher may cite Juvaini on whom Dulling too, has relied. "Tekechuk was the commander of the Mongol army and Ala-al-Mulk the leader of the infantry level(cherig). They destroyed the remnants of the Khalaj, Turcoman and Ghuri armies. In a word, those twenty or thirty thousand Khalaj, Turcomans and Ghuris, after separating from Sultan Jalal-ad-Din, were all scattered and slain within less than two or three months either by the hands of one another or by the armies of Chingiz-Khan, and not a trace was left of them". (Juvaini, tr. Boyle, Volume II, 1958:465).

Thus, as no convincing proof was obtained about the origin of the Hazaras from Poladian, it is difficult to agree with him. If we rely on the battles fought by the Hazaras against the Mongol kings, believed to have taken place, even then it is an insufficient proof, as occasionally even two brothers fall out with each other. (Babar, the founder of the the Mughal kingdom in India, fought against the Hazaras in Afghanistan. It is a relevant instance in this context).

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6. Babar(1483-1530 A.D.), in the 13th generation from Changiz and the sixth from Taimoor, the lame. In his Memoirs, entitled Tuzuk-i-Babari, written between the years 899-931 A.H. and translated into Persian in 998. A.H. and later translated into Urdu by Mirza Nasseer-ud-Din Haider ~~Haider~~ and published in Karachi in 1962. Babar (p 206) writes about his encounter with the Hazaras:

"After I left Kabul, the Hazaras rebelled and committed robberies. On return to Kabul, I stayed at Ulugh Beg Mirza's residence, Bustan-Sara and then set off to crush the Turk-mans of the Hazaras. In a battle fought between us in the forest of the Hush Valley, I lost two of my good chiefs,

Now we refer to the views of the scholars and the sources who believe that the Hazaras are of Mongol origin. In the first place, let us quote some important sources, including the Encyclopaedia of Islam and the Encyclopaedia Britannica.

1. "The central massif, from Ghazna to Herat, and from north of Bamiyan to the middle Hilmand, is occupied by tribes of Mongol or mixed Turko-Mongol origin and type, extending also into Persia. The eastern part of this territory is the home of the Hazaras (q.v.) (or Barbaris). They

Foot-note 6 from previous page.

namely (a) Shaikh Darvesh Kokaltash, (2) Mohammad Ali Mubshir Beg. Several times I became the target of attack and risk to my life and at last after a few days, a fairly good number of the Hazaras were killed and their women and children ran away and dispersed on mountains. In order to retaliate for the murder of my two chiefs already mentioned above, I caught more than 70 or 80 Hazaras and killed a great number".

In the same book, after giving details of the Herat journey and the hardships of the way, Babar adds:

"On the way we reached a village called Yak Olang. We stayed there for two days and then we crossed Bamian on the first day of Shawwal or the Id of Ramazan, 912 A.H. While descending from the Shahartu Hill, we saw the Turkman Hazaras with their families and belongings in their winter quarters knowing nothing about our appearance. The next morning, we attacked the folds and the wooden huts of the Hazaras and plundered, and, like a deer hunt, we aimed at those who were running away with their children towards the mountains".

Surprising thing to find how the people who were of the same origin, race and shape, were being wiped out in such a cruel way, whereas Babar himself belonged to the Mongolian race and could avail himself of the support of the Mongol Hazaras.

are divided into a number of tribes, Day-Kundi, Day-Zangi, Djaghuri, etc. The Hazaras are settled in villages. Their formerly very powerful chiefs were living in baronial castles. They are Shi'ites, and upto the time of the Amir Abd al-Rahman they retained semi-independence. Their orthodox neighbours accused them of practising the infamous "lamp-extinguishing" ceremonies, and of laxity of sexual behaviour in general. When finally subdued by the Afghan Amir, many of them sought refuge in Quetta and other places outside Afghanistan. A large number of Hazaras work as labourers in Kabul and other cities. They have decidedly mongolian features, but are usually distinguishable from the more flat-faced Uzbeks. The Hazaras are often assumed to be descended from Chingiz Khan's soldiers, but more probably, Mongol and to some extent also Turkish elements have gradually occupied the territories lost waste by him and his successors, (see Bacon, op.cit.)" (Encyclopaedia of Islam, New Edition, Vol. I A-B, p.224)

7. It is a false accusation, based on prejudice, levelled against the Hazaras, that on the 10th day of Muharram, called Ashura and on the same day in the evening called Shaz-e-Ghariban, when darkness prevails, the Hazaras gather in Imambara or Hussainia to mourn the Martyrdom of Imam Hussain, they put out the lights and then men and women are free to choose their lovers and beloved.

The fact is that Hazaras are religious-minded, and that Sham-e-Ghariban is observed by other Shias also in every Islamic country and non-Shias know it too, and they (in small numbers) go to Imambaras and hear the Hazaras mourning and crying during the brief time when the Maulavi describes the happenings of that day. The lamps are extinguished to commemorate the murder of the household of Imam Husain whose house had no light on that night.

2. "Hazara, a people of Mongol descent dwelling in the mountains of Central Afghanistan. One group, the Eastern Hazaras, inhabit the Hazarajat, extending southward from the Koh-i-Baba mountains of the Hindu Kush range to Ghazni and a point north of Khandahar, and from about 50 miles west of Kabul to roughly a line drawn between Daulat Yar and Kandahar. The group includes two tribes, the Yak Aulang and the Sheikh Ali, that live north of the Kohi Baba, and there are important Eastern Hazara communities in Afghanistan, between Mazar-i-Sharif and Maimana; in Quetta, Baluchistan (Pakistan); and in Meshed, Iran. The term Western Hazaras includes the Hazaras of Gal'e-i-Nau or Hazari who dwell in the northern foothills of the Paropamisus mountains; and a group on the Afghanistan-Iran border, known as Hazaras in Iran and as Taimuri in Afghanistan.

The Hazara Mongols have been said to be descended from garrisons left in Afghanistan by Changis Khan. The great conqueror actually left no troops when he returned to die in Mongolia in A.D. 1227, but a series of Mongol armies were set west beginning in 1229. The Eastern Hazaras are descended chiefly from Turko-Mongol armies of Transoxiana who used Afghanistan as a base for invading India during the 13th and 14th centuries and gradually intermarried with the earlier Tajik population. The Western Hazaras may have their origin in rebels from the armies of Hulagu (grandson of Changis Khan) and later Mongol Ilkhans of Iran.

The Western Hazaras are Sunni Muslims (see Islam), and speak dialects of Persian. Many were still nomadic or seminomadic in 1960's. The Gal'a-e-Nau Hazaras spend their summers in felt-covered conical tents, while the Taimuri live in black tents of the Afghan type.

The Eastern Hazaras..... are Shi'a Muslims of the Twelver faith except for the Sheikh Ali, who were converted to Sunni Islam..... The Hazara population of Afghanistan in the mid-1960's has been estimated at about 500,000.

See Elizabeth E. Bacon, OBOK (1958); Klaus Fardianand, "PRELIMINARY NOTES ON HAZARA CULTURE", His. Filos. Medd. Dan. Vid. Selsk, Vol. 137 (1959)". (Encyclopaedia Britannica, Vol. 11, p. 199).

8. Contrary to this statement, the actual fact is that in Iran since many years they are known as Barbaris and at present are known as Khavaris. No one knows them by the name of Hazaras.

3. Barthold, the Russian orientalist, writes:

"The Hazara tribes who, as far as language is concerned, are Iranians; in regard to origin, are Mongolians. At present they constitute the greatest population and are most powerful tribes of this country, living in the north and south of the ranges of high mountains. The original term, "Hazara", has been taken from the Persian word 'hazar' (one thousand) and probably, its plural form is Hazarajat⁹. The Iranians use the term 'hazara' for one of the most important unit of the Mongol army. Apparently these Mongols themselves seem to have adopted this term. The conquest of the mountainous zone and the victory over the strong forts of Ghor ended in great casualties to the Mongols. After complete domination over the said region, some regiments were stationed in the zone who gradually identified themselves with the language of the conquered. The regiments of this tribe who chose to live in this zone adopted the names of the local tribal chiefs for themselves. Among them the term 'Nikoodar' or 'Nqudar' has repeatedly appeared in history. Nikoodar was the commandant of a detachment of the army of Hulagu Khan, the conqueror of Iran and Iraq in the 13th century. A.D., and the name of Nikoodari Hazara is still prevalent. In the beginning, the Nikoodar Hazara formed part of the Army of Chughtai Hazaras¹⁰.

"The Historical Geography of Iran", published in Tehran in 1308, translated by Hamza Sardawar, pp.133 and 135. Chapter SEISTAN, and page 101, Chapter HIRAT".

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9. The plural form is 'hazaraha' or 'hazaragan' and Hazarajat is actually the region inhabited by the Hazaras in Afghanistan. The map on the succeeding page indicates this region in the shaded form where the Hazaras are concentrated. This map is from Dulling's monograph on the Hazargi language, published as Monograph No.1 by the Central Asian Research Centre, London, in 1973.

See also the map on the page following the above map, wherein Mr. Khuda Nazar Qambaree, has indicated the location of the various Hazara tribes in Hazarajat and the grouping of their names into Sad-Sikka and Sad-Qabr. The rough foundation of this map was done at the residence of the researcher at Karachi, on the 19th November, 1975. Mr. Khuda Nazar Qambaree's deep insight and knowledge of the Hazara lore is unquestionable.

10. This detachment of army retained this name (reference "HABIB-US-SIAR", p.584), until Mubarak Shah, under the

4. According to "Ain-e-Akbari" chapter on Hazaras: "The great tribes of Kabul are Hazaras. The Hazaras are from the armies of Chughatai¹¹ and Mangu Khan¹² had sent them to accompany Hulagu Khan and he, having collected them in a place, despatched the army under his son Nikudar Aghlan to the region which had to be conquered. He ruled from Ghazni to Kandahar and up to Balkh. More than 100,000 have wives and children and families and one-third of them constitute the cavalry." (Abul Fasl, 1339:110-115).

An identical passage occurs in a Persian book "Awimagh-e-Kughal" with the addition of a remark that their tribes have been deprived from learning on account of desert life and thus are looked down upon, otherwise there is no doubt about their ancestry and that Mirza Sanjar Hazara, Mirza Mashi Hazara and Mirza Shadman Hazara were great leaders of the Hazaras. It is said that when Sultan Noor-ud-Din Mohammad Jahangir, Padeshah proceeded to Kabul, the chiefs of the Hazaras sent their sons to his court with presents, gold and horses; and in the subsequent journeys of this king to Kabul, Shah Ismail Hazara was admitted to the king's presence which indicates independence and the autonomy of the tribe. Barthold, the Russian orientalist, also admits this fact in his Historical Geography of Iran. In the same book, he- Barthold recognizes the Hazaras of the Qali-e-Nau as Mongols who came there in the 13th century. (Barthhold, tr. Husain Sardavar, 1038 A.H.)

5. "Nasikh-ut-Tawarikh, points out in the chapter dealing with Qajar lineage; that Hulagu Khan conquered the Iranian

11. Sons of Changiz Khan

12. Son of Tuli son of Changiz Khan (see Genealogies).

empire after 603 A.H. on the orders of Manku Qa-an son of ^UTu^U son of Chingiz Khan and then decided to proceed to Iraq and to wipe out the Abbasid Caliphate. It further adds that Manku Qaan ordered that two out of every ten Mongol families should be stationed from the borders of Turkestan to those of Egypt and Syria for the purpose of protecting the frontiers. The number of such garrisons it further adds was one lakh families and they lived on these soils and their offspring remained there.

6. Muri Turkai is the name of a zone, a Mongol name in origin and is a compound construction of two words, Muri meaning a horse, and Turkai, a horse-shoe.

In Rashidi's "Jami-ut-Tawarikh, this name is mentioned with the explanation that after his conquest of Balkh, Chengiz Khan, came to know that Sultan Ruknuddin Khwarazm Shah had fled from Ispahan and had taken shelter in Ferooskuh, the capital and strong hold of the Ghoris Kings, in order to re-equip himself. Changiz Khan set a regiment under the command of Hulaku to that area. Ferooskuh remained under siege for 6 months and eventually surrendered. The area covered by Hulaku's regiment being very hard, stony and mountainous, a great number of horse-shoes were worn out, with the result that the horses were unable to move forward. Hulaku order the horsemen to stay there till his (Hulaku's) return from Ferooskuh; but, due to the lapse of a

long time and the change in the route of the return of Hulaku to Khurasan, the Mongol horsemen remained in the same zone with their families and became friendly with the villagers of that area and even intermarried. That soil was named Muri Turkan."

7. In "Tabaqat-e-Nasiri, it is stated: "A detachment of the Mongolian army was stationed in Ghazni upto 1241 A.D. It was a large detachment of the Mongols sent to the West in 1229 A.D. Anyhow, it reached Sistan in 1228 A.D. (625 A.H.)" (Minhaj-ud-din Siraj Juzjani, Vol.11, 1119-1129)

8. "Almunjad" p.552, says: Hazara Tribe in Afghanistan of Mongol origin, Shia sect, Persian-speaking, native of the mountain locality northwest of Hilmand and Tarang¹³ valleys".

9. Miss Elizabeth Bacon, in her book "OBOK", after some studies, hints: "After the signs of weakness in the Ilkhani Mongols in the northeast of Iran, Mongol units proceeded to Hazarajat and the date of their settlement in this zone has been between 1229 to 1447" (Bacon, 1958:4)

10. In "Ain-e-Akbari" written by Abul Fazi, one of King Akbar's ministers in the end of the 16th century, the following remarks are written about the Hazaras: "The fact is that the Hazara tribes are remaining parts of the Chaghatai army sent by Manku Khan to this zone (the present Afghanistan) as a re-inforcement to Hulaku Khan grand son of Changiz Khan and

13. Misprint of Yak Aulang.

they are of Turk and Tatar origin". The researcher may add (extract from "Taj-ut-Tawarikh" p-195):

According to a general belief, the Mongol conquerors used to settle a number of their tribesmen along their victory routes in order to be confident and carefree from the rear, such as Alexander the Great settled the Kafir tribe, from Khoqand and Badakhshan to Chitral and the boundaries of the Punjab".

14

11. In the book entitled Karawan, it is stated:

"The Mongol rule in Iran and Iraq continued till 1499. Although unpleasant memories have been left by them, yet stable consequences also remain behind them. Even now, several lakhs of the members of the Mongolian race are living in the easter villages of Iran and in westcentral Afghanistan and their shape and countenance are witness of their being of Mongol origin. Previously they were called Barbaris, and, later, as Khawari Hazaras. Anyhow, though they belong to the Mongol race, they speak Persian, are of the Shia sect and cause no harm to anyone." (Carlton Coon, 1957:16).

Let us now summarise the gist of all the above quotations. It will be seen that what has been accepted by the majority of the researchers and what the Hazaras themselves believe in, is that the general characteristics of all the Hazaras, their outward countenance, their high cheeks bones, broad foreheads, their diagonal eyes, the white-coloured yellowish skin, all indicate that they belong to the Mongolian race. Irrespective of the circum-

14. Written by Carlton Coon, translated by Ali Jawahir Kalam, published in Tehran in 1951, with the co-operation of the Franklin Institute--Zawar, Book-sellers.

tances under which they came to Hazarajat, their racial affinity with the Chengezid mongolians is agreed to by all of the above authors. More discussion on this topic is left to the specialists and historians. The researcher has presented documentary evidence together with the views expressed by ethnologists of America who have edited a book on this subject, named the Mongols of Afghanistan, as also the views of the scientific groups from Japan who travelled to Afghanistan. It is hoped this will suffice for the purposes of this research and the Researcher shall henceforth without any doubt and suspicion, refer to their Mongolian and Turkish origin, and reject the weak traditions which identify the Hazaras as non-Mongolians.

B- The links of the Hazaras with the Mongols;
or the Mongoloids:

The word Mughal(Mongol) was, at the beginning, pronounced Mang-ku, a term used for the brave and war-like people, and this was why the people living in the Gobi desert adopted the name of Mongol for themselves. During the period of the Muslim writers as well as that of the founders of the great Mongol dynasties in India, this word underwent a change, and became known as Mughal".

In some writings, occasionally, the term Mughal has also been seen to have been used in the sense of

silvery (the silver-white people). Harold Lamb, in his book "Amir Taimur"¹⁵ writes the result of his research as follows: "They are of 'Wantung Sui' origin, a particular people of Siberia, and Turk, whose only connection with the Chinese was due to their wars and victories, and nothing else. They are tall, hard working, illiterate and nomads, their source of livelihood having been hunting and cattle-raising.

The Gobi Desert and the Tundra were their original abode, but they have always been on the move in search of pasture to graze their animals."

They were called Scythians by Herodotus, Huns by the Russians and Hiwang-Nau (warrior nomads) by the Chinese, the latter also referring to them by names attributed to various demoniacal beings. It is known that the Great Wall of China was erected for the purpose of stopping their¹⁶ invasions.

As regards the origin of the term Mughul, another reference may be hinted at:

According to anthropologists, the human race, as far as colour and skin and physical features are concerned, is divided into four groups, namely:

15. The book "Amir Taimur" written by H. Lamb, translated by Brigadier Gulzar Ahmed, Maktab-e-Jadid Publications, Lahore, 1956: 328)

16. Tradition has it that Alexander the Great had also got a wall erected near the Caspian Sea to stop their advance (Yatz, 1903: 1-53n). See also...

1. The white race or Caucasians,
2. The yellow race e.g. the Mongols
3. The negro race or the Blacks(Africans)¹⁶
4. The Red race (the American Indians), sometimes counted as part of the yellow race.

The yellow race includes all branches of the Mongol, the Chinese, the Japanese, Eskimos and most of the South-east Asian peoples, the Turks, Tatars, Ozbeks, Cossacks, and part of Hungary. Other Europeans such as the Finns can also be identified as belonging to the yellow race. The Mongols were called Tatars¹⁹ because of the devastations and terror perpetrated by them among the civilized communities of the world in the 13th century.

Sykes says: "The correct form is TA..TA, the old name of the Mongols. The pronunciation is like that of the old word, Tartarus. This word has been used by Frederick II at the end of his letter addressed to Henry III of England: "The Tartars must go to hell-- let them go to hell-be returned to their place(hell)". Afterwards, this word (Tatar) became common. The term Tatar exists in Persian and Arabic languages.

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17. Caucasian: Aryans, Semites and Hamites
 18. It is a historical error which is repeated, because Christopher Columbus at the beginning of his discovery of America when he saw the red-skinned inhabitants of the soil, thought them to be Indians and called them so. This is why this name has been used for the American red-skinned people since.
 19. Tartarus in latin means Hell. Tatar, according to Dictionary of Dihkhuda, p.45, published in Tehran in 1335(1956), is the name of a big tribe of Turkestan originally descendants of Tatar Khan, a brother of Mongol Khan. The races of these two brothers are cousins and their number increased in course of time. They have been called Tartari and Tatar too.
 20. Brigadier-General Sir Percy ...

John Andrew Boyle, translator of Juvaini's

Tarikh-e-Jahan-Gusha, writes:

"This term, in the History of Juvaini, like those of Ibn-i-Asir and Nasavi, has been used for the Mongols, not for the original Tatars. The Tatars were a tribe living in the south-east of the Mongols.

The word "Tatar", due to its comprehensiveness and universality and because of the importance it gained during the 12th century among the people became of common usage.

In Europe the word Tatar was associated with that of Tartarus or Tartara. Mathew of Paris explains how countless swarms of Tartars issued forth from hell like Satans and spread all over".

This is why as a matter of fact, they were called Tartari.

Juvaini says:

"The home of the Tartars, and their origin and birthplace, is an immense valley, whose area is a journey of seven or eight months both in length and breadth. In the east, it marches with the land of Khitai, in the west with the country of the Uighur, in the north with the Qirgiz and the river Selengei and in the south with the Tanget and the Tibetans".

Boyle adds a note under this paragraph of the translation: "At an earlier period the Uighur Turks had ruled in Mongolia itself but they had then been expelled by the Kirghez and had settled in the various oases to the south of Tarim".

Foot-note continued from previous page

Vol.11, 1963:71)

The Mongols were mostly barbarian or uncivilized in that age and their living standard was too low. Sir Percy Sykes refers to Ibn-i-Air¹⁰ as quoted by D'Osson¹¹ remarks that, as for religion, the Mongols used to worship the sun when it rose and would eat whatever they could get, even dogs and pigs and the like (Sykes, 1963:72).

By way of a comprehensive and a general description applicable to the Mongols of that period, one cannot find better remarks than those of Juvaini on the subject, as stated below:

"The Mongols had no chief or ruler before the advent of Changiz Khan. Every tribe would live separately and not united and mostly in the state of war and enmity. Some Mongols would regard theft, disgrace and extreme luxury as marks of their bravery and superiority. Khatai Khan (or the Khan Khatai) would regularly demand from them the things he needed. Their clothes were made of the skins of dogs and rats and their food consisted of the flesh of these animals or other carcasses. Milk of the mare was their drink and their sweets consisted of the fruit of a tree like the pine-cone, called by them Kask.

The symbol of richness and greatness, among them, was the possession of iron stirrups for a horse from which one can guess the remaining means of the Mongols' glory and luxury" (Juvaini, Tr. Boyle, 1958:22-23)

When Changiz Khan appeared on the Mongolian soil, there were many different tribes, the well-known among them being five, namely: Tatars, Mughul or Mongol, Kara-it, Jala-ir and Okiur. Changiz was the first person who forced all of them

to obey him and it was with the help of these that Changiz gained victory over the Turks and the Chinese and the heart of Asia, even up to a part of Europe; and succeeded in making such an arrangement as to attract the minds of the people towards the names of the Mongols, of Changiz and his descendants. However, the Mongol tribes have been more ancient and the adventures of Aghoz Khan's invasions in the seventh century B.C. have left their impressions on the pages of history.

The Changiz period changed poverty of the Mongols into abundance, their desert into a garden, their helplessness into prosperity. By hoisting the flag of victories, Changiz removed adversity, poverty and privation. The perpetual torture of the Mongols gave place to never-ending happiness.

21

After the death of Changiz, trade relations of his empire expanded with the West and merchandise started to flow from India, Sind, Feshawar, Kabul, Gandahar, Hirat, Sistan and Khurasan routes and lastly, through the Silk Route.

Changiz and the succeeding Mongol Khans ruled over Afghanistan (on the strength of Tarikh-e-Jahan-Gusha of Juvaini and History of Afghanistan of Habibi, 1349:8) for the following periods:

1. Changiz-616-618 A.H. in Afghanistan

21. Born in 1154 A.D., died at the age of 72, in 1224 A.D.
 History of Afghanistan, Vol. II, written by Habibi, p. 1)
 Changiz Khan son of Yesuka Bahadur son of Birtan Bahadur
 son of Toomand Khan son of Baisanghar Khan son of Boogha
 (contd..)

2. Ogtai (Oktai) son of Changiz, succeeding Changiz as the Great Khan..618 A.H.
3. Jughtai son of Changiz-618-639 A.H. Ruler of Transoxiana and Uighur region.
4. Toli son of Changiz (Toli means the future or the future comer)..620 A.H. He was always with his father.
5. Charahar Iagu son of Toli son of Changiz i.e. the grandson of Changiz..... 639-649 A.H.
6. Arghun son of Abagha son of Hulagu i.e., the grandson of Hulagu..643 A.H.
7. Toshi Khan-appointed to rule Cabchagh.

After Changiz, Taimur(Tamar=iron) once again started invasions of Afghanistan about 785 A.H., 1383 A.D., and his son Shahrukh ascended the throne of Hirat. He and his queen Gauharshad, have left a good name behind in the history, for for building mosques and other edifices in Khurasan and in Mesh-had city itself.

Foot-note no.21 continued from previous page.

Khan son of Booz-Bikhar Khan belonging to the Qiyat tribe (Mr. Habibi writes in the History of Afghanistan that the ancestors of Changiz Khan had been kings and rulers in the eastern countries, that was why Changiz Khan, in Baturi language, was called Khan-e-Khanan, i.e. the Great Khan", whereas Juvaini has written that they(Mongols) had no rulers or chiefs and they have not been united. Likewise, it has been seen in some history books that Changiz belonged to a comparatively poor family. He even fought with his brother over a fish. In putting together these two contradictory views, it must be said that in considering the fact that this tribe was a nomadic one, it is a recognized fact that the tribe could not be a royal family, but possibly, the guardian or leader of the tribe. It is beyond the scope of this thesis

During Shahrukh's reign a dispute took place between two local governors, Malik Mohammad ^{HAZARA} and the son of Saifal Kandhari, resulting in the revolt of the Afghans of Candahar which spread as far as the Indus. Shahrukh sent Sadrud-Din Ibrahim, Sadre-Sali, to the Hazaras who brought the Hazara leaders to the court of Shahrukh.

The Hazara Amirs with chiefs of the Formal Afghans headed by Khaja Luqman (Niman) came from the surroundings of Ghazna to the king's court and obeyed him.

The existence of the Hazaras and also the importance of their existence was marked and specified during Taimur's reign. Their racial affinity can perhaps be reckoned as one of the factors justifying their submission to Shah Shuja.

C- Denomination of the Hazaras and the Causes of this denomination:

As to why the name of the Mongols remnants in Afghanistan has been changed to that of 'Hazara', the researcher carefully studied for a long time and besides having interviews with the Hazara chiefs, he consulted historical books and went through several articles concerning this topic. The majority believe that the term "Hazara" reminds us that the Mongol army regiments consisted of 1,000 soldiers each. The Mongols had a particular faith in figures. Given below is what the researcher has heard and observed concerning the cause of giving this name.

1. The researcher has already mentioned, in the first part of this thesis concerning historical events, the account of whatever has been written in the book "Kashf-un-Nasab", so it is not necessary to repeat it here.

2. Likewise the book "Bostan-e-Siahhat" (Lit: Tourism Garden) says that as one thousand men were constructing the Barbar Dam (Band-e-Barbar) and that Hazrat Ali, the 4th Islamic Caliph had also extended his assistance, the working men were afterwards called the Hazaras.

3. The book "Hayat-e-Afghan" (Life of Afghan) says: "They are called the Hazaras because these tribes in the past have been annually sending one thousand cavalry men for military service to Zabulistan. Though, later on, the despatch of these horsemen was stopped but the "Hazara" name remained to date.

4. In an interview with Syed Musa, the oldest man and sweet-spoken Hazara, in the valley of Arra Kamar, situated near the city of Fariman in Khurasan province, when the researcher asked him as to why he was called a Hazara, he replied in his attractive tone--- a complex of Afghan and Khurasan dialects saying: "Our ancestors---- one thousand families in number---- were the remaining soldiers of Changiz Khan's army. I remember that when Changiz Khan left, the people of Afghanistan and Iran fearfully and

quietly asked each other, "Has Changiz gone away?" The answer was, "No, not yet, One thousand families are still stationed."

5. Mr. Faqir Hussain, known as Andaleeb(nightingale) is the son of Captain Dost Mohammad, the first Hazara officer in the British army. Mr. F. Hussain is living in Quetta. He is 110 years old. On being contacted, he expressed his opinion that the Hazaras are thickly populated, having at least one thousand families and this is why they are called the Hazaras and that this name has nothing in common with one thousand soldiers of Changiz Khan's army.

6. Mr. Khuda Nazar Qambari, a Hazara belonging to the Besut sub tribe, and living at Quetta and is friend of the Researcher has always provided him with information in respect of his tribe. He is of the opinion that the denomination is because of the system of Changiz Khan's army. Mr. Qambari wrote an interesting article, published in the quarterly magazine, "Zulfiqar", Quetta, December, 1973, on the term, Hazara. Mr. Qambari therein gives an account of the system of the Mongol army and their regard for the figure 9. Hereunder, the researcher gives a translated extract from it:

Mr. Cambaree, after briefly discussing numerology, adds that Mongols had a particular respect for and faith in figure 9, for example:

- a. Changiz Khan's flag consisted of 9 tails of Yaks with a spear tied to the end of each tail.
- b. The number of presents and gifts should have been in the figure 9, e.g. 9 slave girls, 99 slave boys, 999 carpets, etc.
- c. One of Changiz Khan's sons, namely, Jooji, sent 9999 red horses of white forehead as a present to Changiz Khan.
- d. The formalities of court salutation were to bow 9 times before the Khan. Emperor Babar has also explained these official formalities in his memoirs "Tuzk-e-Babari" in detail.
- e. Akbar, the great Moghal Emperor had nine famous courtiers known as "Nau-Ratan", i.e. nine Jewels.
- f. When Quiq Khan was selected the Chief or Great Khan, all the courtiers paid homage to him nine times (by kissing the ground of the court);
- g. There is a bazar in Lahore, even now known as Naulakha Bazar. There is also a palace in the Royal Fort in Lahore known as Naulakha Mahal (Naulakha Palace);
- h. It was due to this belief that Changiz Khan also founded the basis of census as well as the grouping of different army units. With the result that there was a decimal system of army organisation as under:
 - i) In a unit of 10, there were 9 soldiers and one commander;
 - ii) In a unit of 100, there were 99 soldiers and one commander; and
 - iii) In a unit of 1,000, there were 999 soldiers and one commander.

The title of higher commanders were a panj-hazari, haft-hazari and so on.

haft

These titles and designations had been current in the sub-continent even during the reigns of the Mongol kings of India until about 150 years ago. In this way Changiz Khan would take the census of his nation as well. Military service or conscription was compulsory for every young Mongol and evasion from it, according to Yasa, the laws of Changiz Khan was punishable with death penalty.

When all Mongol tribes gathered under the flag of Changiz, every tribesman, in addition to having his tribal title, would obey the order of his commander or his leader and would use the name of his leader of 1000 men together with his own. For the figure 1000, the original Mongol word is Ming. The soldier of a ming, if questioned as to which minglar he belonged to, would mention the name of the leader of the ming. A Hazara is even now called a Minglar in Transoxiana. On the contrary, Persian-speaking Afghans as well as the Iranians use the term "Hazara" instead. The names of the groups of 10 and 100 persons also were mentioned together with those of their leaders such as Dai-Mirdad, Dai-Chupan, Dai-Zangi, Dai-Kundi, Dai-Khatai; or such as Sad(100)-Sikka, Sad-Qabr, Sikka and Qabr being among good princes. The tribal names of Mongol origin, even now, exist in abundance, e.g. Jaghoori, Besut, Borjigai, Jirghai, Qharabaghi and Pashi, most of which are the same names as used by Mongols during the Chaggezid period.

D- The History of the Hazara before Changiz Khan:

As regards determining whether the Hazaras had been living in Afghanistan before Changiz Khan or not, some more points have been gleaned from history, obliging the researcher to go deeper into the study of this question.

1. During an interview with Dr. Hamam, Professor of linguistics and anthropology in the University of Kabul (Afghanistan), the latter referred to a book written by a German scholar.²² In pages 11 to 24, the writer discusses the Hazaras and Nikoodaris. He mentions the name of a Chinese traveller, Tauchaum (according to the Magazine "Aryana", vol. 5, 41, p-4, Kabul, Afghanistan, the name is HITUNSAVC) who crossed the Hazarajat in June, 644, A.D. and he has mentioned a city spelt as HO-SA-LO. As the letter "R" does not exist in the Chinese alphabet he wrote "L" which seems to stand for "R" of the Hazara. The Chinese tourist has described in his book a few characteristics of the country, its language and the moral character of these tribes and has expressed his surprise over the resemblance of the Hazaras with the Chinese.

2. A portion of an article by Joseph Cassel, member²³ of the French Academy, is devoted to the under-mentioned topic:

22. Die Sprache der Moghol der Province Herat, Afghanistan, by Dr. Michael Weiers, 1971, Oploden, Germany.

23. In the French magazine, ATCH, translated and published by Tehran Musawwar, Tehran, and an extract of the latter published in the daily AMIS, Afghanistan, Vol 170, the 10th

"Today, Turkish and Mongol tribes are living in the northern and central parts of Afghanistan. Their ancestors descended like a desert storm from the Central Asian steppes towards Afghanistan and Iran and reduced the Greek, Buddhist and the existing Islamic civilization of this region to dust. The invasions by the Hun tribes (Transoxiana), had started as early as 700 B.C. while the armies of Changiz Khan laid waste the whole of these regions in their subsequent aggressions.

3. The book, BOOSTAN-US-SIAHAT (lit. Travellers Garden) states:

"The Hazara tribe is a famous one and much spoken of; they are a numerous and strong people who, in olden times, wanted to construct a dam to divert the flow of water; but, in spite of their best effort, did not succeed. It was through the help of Hazrat Ali (as tradition has it), the Commander of the Faithful who arrived on the site, miraculously covering long distances and consolidated the dam, from despair and toil. (Shirwani, 1315:642)²⁴ This dam exists even now and is called BAND-e-AMIR. It consists of seven branch dams or seven dams, namely: Band-e-Haibat, Band-e-Qambar, Band-e-Duldul, while the other four dams are collectively known as Band-e-Amir.

BOOSTAN-US-SIAHAT, a book of reference, ¹⁵ consulted as a documentary book by research workers and historians on many occasions in the past and even now. If we ignore the phrase "covering long distances miraculously" which is a religious belief amongst some Muslims, ¹⁶ we can rely on its views that even at the beginning

24. Written by Haji Moin-ul-Abedin Shirwani, Sansi library, Mahmoodi Book-sellers, 1st. Edition, Tehran, 1315, A.H., p.642, Chapter: "Gulshan"
26, concerning the Hazaras.

of Islam, some people known as Hazaras had been living in this region. Other scholars have also expressed the same view. Another passage in this very book and at the same page says:

"They (the Hazaras) consist of many tribes. The length of their country takes a person two months to cover, while its width, in some places, is between 3 to 10 stages of journey. The boundary of the Hazara country extends in the east to Chitral and Badakhshan mountains; to its west lies Khurasan; to its south are Zabul and Kabul and to its north is situated Tagharistan. All the country is mountainous; the climate is too cold; agriculture extremely insufficient; the main food is mutton from the sheep; they wear w^ollen clothes and a little quantity of coarse cotton garments. Salt is obtainable in small quantity while the water is agreeable. Strange stories are heard about the vehemence of these tribes. The Hazaras belong to the Shia sect of Islam. They have Sunnis in a limited number who are Hanafis. 12,000 families of these people are mountain dwellers and are regarded as wild, far removed from any knowledge of society and civilization; but are distinguished for bravery and hospitality. They lack unity so that even two tribes do not agree".

Most of the information in this book, in regard to local situation, ways of the Hazara life and their characteristics, are based on numerous traditions accepted by a fairly good number of writers.

4. Views of two gentlemen, with clear minds, belonging to the Hazara tribe,----- one being a resident of Afghanistan and the other of Quetta---- are given below:

In an interview ^{with} the researcher had with Mr. Nadir Ali Khan, ex-senator, at his residence in Kabul, he said: "We belong to the Mongol race; but there is no reason to believe that we are the off-spring of Chinese."

likewise, Mr. Khuda Nazar Gambaree, a clear-minded research scholar among the Hazaras, living at Quetta, believes that the Hazaras had been living in Ghurjistan zone (before the invasions of Changiz) and also in a part of Sistan (Iran). Undoubtedly Mr. Gambaree's observations are authoritative, being the result of his vast studies in the history of his tribes. The researcher feels it necessary to add in this connection, that Miss Elizabeth Bacon, writer of the book, "OSOK", who has made researches about the Hazaras, has referred to Mr. Gambaree's observations and views. She introduces Mr. Gambaree in her book and supports his remarks.

5. The book, *MAJMAH-UT-TAWARIKH*, states:

- (a) Aghuz Khan son of Qarkhan son of Mongol, was the ruler of the habitable quarter of the world and was the contemporary of Zah-hak Tazi of Iran and Jonk Kank of China and Minias, known as the second Nimrud in Babylon and Saman and Indian Asharaj, Garshasb son of Atrat was living in Zabulistan. Garshasb was a great king among the Turks, just like Jamshed (or Iran) and was recognized indisputably as shrewd and sagacious who practically occupied, with the help of his tribes and descendants, all Turkish possessions and conquered the soil of Talas-osiran upto Bukhara."

On the authority of *Rauzat-us-Safa*, Vol.5, p.5.

25.

25.

Miss Elizabeth E. Bacon writes (pp; viii and ix and p; 6): "However, the manuscript of the two chapters on the Hazaras has been read by Mr. Khuda Nazar Gambaree, a Hazara Mongol of the Besut tribe, who resides in Quetta... v. new data provided by Mr. Gambaree have corroborated the structural scheme described (p: viii)... The writer wishes to express her gratitude to Mr. Khuda Nazar Gambaree, who, in addition to reading the manuscript chapters dealing

- (b) "Aghuz Khan during his reign devoted his attention to western countries. He conquered Khurasan and the Iraqain and even annexed Egypt, Syria, Greece and Afranj to his kingdom. Aghuz Khan's nation entered Transoxiana and Khurasan and settled there. Because of the climatic causes, the colour of the skin of their descendants changed ^{and} they divided into 24 branches"

Land.

(c) Based on the authority of Jamiut-Tawarikh, the period of Aghuz Khan's rule has been 700 B.C., and, so, far, a period of 2,700 years has elapsed since the first time these Mongolians and their descendants came down towards the west and the Afghanistan-Iran zones. It is an admitted fact that these people have, from ancient times, been in the habit of heading for these regions. This fact is accepted and corroborated by historians as well as the Mongolian leaders themselves.

B- The names of the Different Hazara tribes and Their Present Genealogies:

The branches of the Hazara tribes, as so far investigated, are many and up to some extent, it can be said that several families possibly have chosen a name for themselves and, in course of time, they were recognized and known by that name. The connection of the Hazaras with the neighbouring provinces has been limited to the minimum extent, possibly on account of difficult and complicated terrain of the Hazarajat. It has been noted on many occasions that they even do not know some of their own tribal names. The books or writings of the scholars and historians are not helpful in this respect. Undoubtedly,

any inquiries and questions from the Hazaras themselves cannot even be definite and decisive, as the researcher contacted the most well-informed sources and has only been able to obtain the names of twenty to forty tribes and sub-tribes, at the most. In the course of a lengthy interview on the subject with Mr. Khuda Nazar Gambaree, he expressed himself as follows:-

The distribution of the Eastern Hazaras into two groups of Sad Qabar and Sad Sika(Suika) is very old and has traditionally been handed down to the Hazaras. The grouping is accepted generally but is seldom referred to. A Hazara will identify himself as a Hazara of a particular tribal unit; not as a Sad Qabar or Sad Sika Hazara. Most of the younger generation have never heard of these names.

The meaning of the two words Qabar and Sika is lost to the Hazaras but they are said by some to be the names of two persons, probably military leaders, who each commanded a hundred (or Sad in Persian). Thus their soldiers were referred to as belonging to the Sad of the one or of the other.

The Hazaras generally do not take this grouping seriously but it seems to have been the cause of some friction amongst them in the past. They have been claiming superiority over each other and have been jealous on this account. It is

said that Sika and Qabar were brothers who vowed to give an offering. They killed a sheep and shared it between themselves. The offering of one was accepted while the offering of the other was not accepted by the deity to whom the offering was made as no amount of cooking made the mutton tender enough to be eatable.

Miss Bacon (Bacon, 1958:6-8) holds Sad Qabars to be the "original" Hazaras and Sad Sika as of mixed descent. At another place she equates Sad Sika as of "mixed origin" and Sad Qabar of pure origin.

The further sub-division of the groups of tribes as Chaghatai and Ilkhani is not known to the Hazaras themselves. A study of the Hazara peoples has however brought us to the conclusion that the Sad Qabar tribes are not as homogeneous as the Jaghuri tribes. In the latter, traits of culture, language, physiognomy, etc. minutely examined, will be found to be distinctly dissimilar to the Sad Qabar group of tribes. On the whole, however, these traits amongst^t the Jaghuris are common in all their tribes. This cannot be said to be true amongst the Sad Qabar group of tribes. In them these affinities are not common to all the Sad Qabar tribes. There are traces of definite differences and further examination will reveal that on this score they can broadly be sub-divided into two further groups--- those who migrated from the north--Transoxiana, formerly the Changezi fief of Chaghatai;

and those who came from the Ilkhanate of Iran. The appellations of Chaghatai and Ilkhani for these two groups should not obviously be altogether amiss. The surmise may sound rather romantic speculation and in the absence of authentic recorded history about the Hazaras and lack of any firm traditions with the Hazaras themselves, such a conjecture ^{though} attractive ^{is} in the extreme hazardous. There is a certain amount of corroborative evidence which may be quoted in support of such a line of thought.

The Jaghuries call themselves so because they displaced the Ghuris by taking over the abode (Persian=Jae) of the Ghuris and thereafter they came to be known as Jaghuries. On the other hand some are of the opinion that they are from amongst the original Uighurs, Haimans and Karaites of Mongolia who may have fled from the ravages of Changiz Khan. After that they came to their present habitat in Hazarajat.

The Uighurs were reported to be a people who had an alphabet for their language. In fact, Changiz Khan seems to have borrowed that alphabet. They were said to have had a better culture than their neighbouring Changizids.

The Sad Qabar were descendents of Changizids. According to Mr. Dulling, the Ilkhanis are said to have planted some Mongol military settlements in this area during and after the 13th century. (Dulling, 1973:13).

It has not been possible to find out exactly the source from which these settlers were found. In all probability they were not imported from Mongolia, as such settlers could have been easily found from amongst the hordes of the Ilkhanis themselves. This seems to have formed the nucleus of the Ilkhanis, amongst^{ly} the Hazaras. This settlement may have been subsequently supplemented by other Mongols who had to leave their homes after the break-up of the Ilkhanate of Iran or other reasons. (Dulling, 1973:13), and the nearest destination for them outside Iran could naturally be the southwestern-most part of Hazarajat where this group of Hazaras had their homes till their uprising against Abdur Rahman.

Till that time the Ilkhani hordes alone, out of the multitude of Mongol hordes, had come in contact with Caucasians and some may have found spouses from amongst them. This may account for the incidence of blue eyes and blond hair occasionally ^{found} among the Orazanis, Dai Chopans and Dai Khitais of the Sad Cabar group. Such easily distinguishable distinctive features have not been noticed among other Hazaras.

The next group of the Sad Cabars composed of the Dai Zangi, Dai Kundi, Besut, Polada, Kara Baghi who have collectively been classed as Chaghatais are so termed because most of them fled out of Transoxianan Chaghatai

territory in the 16th century (Dulling, 1973:13) when the Shaibanids broke up the Chaghatai Khanate. Earlier, during the latter part of the 13th century and the beginning of the 14th century, Chaghataian armies swept repeatedly across Hindu Kush into India and gained the control of the route to India, and, by the last decade of the 13th century, they annexed the present Hazarajat area as part of the Chaghatai empire. The nearest refuge for those who fled out of the Chaghatai territory was with their long lost kith and kin in the Hazarajat, the recognized refuge and colonisation area for all Mongol escapees and refugees since their first settlement, first by the Jaghais and then subsequently by the Ilkhani settlers and refugees.

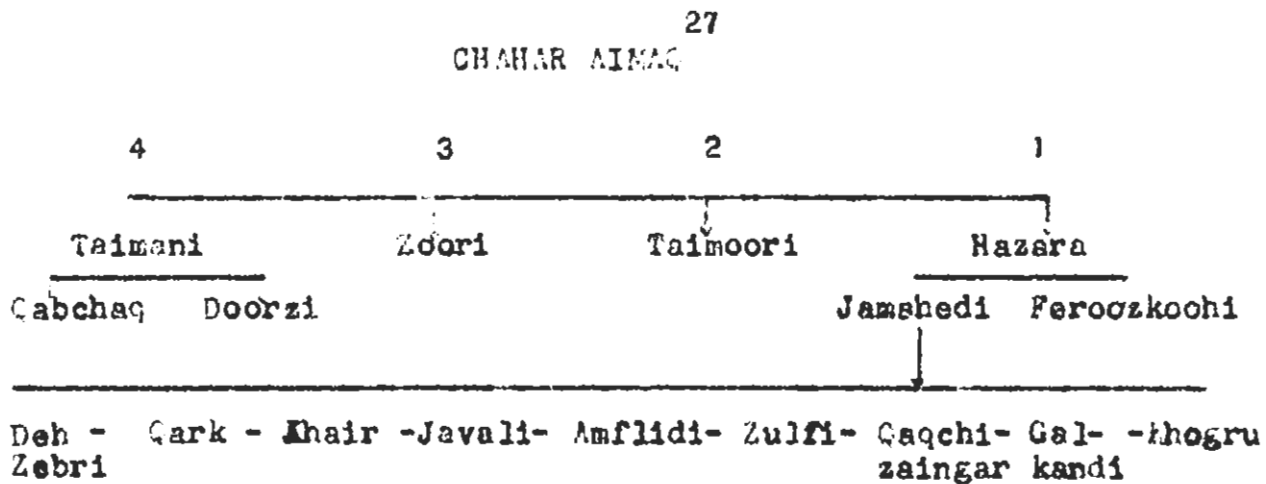
It seems the inroads of these new settlers were not welcomed by the original colonisers--- the Jaghuris. In this we may find the second cause for the factional disliking between the Jaghuris-- the old settlers and the Sad Gabars-- the new settlers; the first one was perhaps the defeat of the Uighurs at the hand of Changiz Khan, as it seems the Uighurs (now turned Jaghuris) did not forget their humiliation at the hands of the great military leader from whom the Chaghatais and the Ilkhanis had sprung. Even the cultural superiority ^cthan wielded by the Uighurs over the Changizids can even now be traced in the remnant of the admission of the other tribes to the Jaghuris being cleverer than the rest of the Hazaras.

The prefix of the word 'Dai' with the tribe names such as Dai Mirdad, Dai Zangi, Dai Khitai, Dai Kundi, Dai Chopan is persistantly common amongst the Sad Qabars, but it is conspicuous by its complete absence amongst the Jaghuris. This is very interesting and attractive. It tempts us to believe that Jaghuris or Uighurs were not Changizids and did not therefore during the rise of Changiz Khan form part of the armies of Changiz Khan; hence the absence of the appellation of Dai denoting the Changizid military unit of ten, amongst the Jaghuris. However, their adherence to the Sad Sika--literally, the hundred of Sika (hundred being the next higher military unit after the Dai) is difficult to explain.

During his studies the Researcher got access to a report provided by an Englishman Lt.Col.P.J.Maitland, entitled, "The Afghan Boundary Commission, Vol.IV,1888". As the writer had personally made an extensive tour of all the routes and villages of the Hazara community in Afghanistan and had prepared his report, and also, as a period of approximately 90 years have passed since the above report was compiled and as it was prior to the emigration of the Hazaras from Afghanistan, the information contained in the report can be more reliable. The names of the Hazara tribes written hereunder have been taken from this report, juxtaposed with the information

provided by other well-informed Hazaras. It is also in consonance with historical book⁵, dealing with this subject, so it is undoubtedly rare and valuable, specially for the Hazara tribes. Some geneologies of the Mongol Khans have also been provided in this Chapter which may prove of interest.

Classification of important groups living in Afghanistan, based on documents produced by the book,
"Hayat-e-Afghan".²⁶

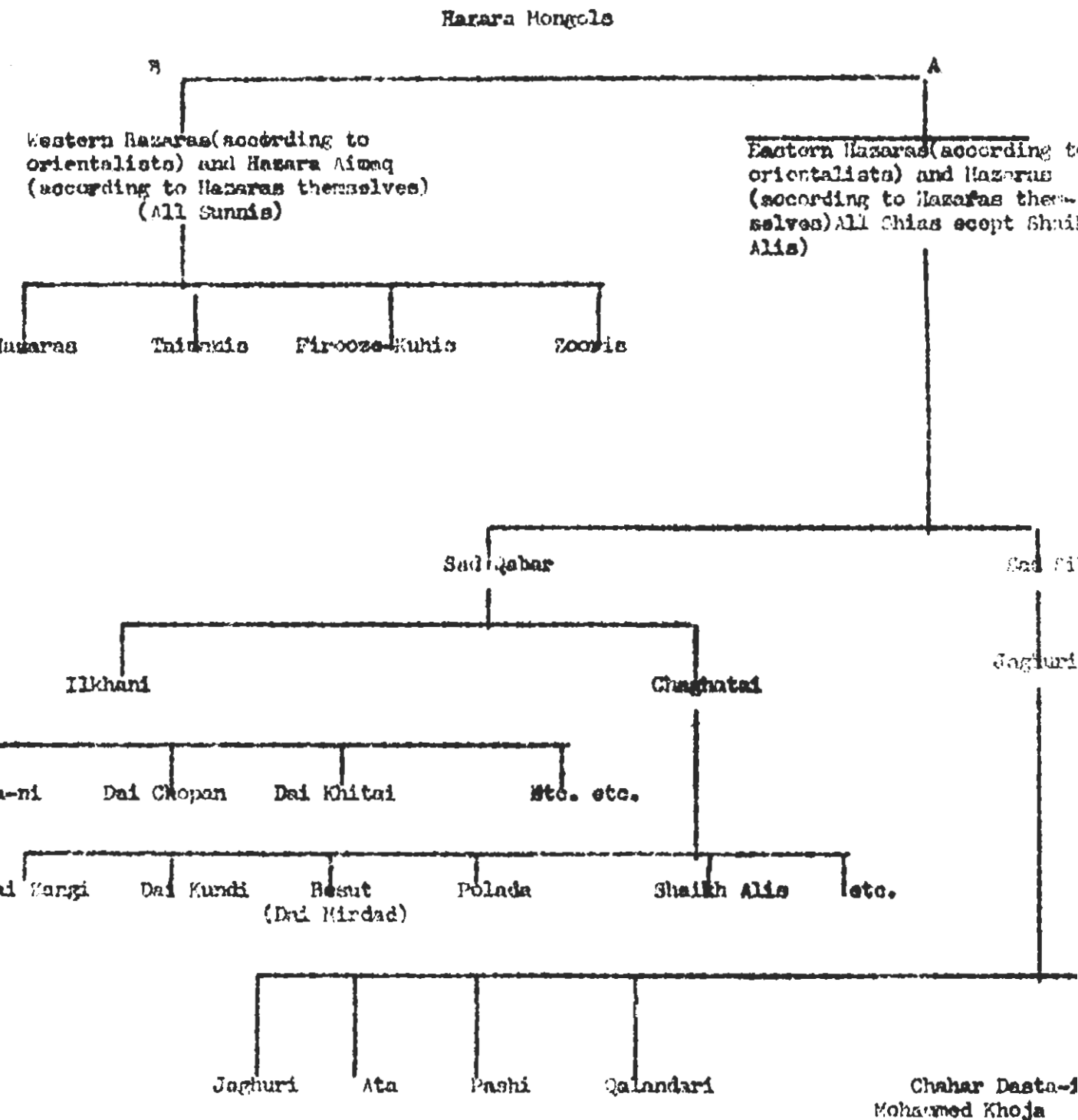


The above classification has been made in a very general form and no reference has been made to the important tribes such as Jaghuris, Besuts, etc. It seems that only the Aimaq Hazaras have been shown here and no mention of the Eastern Hazaras has been made.

26. "Hayate Afghan", in Urdu, by Mohammad Hayat Khan 1281 A.H. p. 455.

27. Aimaq-Awimaq, is a Turkish term, meaning tribe, clan, lineage (ref. Farhang-e-Mu'een, Vol. I, Amir Kabir Publications, Tehran, 1342:420).

CHART OF THE HAZARA TRIBES BY MR. KUNDA HAZAR QAMBARIEE
(Prepared at Karachi, on 19th November, 1975 and
revised on 6th May,
1976)



THE NAMES OF THE IMPORTANT GROUPS AND VARIOUS BRANCHES
OF THE HAZARA TRIBES

28			
1	HAZARA	BESUT	
Number of families	Zone inhabited	Names of the branches	Name of the main group
560	Siah Sang	1. Siah Sangi	DAULAT PAE
520	Scattered	2. Walima	
250	Gardan Dival	3. Gardan Divali	
400	Kaaw, near the Hilmand river	4. Mhalak	
380	Darweshan, Sar Kajaw	5. Darweshan	
380	Daulat Si Yar	6. Daulatgar or Daulatad	
300	Chaukani	7. Chaukani	
190	Scattered	8. Mir Bacha	
300	Tizak	9. Tizak	
500	Khwesh	10. Khwesh	
300	lower part of Hilmand (Kajaw)	1. Gambar Ali	DARWESH 11
500	Bad Asia, Kajaw, Hilmand bank	2. Abdul	
400	Bad Asia, Kajaw	3. Ata	
800	Kalan Dih, Shersurkh-abad, Bad Asia	4. Kardi	

28. Same name as in Genealogy of the Pongol Tribes (Bacon, 1958:50)

100	Sang Shanda	1. Ba-ian	ISAM TAMCOR	3
125	Fushtabad, Asia	2. Chauki		
300	Damwal Qol	3. Mir Chihil Tan		
335	Near Ajaristan in Yaghistan	4. Batar		
300	Inside Diwal Qol	5. Sikh Am		
200	Inside and behind Bala Asia	6. Baba Ka		
200	Inside and Sang Shanda	7. Marg		
390	Sir Sang Shanda, Fusht-e-Darakht, Mingi dih, Surkh Sang	(It has no branches)	MIZAH	4
800	Kuh-Biroon (between the river Hilmand and the mountain Baba)	1. Kuh Biroon	MONROOZ	5
100	Mooshak & Pae Katal	2. Jambood		
100	" "	3. Bihbood		
100	Zaryafta, Syookhta Jungle	1. Mir Shadi Beg	KAPTAUN	6
280	Zaryafta, Jaria Khana	2. Kaptam Kalan		
625	Kuhe-Biroon Qaraqal	3. Kaptam Khurd		
100	Karnala	1. Shaikh	BUI-HASAN	7
240	Khuwat	2. Mir Ali	OR BUIASO	
140	-do-	3. Dai Mirdad		
80	-do-	4. Doozi Kasa Pae		
100	-do-	5. Mir Bacha		
110	-do-	6. Sak Pae		

600	Kash-kah, Aspi Av Dul Isnah	1. Naqsood	BURJGAI	8
500	Surkh Damlu Kasa, Gumruk, Georo			
300	Asbi Garden	3. Dai Khani		
200	Garm Av	4. Ghvaz		
150	Moohmarg	5. Moohmarg		
1320	Lal Beg, Koji, Pee Jazke	The branches of this tribe are not known	^A JIRCHI-BATUR	9
500	Kalan Teh		KAN COZ	10
700	Surkhabad, Bayazid, Ashk, Kata-khak, Aspi Sang		DAHMAEDA	11

II. HAMARA DAI ZANGI

	Lal, Sar-Jungle, Fak Kalknek, Ak-Sarat, Tarbolak	1. Mohammed Beg	BACHA GHUJAN	1
		2. Ismail		
		3. Khawaja Ahmed		
		4. Baba Jae		
2100		5. Goshak		
		6. Kara		
		7. Dolad,		
		8. Bobak		
		9. Bahadurak		
3160	Lal, Sar-jungle Takht	1. Kanak	NIKA	2
		2. Karm Khud		
		3. Qaim Bakli		

2050	Takao Barg, Yak Aulang	1. Naqdar	YANGAR	3
		2. Zi-Adam		
		3. Mamud		
		4. Shahi		
		5. Ingzani		
2650	Surkh Joos-Kalan, Zalal	1. Altachi	SE-PAE	4
		2. Ali Abdal		
		3. Hussain		
		4. Morkah		
		5. Murad		
1650	Yak Aulang	1. Begal	TAKANA	
		2. Cai-karka		
		3. Cai-Barka		
		4. Cai-Anda		
		5. Rustam		
		6. Purka		
		7. Fir Guli		
		8. Khwaja Dad		
		9. Beka		
		10. Cai-Aba		

III. HAZARA JACHURI

600	Alwadan, Kharbeed	1. Khwaja Ali	IZDARI	1
300	arak. Surkh-Joos	2. Baghu-Chara		

300	Loman	1.	Haji Beeni	HAJI BEENI	2
100	Barik	2.	Bug		
200	Loman, Shar-Zaideh	3.	Boseed		
150	Nashoghla	4.	Shoghla		
600	Tes-Av, Neruni	1.	Qari	QARI	3
300	Angweer	2.	Angocri		
200	Saweeng, Ko-e-wee	3.	Haider		
100	Gazak, Tana-choob	1.	Ata	ATA	4
300	Maska, Sang-Sulakh	2.	Maska		
400	Udqol	3.	Oqi		
100	Gulzer	4.	Damarda		
100	Ghulamadak	5.	Khosha		
120	Pato	6.	Pato		
100	Baba	7.	Baba		
150	Seng Sulakh	8.	Icha		
7,000	Calandar, Seero Khak-e-Iran, Kuh-e-Azhdar	1.	Kokal	CALANDAR	5
		2.	Iala		
		3.	Jam Bakht		
		4.	Sherzaide	16. Kehtar	
		5.	Khadir	17. Tai-Bugha	
		6.	Baki	18. Daulat Bai	
		7.	Aja	19. Farda	
		8.	Umar	20. Zulphi	
		9.	Puka	21. Turki	
		10.	Khodgi	22. Maki	
		11.	Swaz	23. Jaki	
		12.	Shah Gadam	24. Aldo	
		13.	Ali-Dad	25. Daulat-Kho	
		14.	Dad-kah	26. Chagheir	
		15.	Darwesh	27. Akhka	
				28. Tertib	
				29. Shaikhji	

300	^e Sher ^e -dagh	(Branches are not known)	^c SHER-DAGH	6
800	Pashi	* * * *	PASHI	7
(Remarks: Some claim to be the descendants of Changiz Khan; the claim is doubtful in the absence of any proof, on the contrary Jaqhuvis are held to be non-Changisids)				
100 120	Sang Masha Zardak	1. Alam Beg 2. Zardak	MIRO	8

Note: Additional information given to the researcher by the old men of the Hazara tribes about MASKA: Maska, Baba, Qqi, Damarda and Khosha are all the off-springs of Ata. Ata and Qalandar were the sons of Mama. Mama and Kaka were two brothers. Their father was Ali. Ali son of Qulo son of Culoni son of Beghani son of Sat Sweka, and, lastly, Sat Sweka son of Lahore Khan. It is one of the views of the Hazaras about the branches of their tribes. It demands thorough research due to the conflicting views in this respect. The geneology is at best unauthoritative and doubtful. The name Sad Sweka has not been found in any geneology.

IV DAI KUNDI HAZARAS

500	N Nili	1. Daulat Beg	DAI KUNDI
300	Otma	2. Hami	
350	Hasanak	3. Urdu Shah	
100	Shenia Manjmol	4. Alak	
250	Doghar, Joo-e-Seer Hazara.	5. Moshan	
500	Kasho Yatimian	6. Bai Boogh	
500	Yatimian	7. Jasha	
200	Shaikh Miran	8. Haider Beg	
400	Tagao-Bandar, Doghar, Shinia, Manjbol	9. Saum Ali	
400	Dahan, Danjad	10. Taristan	
400	Khadar	11. Saron	
1000	Alyar	12. Khudi	
300	Hasht-nali	13. Cha-oosh	

DAI KUNDI

500	Caul Bazang	14.	Manka
800	Seaw, Khazak, Tamazan	15.	Mir Hazar
800	Tamazan	16.	Barat
300	Kargah	17.	Moshak
500	Kargah	18.	Sargeen
3000	Karamad, Gazao Nili, Hasht-aali	19.	Tajik

V. SHAIKH ALI HAZARAS

60.	Pae-Kotal, Tangarian	1.	Karam Ali	SHAIKH ALI
660	*Darrah Shaikh Ali Darrah Salagpur	2.	Dai Kalan	
370	Darrah Shaikh Ali Baid-Caol, Qazi Nawi	3.	Naiman	
560	Darrah Shaikh Ali Darrah Tori	4.	Kamar-lak (Sunni sect)	
1085	Darrah Shaikh Tala, Anar Boota	5.	Ali Jan (one-third Sunnis)	
60	Darrah Behgooda, Payanda, Ashraf-dars	6.	Babar (Sunni sect)	
335	Caul Khurd, Caul lack, Darrah Kalan	7.	Nek-pae	
1000	Darrah Jaleemash, Dahan Jaleemash	8.	Sad Murda	
80	Barfak, Darrah Murgh	9.	Karmali	
315	Daman Khayalar, Darrah Wado	10.	Hasht-Khawaja	
100	Darrah Tarmoo	11.	Tarmoo	
1000	Darrah Shalak-tu, Tand Darrah, Kam Firak, Dahan Astaqir	12.	Dai Mirak	
550	Pasha Caul, Salman Pak	13.	Qaghai	
100	Jangoghi Darrah	14.	Tokhta	
100	Syat	15.	Gadai	

(* Darrah=valley,
passage)

500	Baghlan	16.	Pasera
90	Karamat, Zulfiqar, Bagh-e-Mulla Shah	17.	Ohihil Ghori
350	Zarnala, Khawaja Zaid, Tazan, Kor Darrah, Khar Panjak	18.	Ooi
300	Khanjan, Kavah, Sishchoobzar	19.	Hir-hi
540	Dasht-e-Amrat	20.	Koh-Gadi
70	Dasht-e-Lalat Khoon Darrah Fooch	21.	Abgha
200	Pas Kandi	22.	Pas Kandi
230	Mulad	23.	Wala
200	Andarab, Panjshir	24.	Tala or Toli

VI HAZARA FOIADA (or FOIADI)

100	Rahi Malik	1.	Kalan zi	HAZARA FOIADA OR FOIADI
250	Rahi Malik	2.	Aji	
300	Rahi Malik	3.	Dobat	
300	Rahi Malik	4.	Basbi	
800	^a Naw-Ajaristan	5.	Haider	
1000	"	6.	Panj-pae	
400	Kalash	7.	Haji	
700	Gardan	8.	Jamal	
500	Qhak-mak	9.	Khunanda	
400	"	10.	Kim-Sang	
250	"	11.	Chakar	
100	Olmalak-Sang	12.	Khurdak-zai	
600	Adina	13.	Mir Adina	
200	Fugra	14.	Maslaki	

250	Nawa Marti	15.	Marti	HAZARA FOIADA
100	Gharib	16.	Gharib	OR FOIADI
60	Bogra	17.	Mir Ahmed	
200	Yarda	18.	Maskanak Shadi	
150	Julgah Maskanak	19.	Maskanak Tae-Qadar	
200	Kochangar-tu	20.	Maskanak Diwana	
100	Dahla	21.	Dahla	
2000	Daya	22.	Daya Pas Koh	

VII CHAGHATU HAZARAS			REMARKS
2500	Darrah Bookhta, Chahar Gile, Shamaltu, Ay-dara	1. Ala-ud-din	CHAGHATU
400	Darrah Bookhta, Shish Gao, Kakrak	2. Islam	The name suggests (i) descent ^{from} or affinity to Chagatai and (ii) Tugh-tu
1000	Kakrak, Jooe-Ahan, Goshi	3. Kata-Ghani	'tu' a Mongolian suffix means 'holder' & "tugh" originally was "tuc" meaning one hundred thousand and subsequently became "tugh" meaning head or crown. The sound of 't' or 'd' is interchangeable with r c or j and the word may have become "ghgh", "Cugh" or "CHAGH"
250	Darrah Jarnatu	4. Shakha	
400	Darrah Jarnatu, Kemand Garbeed	5. Kemlat	
40	Yar Ahmed	6. Alias	
1300	Darrah Sayagh, Siyah Sang	7. Beyat	
400	Siyah Sang	8. Khawaja Miri	
200	Gari Saf	9. Gari Saf	
500	Darrah Targan	10. Ishfi	
400	Sar Targan, Gul Boori Tala Begum	11. Farah	
50	Julga	12. Iagheri	
30	Julga	13. Karghani	
300	Gul Boori	14. Ahmed	

 VIII HAZARA CHAHAR DARTEN

Number of families	Name of the Branch
110	1. Gul Kuhi
50	2. Nai Gila
400	3. Zardalu
200	4. Tamaski
200	5. Takh-chi
100	6. Aldai
50	7. Roshan
100	8. Shargi Jan Gul
200	9. Chahardeh Behsood
40	10. Shirin
100	11. Parm
65	12. Bedara
80	13. Akzar
90	14. Galaj

 IX HAZARA ORAZGANI

4500	1. Sultan ^{mad} (Sultan Ahmed)
	2. Zoli
3000	3. Nekroz
	4. Beroz
	5. Bidroz
	6. Palu
	7. Shali
10,000	8. Qadam
	9. Koochak
	10. Hasani

 X HAZARA DAI CHOPAN

	1. Shira
	2. Bubash
5000	3. Minshi
	4. Betamur
	5. Daltamr
	6. Mohabat kho

LI	HAZARA MOHAMMED KHWAJA
500	1. Shahu
50	2. Bobak
40	3. Khwaja
30	4. Ghalma
80	5. Mirak
30	6. Bandali
40	7. Noor Mohammed
100	8. Jamali
100	9. Bahram
300	10. Amin
100	11. Tochi
30	12. Karachah
40	13. Jifa
150	14. Khizar
160	15. Bahi
100	16. Khaipar
130	17. Khoshali
20	18. Ikhtiar or (Maska)
30	19. Alam

Note: The three branches, Zoli, Nekroz and Behroz of the Orazgani Hazaras have names of Sistan origin, as pointed out by Mr. Khuda Nazar Gambaree and verified from the book Seistan (Tate, 1910).

F- Historical Reasons for the Migration of the Hazaras from Afghanistan:

Naturally ^{a of} mass migration of any people, taking place over a period of time, has many causes: historical, economic, political and social. Here we deal only with historical aspect. We, therefore, review and discuss the historical causes which are naturally connected with politics, too, while the economic and social aspects will be dealt with in the next chapters.

The Hazara tribes, as proved by history, have been living in Afghanistan for centuries. Their migration in the past was not of an exceptional nature and continued in the usual universal manner, like the other people who migrate to neighbouring countries for various reasons. This remained true till the 1880s. What caused the flow of migration of the Hazaras from Afghanistan in considerable number like an uncontrollable flood, was the battles fought by them with Amir Abdul Rahman, the ruler of Afghanistan, from 1872 onwards.

The Hazara tribal leaders put the blame on the Afghan government for these battles and accuse it of atrocities, punitive and unmeasurable heavy taxes levied on them. The Hazaras were determined not to tolerate any more the calculated pressures and violence to uproot them, especially when many sources record them to have been

politically semi-independent (Encyclopaedia of Islam, Vol.1, p.22) so much so that they did not follow the policy of the former Afghan Rulers. The autonomy and stubbornness of the Hazaras to submit to any central Afghan authority seem to have been caused mainly by the following two reasons:-

- a) Racial affinity and attachment with Mongols and their Shia faith resulting in complete contrast with their neighbours on all sides.
- b) life in a difficult terrain of the mountainous Hazarajat zones which served as natural fortifications so that it appeared seldom worth-while to a non Hazara power to fight Hazaras. The petty rulers of the Hazarajat, as far possible, avoided clash with them or as Amir Abdul Rahman, the ruler of Afghanistan at that time, admitted that these non-Hazara rulers had not been able to subdue the Hazaras. Amir Abdul Rahman in his book "Taj-ut-Tawarikh", p.195, has referred to

29. Amir Abdul Rahman was one of the powerful kings of Afghanistan who during his twentyone years rule was busy in trying to put an end to internal strifes and could, to some extent, bring the country back to peace and security. After 21 years reign, he died of gout on 11th Jamadi-us-Sani, 1319 A.H. (1901.D.D.).

the Hazaras as "rebellious and stubborn" and added that they were the cause of disorder and unrest to the peace of the country; and that the caravans and travellers had been deprived of security on the routes passing through the Hazarajat. Most part of central Afghanistan was occupied by the Hazaras who successfully plundered such caravans and travellers. Besides, Amir Abdul Rahman has mentioned that the presence of these people (Hazaras) was another danger, because, as Amir Abdul Rahman says, they regarded the Afghan Sunnis as infidels so that they had been prepared to help and join any outsider who sought to invade their (Afghans') soil and that was another threat to the independence of the country. At this point two arguments, ~~contrary~~ to each other, have been advocated and naturally each party considers itself to be right. The following brief historical account should bring out the truth. A number of arguments can be advanced for and against the views of both the parties. It has been the case in all wars to accuse each other.

Footnote continued from previous page.

He was succeeded by Amir Habibullah Khan with the title of Sirajul-Millat wad-Din and ruled for 18 years. He was killed by a bullet shot on a hunting ground in 1337 A.H. (1919 A.D.) and was succeeded by his brother Sardar Nasrullah Khan in Jalalabad who proclaimed himself king of Afghanistan but was rejected by the people and the freedom-loving Afghans enthroned Sardar Amanullah Khan, the second son of the late Amir in 1297 solar Hijri, 1327 A.H., 1st March, 1919.

In 1307 A.H. Amir Abdul Rahman subjugated and vanquished the disobedient Afghan elements and other tribal leaders of areas surrounding Kabul and the border areas of Afghanistan. While returning from Afghan Turkistan (the northern province of Afghanistan), he appointed Sardar Abdul Quddus Afghan as the governor of the Hazaras.

It was on this very occasion when one of the military columns proceeding to Kabul from Turkistan was attacked by the Hazaras of Shaikh Ali in Besut. A considerable number of soldiers were killed and wounded and their arms and equipment seized.³⁰ Those who escaped hurried to Kabul and reported the matter to the Amir. The Amir writes; "I asked Abdul Quddus to treat the Hazaras gently and kindly but due to further invasions by Shaikh Ali Hazaras, Abdul Quddus was compelled to crush them, arrest their leaders and send them to Kabul. I treated them with extreme kindness and returned them to their respective localities. It is regretted that they restarted their aggression".³¹ The military officers stationed

30. Ref: the book "Nairang-e-Afghanistan" by Maulvi Syed Mohammad Hussain Aghlab Nojhani, published at Lucknow (India), 1904, A.D. (Despite the fact that the Hazaras are not militarily trained and also lack of mutual affection and co-ordination, they, however, are able to encounter a trained army.).

31. A summary of the reply sent by the Hazaras: "If you Afghans are proud of expressing faith in your physical Amir, we are more proud of expressing faith in our spiritual Amir, that is, the holder of Zulfikar (meaning Hazrat Ali). The letter adds a question: "Why have you mentioned four neigh-

at Ghazni wrote a letter to Hazara leaders, specially the Oruzgan leaders requesting them to honour the internal peace of the country and avoid disturbance, because the four neighbouring countries may think it a weakness of our government if there is no peace inside our country. As the Hazaras thought themselves very powerful, they wrote a reply signed ^{by} fifteen Hazara leaders and continued their opposition.

After going through this letter, Amir Abdul Rahman commanded two generals, General Sher Mohammad Khan from Herat, and General Zabardast Khan from Kabul, under the supreme command of Sardar Abdul Quddus Khan to crush the Hazaras in 1308. In a tough battle, the Hazaras were defeated and Oruzgan, the strongest centre of the Hazaras, was occupied by the Afghan forces. More than one hundred Hazara leaders were taken prisoners and brought to Kabul.

Amir Abdul Rahman further writes: "Even then I adopted leniency and entertained them by granting them "Khil-atha" (robes of honour) and even granted the title of Sardar -- a title to exalt to the rank of the royal family---- to Mohammad Azim Khan Hazara, and returned him as the governor of the Hazaras to govern the Hazaras areas.

Footnote continued from previous page.

bouring countries and have forgotten the fifth government which is that of the Hazaras? You are, then, advised in your own interest and safety to keep yourselves away from us."

But after sometime, under the pressure of a movement initiated by one Gazi Asghar, a religious preacher of the Hazaras, the rebellion was restarted by the Hazaras. General Amir Ata Khan was this time ordered to suppress Mohammad Azim Khan Hazara. The general commissioned Mohammad Hussain Khan Hazara who had then become a relative of Amir Abdul Rahman and was an enemy of Mohammad Azim Khan, to arrest the latter. At last the Hazaras were defeated again and Mohammad Azim Khan was arrested together with his family and brought to Kabul where he died in prison (or killed).

New Mohammad Hussain Khan Hazara was appointed the governor of the Hazaras. With his official power and a huge quantity of arms and equipment at his disposal, Mohammad Hussain Khan himself started an opposing movement against the Afghan government and again another rebellion was initiated. This time the revolt was the greatest of its kind, covering all parts of the Hazara population. The cause of this agitating movement, as explained by Hazara interpreters, was a counter-action against the government officials' atrocities. As the Hazara grudge had increased too much, the officials stationed anywhere in the disturbed areas, did not spare any moment to create troubles for the Hazaras and keep on putting them under pressure and cause them every harm. Thus the Hazaras were much disturbed and disappointed, specially because the officials would give incorrect information to Amir Abdul Rahman about the Hazaras

to poison his mind, with the result that, at last, the Amir ordered an all-sided attack to end this disturbance completely. The order was issued to the army generals and governors but, in the meanwhile, the Afghan leaders also had been prepared to fight, voluntarily and the number of fighting men marching towards the Hazara zone was between thirty and forty thousand, but before they reached there, the army had got complete victory. News had been prevalent among the Hazaras that the Afghans regard the Hazaras as infidels and believe^c that it is a spiritual reward to shed the Hazaras blood and that a battle against the Hazaras was a Jihad, religious war, as they (the Hazaras) say:

The Mulla of Shor Bazar, himself a Sunni, had a number of favourite^s who officially pronounced a fatwa (religious judgement) to the effect that the Hazaras were infidels and that a religious war against them was a religious-bound duty. Therefore about thirty thousand men marched to Hazarajat from different parts, including Fort Sandeman and Ioralai. The Hazaras express a shockingly adverse remark about these invasions and have unforgettable remembrances in this respect which they consider as fratricide^a unparralleled in the history of Islam.

After this victory, a great number of government officials and military men were sent to collect the Hazaras'

arms as well as to exact heavy taxes from the remaining war-affected Hazaras. The defeated and war-prisoner Hazara leaders of these vast and intolerable military actions were sent to Kabul, and, as described, some of them received the death sentence and almost a similar number of them were thrown down from the well-known cliff of the mountain Asmae into the valley. The bodies of these unfortunate victims were cut to pieces. (The date of complete and crushing of the Hazaras, according to the History of Afghanistan, by Mr. Habibul, page, 128, is 1893 A.D., 1311 A.H.) The Hazara properties were confiscated, some of them taken by the state, that is, nationalised and some pieces of the Hazaras lands were distributed to the Ghilzai tribes and Mulla Khail Afghans who came to Pakistan during summer and returned to Hazara-owned lands (not possessed by these tribes) in winter and are known as Pathans.

To sum up, the war ravaged and oppressed Hazara tribes whose immovable properties had been confiscated by the State and looted by the Afghan troops, were forced to flee to Pakistan, Iran and wherever they could take refuge because they found life in Hazarajat intolerable (1890 A.D. or thereabout was the beginning of their migration, a period of over 85 years since). It was the beginning of a really great migration by the Hazaras who left their homeland together with their families and what little was left to them, in order to save their lives or for a better life.

G- A Short History of the Hazaras living in Iran:

The existence of Turkish and Mughal races on Iran soil is historically surprising and full of ups and downs. As the history reveals, ³² Sultan Mohammed Kharazm Shah of Iran killed the 500 men who had been sent by Changiz Khan for trade Talks with the Iranians (616 A.H., 1209 A.D.). The Sultan annoyed Chagiz Khan also by his arrogant replies to the Mughal ruler, and this highly objectionable action actually snapped the continuity of the centuries old Iranian culture, and, in a sense, invited Changiz, or rather forced him to continue the general massacre of Iranians and other muslims. Such massacre is unparalleled in the history of mankind, unless a comparison may be found in the person of Hitler. Descendents of Mongols have remained in Iran since then. Though only a few can be seen here and there inside the country; a greater number of them, even now, live on the Afghan borders.

Because of the ^a seavage ^c Changezid devastations, the cultured Iranians have looked down upon the Mongol and perhaps it was for this reason that when the Ilkhanis government ended, they (the Mughals) left Iran and took refuge in Hazarajat where they lived in a favourable atmosphere amongst their racial kins.

32. History of Afghanistan by Mr. Nabibi, 1349 A.H. Vol.II p.2 horrifying memories left behind by the Mongol rulers, the Iranians

It is unacceptable to say that the existence of the Hazaras in Iran dates only from after the death of Amir Abdul Rahman (known as the murderer of the Rafizis³³). In fact a number of the Mongol survivors had been living in Iran even before the civil wars of Afghanistan during Amir Abdul Rahman's rule.³⁴ The Afghanistan civil war indeed made life difficult for Shia Hazaras in that country. This coupled with affinities of faith and language attracted^{to} them to Iran. Thus most of them migrated to Iran. Statistics show, that till 20 years ago, that is, 60 years after Amir Rahman's death, the total number of twenty thousand Hazara families were living in different regions of Khurasan province of Iran. This figure in later years reached 3 lakh persons, that is, more than seventy thousand families.^{35,36}

33 & 34 3 dictionaries, (1) Moin (2) Ghaffari and (3) Deh-Khuda, explain the meaning of Rafizi as "every individual of the groups of followers of Zaid bin Ali bin Hussain who broke their oath of allegiance taken by them to remain faithful to Zaid." According to Sunnis, every Shia is a Rafizi.

35. King Nadir Shah Afshar, ruler of Iran, after having occupied Afghanistan took away with him a number of efficient Hazaras of Bamiyan region of Afghanistan to Asfara-en in Iran and granted them fertile lands for cultivation. But the Hazaras did not stay there and came to live around Mesh-had mostly in Kana-Qad and Kana-Gosheh which are at present the pious foundations dedicated in the name of Hazrat Imam Reza and it is a historical fact of the period prior to Amir Abdul Rahman. Nadir Shah, vice versa, caused a lesser number of Iranian soldiers of the Qizilbash families to migrate to Afghanistan, in order to create deeper ties between the 2 zones of his dominions. (Reference: "The Political ties of Iran Afghanistan", p-33).

36. The approximate figures mentioned about the statistics have been obtained during a personal interview from (contd.)

The conclusion obtained from these statistical figures shows that in addition to the relative growth of the Hazara population, a peaceful migration also has simultaneously been continuing, and as the writer has been informed during his research a fairly good number of the Hazaras came to live in Khurasan province on account of the faith they had in Hazrat Imam Reza and the aspiration to be near his holy shrine.

And even now, the Hazaras mostly live in and around cities such as Mash-had, Turbat-e-Jam, Darrah-gaz, Bijnord, Asfara-en, Nishaboor and Fariman and in 750 villages situated around these cities. The majority of them are cultivators. In the above-mentioned cities too, a greatern number of the Hazaras are employed in petty jobs, to mention for example, baking bread in bakeries. The population of the above-cited 750 villages is somewhere between 10 percent to 100 percent Hazaras.

Mr. Isa Zhian-nia, the headman of the village Arrah-Kamar who was my guide (a 35 years old gentleman) after my visits to a number of villages had ended, invited me to dinner at night. His father, Hussain Zhian-nia, had been born in the same village in 1284 and his grandfather

Footnote continued from previous page.

Mr. Mohammed Yousuf Abghari, one of the Hazara leaders in Mash-had. Mr. Abghari has complete information concerning the Hazaras on account of his vocational relations and guardianship of the Hazaras in Khurasan province and constant contact with them.

had come from Afghanistan to live here. Mr. Nia believed that his village had a record of having been built between ^a hundred and hundred and twenty years ago and that at present sixty Hazara families ^{live} in it.

The Hazara tribes were identified as Barbaris till 1316 A.H., when Mr. Mohammad Iousuf Abghari, ^{then} a young Hazara student of the Officers' College, somehow had the honour to be presented before the Shahanshah Raza Shah, the Great. It was on this occasion that Mr. M.I. Abghari presented a petition to the Shahanshah praying ^{that} the name "Barbari" be changed into Khawari or Hazara as a tribal name. The application was granted by the late Shahanshah of Iran and according to a Farman or decree in 1316, "Barbari" was changed into Khawari and the case was referred to the Frimier's office and the Army Staff by his Imperial Court for the purpose of enforcing it. Now all Hazaras in Iran take part in ceremonies and national celebrations under the official tribal title ^{of} Khawari.

As to why the Hazaras were called Barbaris, we may examine different traditions worth mentioning here. We may first try to find out the origin of the

Barbaris and their race in order to be able to judge whether they (Barbaris) can have any racial ties with the Hazaras. Two main races live, viz the (1) Arab and (2) the Barber,³⁷ in Morocco, which is one of the most beautiful countries of Africa and only nine miles distant from Europe. The Berber race, European historians opine, is the original Moroccan and has been living there prior to the Arabs. According to ethnological classification, the Berbers belong to the Aryan race, totally different from the black races of Africa. It has been, and even now, is, one of the special social features of the Berber women to be participants with men in social affairs. As they come of the Aryans race, they have naturally beautiful features typical of the Aryan race.

The book Karawan (History of the Middle East by Carlton Coon, 1951, p.48) has classified the Moroccan Berbers into five groups, namely: 1. Riffs, 2. Berbers, 3. Shaloh, 4. Shawed and 5. Qabeel. Most of these groups are mountain dwellers and professionally cultivators. The Berbers living in between the Atlas mountains are

37. Extract from an article published in "Khwandaniha" magazine, No.74 of Khordad-mah, 1353 (May, 1974) published at Tehran.

semi-wild. The remaining Berbers, including also the Khumar tribe, speak a language different to that of the other Berbers. The language of these tribes is classified into three dialects: the Samoda, Samnaj and Zanada dialects. The Moroccans were speaking in the Samoda dialect before the Arab invasion.

To be brief, most of the Berber tribesmen gathered in the western as well as mountain and desert areas to live. These areas are the asylum for those who fled to take refuge somewhere. Despite the four major invasions,³⁸ the Berbers never left their soil and preserved, as far as possible, their traditions and their culture. Even now a great number of them live as cattle raisers, shepherds, clinging to their ancient way of life. They are an efficient people and seldom forsake their region.

38. These invasions were: 1. The Semitic Phoenicians who built the city Carthage. (Carthage was one of the cities of North Africa founded in 880 B.C. The present city of Tunis is almost at the site of ancient Carthage: Dehkhuda Lexicon: No.51, p.121). 2. The invasion of the Romans against Hannibal of Carthage. (This was the second Roman-Carthaginian war, one of the most important in history, 218-201 B.C. Hannibal was the hero of Carthage who opposed the Romans: Dehkhuda, 51, 122) 3. The invasion of the Arabs who popularised their culture and religion among the Berbers.) 4. The invasion from the north by the Spaniards, Portuguese and the French who made Morocco, Algeria and Tunisia their colonies.

On going through the information obtained in detail about the origin of the Barbars, it is now undoubtedly clear that there is no racial tie between the North African Barbars and the Hazara Mongols and that the only similarity between Barber and Hazara is the attribution of the name Barber by which the Hazaras came to be called.

The important point is that during the interviews the researcher had with the Hazara informants, he noted that they resent the application of this name Barber or Barbari to them, and luckily this undesirable term is to be abandoned and forgotten. Its place has been taken by Khawari or Hazara as a tribal name.

What has been the cause of introducing the name Barbari? Amir Abdul Rahman in his book, "Taj-ut-Tawarikh", published at Mash-had, 1319 A.H., p.119, writes: "The Hazara Barbari tribes have been for many centuries, the cause of terror to Afghan rulers. Even Nadir Shah, the great king, who had conquered Afghanistan, India and Iran could not subjugate the rebellious Hazaras."

Here, as it may be observed, the term Barber has been juxtaposed with that of the Hazara. Therefore, based on this historical document, it is found that during Amir Abdul Rahman's period, this term (Barber)

was suffixed to that of the Hazaras. Possibly, while they (the Hazaras) migrated to Iran, they had it with them as the tribal name.

It is well known that centuries ago, the Hazaras built a great dam across a big river, in Bamian in Afghanistan. This is remembered to have been a great task. The belief was commonly shared by most of the Hazaras that the above dam was constructed with the help of Hazrat Ali, as it is clearly written in the book, "Boostan-us-Siahat" m p-642, Gulshan 26, published at Tehran 1315 A.H., stating: "The Hazaras wanted to construct a great dam. However much they tried, they could not succeed. Hazrat Ali, miraculously covering long distance at once reached that place and consolidated the dam". There is a poem in this paragraph (of the book) which is a very famous one and all the Hazaras, that is, those of Iran, Afghanistan and Pakistan mostly know and recite (or, at least, what I saw and heard while having interview with them.) The poem is as follows:

" You came at midday
 You solved three problems.
 You killed a dragon.
 You consolidated the Barbar Dam.
 You converted the Barbar to Islam with
 a stroke of Zulficar."

Therefore, the term "Barber" was not unknown amongst the Hazaras.

The Mongol aggressions and their world-wide plunders and general massacres are historical facts. The detailed comments written about the original pedigree of the Barbars in Morocco and also the peculiarities attributed to them (Barbars) from the beginning of Islam to this date, show special features and similar characteristics between the real Barbars and the Mongol people.

39

"Mu'jam-ul-Buldan", says :

"The Barbars are the most cruel people and also fond of creating disturbances and follow the path of ignorance. Satan has set them on a wrong and misleading path. Their heathen ways seem a kind of an ornament to Barbars. They are naturally inclined towards vanity. A saying has been attributed to the Prophet of Islam to the effect that: "Neither under the sky, nor on the earth is there a creature worse than the Barbari....."

There are countless traditions and sayings most of which speak ill of the Barbars of those periods. The researcher would abstain from mentioning them.

Keeping in view the above cited rumours and remarks prevalent about the characteristics of the Barbars from ancient periods, we find reasons to believe that there is a similarity between the characteristics of the savage Mongols and the Barbars

39. Quoted from the book, "Mukhtasar-ul-Maqool fi-Ahwale Hazara wa Mughul" (Abbreviated narrative dealing with the life of the Hazara and Mongol) by Mohammad bin Allah Ghuli Zabuli Mughuli.....)

which ^{may} be the reason why this epithet was applied to Mongols, whose descendants living in Afghanistan and Iran inherited the appellation. Nobody can be blamed and held responsible for having given such a name to these people except the Mongols themselves who had carried atrocity to its highest extremes. In case more information is needed, in respect of the Barbarians, the reader may go through the History of Ibn-e-Khaldun. The meanings given in the various Persian dictionaries of the term "Barbar" are reproduced in the foot-note ⁴⁰ below from which it will be seen that the qualities are equally shared by the barbarians of Barber and Mongol.

40. A. Barbar- (Farhang-e-Chaffari by Amir Jalaluddin Chaffari, 1335, Vol. I, Tehran University Publication, p:734:)
 "Barbar is a vast country in Northern Africa. Barbari Western. "Barbari language" means to behave rudely with a person.
- B. Barbari- (Farhang-e-Mu'een, by Dr. Mu'een, published Tehran in 1342-Amir Kabir Publications, page 496):
Barbari: related to Barbar (Afghani); a kind of bread commonly used at Tehran, attributed to Barbar-Afghans, because a few Barbarians introduced it at Tehran during the last period of the Qajar regime;
- Barbar: to look at anybody; to look at the eye of a person directly or straight.
 barbariat: horror; savagery; barbarism. The Europeans have made this word to mean barbarism which is not so eloquent. Please refer to the "Beest Maqala" (twenty essays) of Ghazvini, p-96, Vol. I.

Iran has many recollections of the role of the Hazaras on her soil. At present, the researcher would rest contented in referring to only one event, though it needs to be written in some detail:

41

Mohammad Yusuf Hazara, known as Saulat-ul-Saltanat, son of Shuja-ul-Mulk Hazara, had committed acts of sabotage on the Afghanistan border in 1312 A.H. and consequently had been exiled to Yazd and Fars by the Iranian government and allotted some pieces of land in exchange for his border lands. But after a period, he again returned to Afghanistan border and began his opposition.

Shuja-ul-Mulk, Mohammed Yusuf's father, had been during his tenure of office, a frontier controller and responsible, as the Controller of Khurasan, for the peace and security of Jam, Bakharz and Khwaf. Shuja-ul-Mulk, in other words, had an independent government and whenever the Central Government asked for help, he would send a number of cavalry.

Shuja-ul-Mulk's eldest son, Sarim-ul-Mulk, was a peace-loving person and lead a retired life. The second son,

41. From the book, "Recollections of a soldier", by Brigadier Haider Gholi Baiglari, published at Tehran, 1350, p.121).

Mohammed Yusuf--- Saulat-us-Saltanat---, the third and fourth, Haj Munt^hasir-ul-Mulk Ahmed Khan and Mohammed Khan, were adventurers. Saulat-ul-Mulk had once even been elected a representative of Majlis-e-Shoora-e-Milli (National Assembly); that is, up to such an extent He was officially recognized an Iranian national by the Iranian government. As already referred to, Saulat-ul-Mulk again started to revolt in 1320 and requested the Russian government for military help and also instigated the leaders of other tribes against the Central Government, inviting them to participate; namely Farraj-ul-lah Pichrinlu, the leader of the Khurdish and Ghuchan tribes, Yusuf Dargazi and Ardashir Bijnourdi.

To be brief, Mohammed Yusuf had been in his sabotage, killing and high way robbery for a long time. At last, in an encounter with a brigade commanded by Brig. Haider Gholi Baiglasl on the 13th Bahman, 1320, near the Rabat Sang-Bast, on the side-track of Fariman-Nash-had, he fled to Kalat, and later, his brothers also joined him. Meanwhile, Haji Gazi, the head of religious leaders in Turbat-e-Jam, wrote a letter to M. Yusuf Hazara, asking him to surrender. In reply, M. Yusuf wrote an interesting note. Some portions of the said note are:

"Even to the last drop of blood running in my body, I will try my best to save the country. As to your remark that my ancestors have been the saviours of Khurasan, I am now determined to try to protect Iran with the weak number of persons at my disposal."

Keeping the text of this letter in view, it is presumed Mohammed Yusuf Hazara had patriotic feelings^s and regarded himself as a patriot sacrificing his life for Iran and completely disregarded the fact that hardly two generations ago he himself for a period had been a refugee in Iran and not originally an Iranian national. Mohammed Yusuf's inclinations to Iran and his national feeling are worthy of attention and praise, in the same way as the Hazara refugees during British rule, accompanied by the defenders of the frontiers, now called Pakistan borders, performed services sometime costing their life.

Despite all his feelings of nationalism, Mohammed Yusuf would fight against the government forces who were trying to keep peace. It was either because he did not have the sort of semi-independence his father, in his period enjoyed because such local autonomy was limited during the Pahlavi^{rule}; or somehow, perhaps Mohammed Yusuf was under the influence of foreign elements to commit sabotage; or, perhaps, he did not understand that his activities were subversive and was under the illusion that he was doing service to his country.

To sum up, after having been disappointed in getting Russian help, he (Mohammed Yusuf) surrendered himself to military authorities in Kalat on the night of 29th Isfand, 1320, and returned to Mashhad.

The Khawari tribe is enjoying all the social amenities like other Iranian nationals, having all the privileges and is being regarded as fellow countrymen and respectable Iranians.

In a journey made by the researcher to Khurasan province of Iran in 1352(solar year), 1973 A.D. he interviewed a number of the Hazaras residing at Mashhad, Fariman and other villages around and even arranged to stay for a night in the village of "Arra-Kamar", populated only by the Hazaras, and talked to their leaders. They had interesting beliefs. They recited poems composed by the Hazara poets which will be written in the chapter on customs and culture.

H- A Brief History of the Hazaras After their Migration to Pakistan:

The history of Hazaras in Pakistan is brief and revolves around a few events mainly concerned with their service in the army and the emergence of Pakistan as a country.

The manner in which they migrated to this part of the globe, has been explained briefly in the preceding chapters. They were in Quetta and other parts of the sub-continent in small numbers much before their uprising against Amir Abdul Rahman Khan, whereafter they came to Quetta in any appreciable number. Their military prowess and inclination towards soldierly life qualified them for service in the Indian Army and the British officers found them to their taste. Two companies of Hazaras were first recruited in the 12th and 126 Baluchistan Regiments.

In the early 1900's, a British officer, Col. Jacob (later Field-Marshal Sir Claude Jacob), was entrusted with the responsibility of raising a new regiment of Hazaras only. This was known as the 106th Hazara Pioneers. Further recruitment of Hazaras was made to complete the complement of the 106th Hazara Pioneers. Recruitment parties headed by Hazara officers, such as Captain Dost Mohammed Khan, Subedar Yazdan Khan etc were sent far and wide to collect and recruit soldiers from amongst not only the Hazara refugees, scattered along Afghanistan borders from Peshawar to Quetta, but also surreptitiously to the Hazarajat and Khorasan in Iran.

The Hazara Pioneers saw active service in China, the Northwest Frontier Province and in the Middle East during the First World War and won a name for itself. The regiment gave an opportunity to promising persons to rise to such ranks as were open to Indians in those days. Some of the prominent persons were Captain Dost Mohammed Khan, Captain Ali Dost Khan, Lieut: Khuda Dad Khan, Lieut Rehmatullah Khan etc. A more detailed mention of the part played by these officers in the affairs of the tribe will appear when we discuss the system of chieftaincy (or Sardari) amongst the Hazaras in its appropriate place.

Those who could not be absorbed in the Army found other avocations and means of livelihood. They were uneducated and unskilled. Their skill as agriculturist or pasturist was of no avail to them as they had lost their lands and were not offered any new lands in their new homeland. Here they worked as unskilled labourers and in government service too they were absorbed, in the lower rungs of the services. Some engaged in petty businesses. In civilian life too they adjusted themselves in their new environment as peaceful citizens.

Finally the Hazara Pioneers was disbanded in the year 1932 soon after its 25th anniversary. A group photo of most of the Hazara officers taken on this occasion has

been given in the Appendices. The disbandment let loose a large number of soldiers and their dependents to fend for themselves as best as they could. Few of them went to Iran and still fewer to Afghanistan. After this even, with the doors of Army service closed to them for the time being, they found themselves in a hard competitive field as civilians. For a time the small Hazara community in Quetta found themselves deserted and really destitute.

The great earthquake of Quetta on the 13th May, 1935, which claimed about 60,000 lives, found quite a number of Hazara victims also. This natural catastrophe, however, opened up new fields of employment and profession for the Hazaras in Quetta as they were virtually the only community of some number in Quetta who were comparatively less affected by the earthquake⁴² and had nowhere to go in contrast to other peoples in Quetta. Once again a small labour corps of Hazara was raised in Quetta and most ex-servicemen were recalled and enlisted in the said corps. The corps was raised to clear the debris of the town. The corps was disbanded shortly afterwards as no longer needed. By this time Hazaras had entrenched in their new homes as full-fledged civilians. Quite a number of them had by then gained skills and some education. As small businessmen, petty contractors, shopkeepers, carpenters, shoe-makers, tailors, drivers,

42. The Hazara mohallahs are in the extreme east of the town of Quetta and the Habib Nala, a rain storm stream which runs across the town seems to have been the limit on the right of the which damage by earthquake was comparatively less. There was no damage in the Quetta Cantonment.

mechanics and as semi-skilled hands in a score of other jobs, they found better and easier means of livelihood. The small community began to prosper and started sending their children to school.

A few years, later, Hitler plunged the world in the Second Great War in 1939 and Hazaras again were recruited in various arms of the Indian Defence Services. Some even rose to commissioned ranks as by then the doors to these ranks were opened to Indians also. Col. Barkat Ali, Major Mohammed Ali (both retired) and the late Captain Sultan Ali are some who rose to these ranks in addition to General Mohammed Musa Khan.

The end of the War found Hazaras more involved in civilian life and the tribe as a whole ^{felt} inclined towards education day by day. The partition of India and the emergence of Pakistan as a new country opened up new opportunities to the Hazaras in civilian life. They had gained credence as honest and fair-dealing businessmen and as shopkeepers people preferred to deal with Hazaras. The vacuum created by the wholesale evacuation of Hindoos from Quetta was filled in by Hazara in the commercial field.

Their natural inclination towards military service however was too strong to resist and inspite of opportunities in civilian life, they never missed a chance to take up arms. There are quite a number of Hazara soldiers even now in various army units of the Pakistan Army.

Since the inception of Pakistan Hazaras have done their best to reap the benefits of freedom, though it was

only in 1962, that they were formally recognized by the Government as full citizens of Pakistan and tribesmen of Baluchistan. A copy of this official recognition is given at the end of this section.

Their children, male and female, flock to schools and colleges. Quite a number of educated Hazaras rose to ranks as civilian officers in various department of the Government, on the technical side as engineers, mechanics, doctors, accountants and technicians and on the administrative side as deputy commissioners, chairmen of municipalities, tahsildars, secretaries, lecturers etc. etc. There are some ladies as doctors and lecturers and teachers. On the military side there are a score or more in the army, navy and air force in ranks from lieutenants to colonels. The names of some of these civil and military officers are given at the end.

In the Indo-Pakistan war of 1965, the Hazaras had a not insignificant part. In fact the war was fought under General Mohammed Musa Khan who was then the commander-in-chief of the Pakistan Army and is recognized by many as the hero of that war. In other ranks too the Hazaras fought on all fronts and there were a number of casualties amongst them whom they regard as "shaheeds". Two notable "shaheeds" (bearing identical names) were Captain Samad Ali of the Army and Flying Officer Samad Ali of the Air Force, posthumously awarded "Sitara-e-Juraat". Another war hero was Group-Captain Sharbat Ali Khan Changezi still in service.

Persons interviewed in this connection and from whom the above information was collected are General Mohammed Musa Khan himself, Haji Suleman Khan, Mr. Faqir Hussain Andaleeb⁴³ and Mr. Khuda Nazar Qambaree.

Apart from Quetta, where the majority of the tribe lives, there are smaller settlements of Hazaras in other Pakistani towns like Ioralai, Mastung, Parachinar, Hyderabad, Nawabshah, Karachi, Sukkur, Lahore, Rawalpindi etc etc.

The tribe took active part in other fields of life, i.e. politics, social services, local bodies, religion, education, sports, etc. etc. There always was a Hazara member in the Quetta Municipal Committee, ever since the tribe first came to Quetta. These have been mentioned in detail in the chapter on chieftaincy. They were elected to the provincial assemblies and the senate. They have constructed a number of beautiful mosques and Imambar-gahs and are the mainstay of the Shia community in Quetta. They have a number of religious and social organizations and sports clubs. They are generally good sportsmen and the players have earned fame in all modern sports and games such as hockey, football, squash, billiards, golf, body-building etc. One of their latest social institutions is the Anjuman-e-Tanzeem-e-Nasl-e-Nau-e-Hazara, whose aim is to serve the tribe in educational, religious and literary fields. It makes arrangements for celebration of national events, religious functions, literary meetings, symposiums etc. Sports competitions, mushairas etc are also arranged by this body.

43. Haji Suleman Khan is the author of a brief history of the Hazaras written in Persian, entitled "Tarikhche-e-wa Khatirat-e-Hazara dar Pakistan" dealing with the Hazaras of Pakistan, published by Ahmed Reza Khan, Hussainabad, Quetta, in 1971.

In short, Hazaras have worked to earn their livelihood after the disbandment of the Hazara Pioneery regiment and now they have really made Pakistan as their homeland.

Copy of a letter No.F-22-F.1(SOT)/62 dated the 10th May, 1962, from the Government of Pakistan, Ministry of States and Frontier Regions, Rawalpindi, to the Secretary to the Government of West Pakistan, Home Department, Lahore:

Subject:- DECLARATION OF HAZARAS AS LOCAL TRIBESMAN OF QUETTA DIVISION.

I am directed to refer to your Express letter No. II/15-H(SOP)/TA, dated the 19th February, 1962 and to say that Government of Pakistan agree that the Afghan Tribes, as detailed below, which are at present treated as semi-indigenous tribe of Quetta Division should be declared as indigenous tribes of Pakistan and that they may be allowed to enjoy all facilities as are available to other indigenous/Local Tribes:-

1. Hazaras:

2. Durrani.

Barakzai)	
Muhammadzai	:	
Noorzai	,	Main sections.
Poplaza and)	
others)	

3. Yusufzai.

4. Ghulzai.

Andar.)	
Kharot.)	
Nasar.)	Main sections.
Sulemankhel and)	
others)	

Below are given the names of some of the prominent Hazaras in the military and civil services as well as those Hazaras who are in the various professions.

Names of the Hazara officers in the military and civil services:

1. In the Army: Col. Barkat Ali (retired), Major Mohammed Ali Khan (retired), Lieutenant-Colonel Sher Mohammed Khan, Group-Captain Sharbat Ali Khan, Major Mohammed Ali Khan, Major Ali Mohammed Khan, Major Nadir Ali, Major Dawood Khan, Captain Ali Raza Khan, Captain Mohammed Unus Khan, Shaukat Ali Khan, Inayat Ali, Sikander Ali Khan, Lt. Col. Khadim Hussain Khan, Captain Qayoom Nazar Qambaree.
2. In the Civil services: Mohammed Ali Khan, Deputy Commissioner, Nazim Ali Khan, Director Employment Exchange; Dr. Samad Ali Changezi, Professor, Medical College, Karachi; Lady Doctor Zubaida Mohammed Hussain Khan, Mohammd Hussain Khan, Mohammed Juma Khan (Officer); H. Murad Ali, Chairman, Quetta Municipality; Inayatullah Khan, Financial Advisor, Department of Auqaf, Government of Baluchistan; Mr. Khuda Nazar Qambaree, Chairman, Shikarpur Municipality; later, Secretary, Provincial Local Government Board, Baluchistan (retired); Dr. Mohammed Hussain Khan Changezi, Dr. Ali Madad Khan, Fida Ali Khan,

Engineer, Muzaffar Ali Khan, Engineer; Mohammed Asghar Ali Khan, Engineer and the following engineers: Sadiq Ali Khan, Khudad Khan and Agha Qurban Ali Khan (since retired).

The following are lecturers in the Baluchistan University: Mohammed Ali Khan, Nasir Khan, Taj Mohammed Khan, Begum Fatima Changezi.

Doctors: Dr. Asghar Ali Khan, Dr. Zafar Ali Khan, Dr. Mohammed Reza Khan, Dr. Niamatullah Khan, Dr. Mohammed Juma Khan, Dr. Iqbal Nazar Gambaree, Dr. Zubaida Sadiqain, Doctor Mohammed Hussain Khan.

Sardar Khair Mohammed Khan, Superintendent of Police; Haji Syed Hussain, mine-owner; Senator Captain Gul Mohammed Khan, Senator from Baluchistan; Ghulam Haider, Vice-counsel of Pakistan in Australia.

Besides, there is a large number of them who hold high social and even political posts. There is no time and possibility to mention the names of them all.

Historical events affecting the migration of
various Hazara tribes to and from Hazarajat

(to be read in conjunction with Headings B.C.D & F.)

Important events in the history of Hazaras	Hazaras tribes Affected	Areas in which Settled or to which migrated
Defeat and subjugation of Karaites, Naimans, Uighurs etc by Chagheez Khan--early 13th century (1)	Jaghuri, Maska, Pashi Qalandar Chahar Daste Mohammed Khoja	Ghorat or Ghurjistan latterly Hazarajat
Despatch of Mongol Army and estationing a part thereof in Ghazni----1229 (2)	Besut Dai Zangi Dai Kundi Polada Shaikh Ali	----ditto--- particularly Ghazni
Military colonization in Hazarajat by Ilkhans of Iran (3); escapees and refugees of rebel Ilkhanis (2) 1240 (3), 1229 (2) and thereafter	Orazgani Dai Chopan Dai Khitai	-ditto-----
Inroads of Chaghataians repeatedly across the Hindū Kush into India and gaining control of route to the Indus -- later 13th and early 14th centuries (2)	Besut Dai Zangi Dai Kundi Polada Shaikh Ali	Hazarajat
Annexation of Hazarajat as part of the Chaghataian Khanate---last decade of 13th century (i.e. 1290 and onwards) (2)	All Hazaras	-ditto-----

Nominal control of Ilkhans over Hazarajat and actual control by Chaghataian generals ----after 1300(2)	Ilkhani and Chaghatai	Hazarajat
Fall of Ilkhanates-1335/36 (2) and fall of Chagha- taians--1503(3) at the hand of Shaibani Khan	Ilkhani Chaghatai	-ditto--- -ditto---
Surrender of Herat, Kandahar and Kabul to Taimur the Lame---1380(3)	All Hazaras	Hazarajat
Reign of Shahrukh, 4th son of Taimur, whose seat of government was Herat- 1404 to 1447(3)	-ditto---	---ditto---
Anarchy and fratricidal wars amongst the descen- dants of Taimur--1449 and thereafter (3)		
Fall of Chaghataians at the hands of Shaibani Khan----1503	Chaghatai	Hazarajat
Fall of Kabul to Babar- 1503	-ditto-	Hazarajat and thereafter parts of India

Period during which there was an hiatus of
historical records and during which Hazaras were semi-
independent and were ruled by small independent local
Khans.

Attempt by Amir Abdur Rahman at subjugating Hazaras and the Hazara Rebellion--1870	All Hazaras	Quetta and other places in Pakistan; Peshawar and its vicinity in Iran
---	-------------	---

Amnesty by Amir
Habibullah Khan
inviting them to
return to Afghan-
istan---1904.

All Hazaras

Maimana and
Mazar-i-Sharif
in Afghanistan

-
- 1) A history of Persia by Sir Percy Sykes--McMillan & Co., Ltd., London, 1963
 - 2) OBOK by Elizabeth E. Bacon---Wenner-Gren Foundation for Anthropological Research, Inc., New York, 1958.
 - 3) The Hazaragi Dialect of Afghan Persian by G. R. Dulling, Central Asian Research Centre, London, 1973.



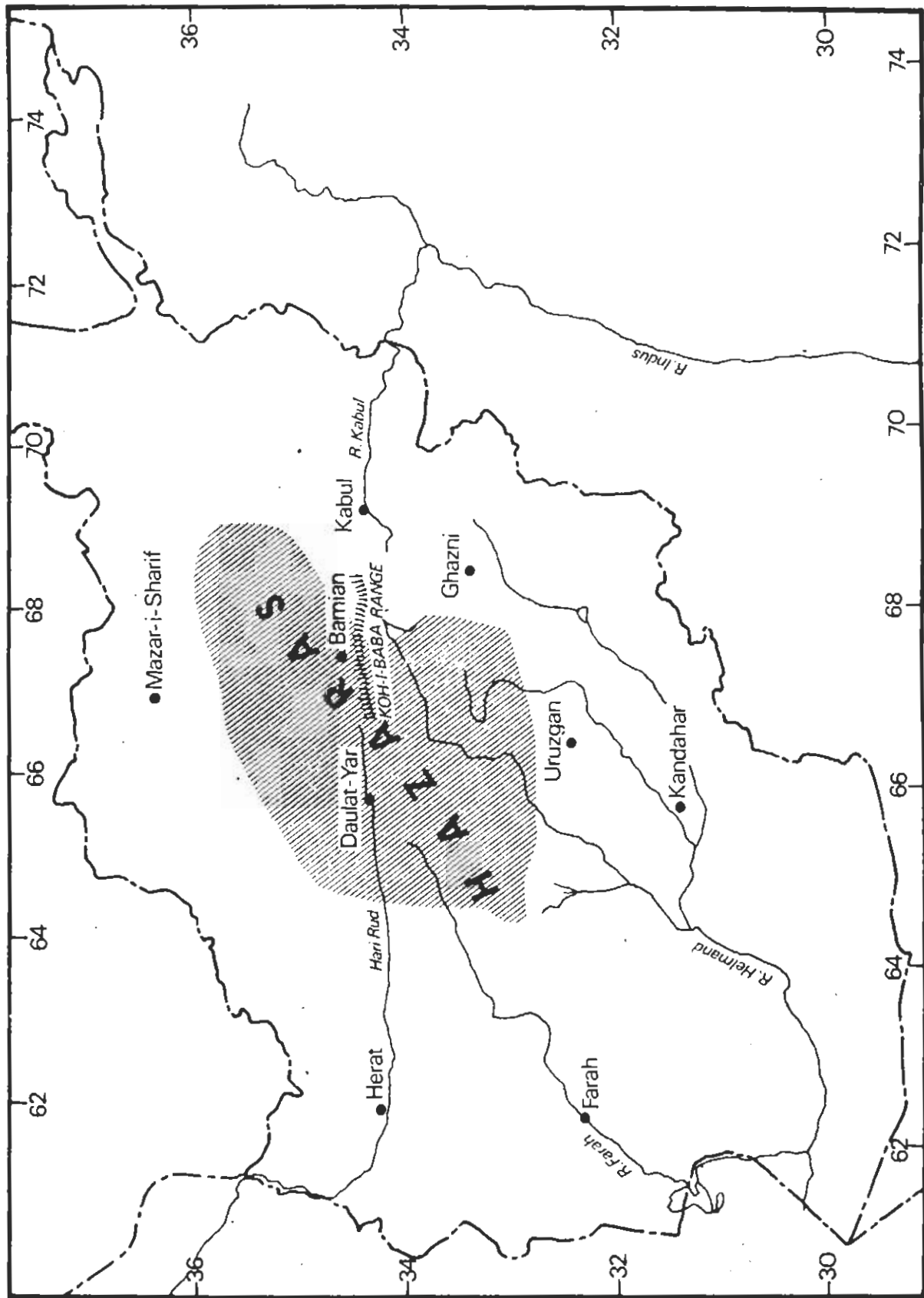
on the back inside cover of the
cessors of Genghis Khan, translated from the
sian of Rashid al-Din by John Andrew Boyle,
York and London, Columbia University Press, 1977

MONGOL EMPIRE OF CHINA

House of Qubilai

Scale of Miles

0 200 400 600 800 1000



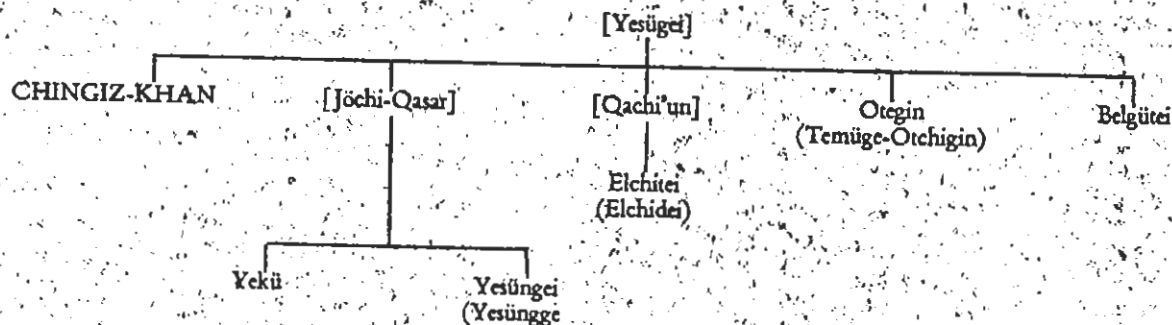
Map of Afghanistan showing the area inhabited by the Hazāras. For detail, see the 1:1 000 000 maps GSGS serial numbers N.1-41 (Herat) and N.1-42 (Kabul).

(taken from Monograph No. 1 of the Central Asian Research, 1973, on the Hazaragi dialect by Dulling). The shaded portion is HAZARAJAT

GENEALOGICAL TABLES OF THE MONGOL PRINCES

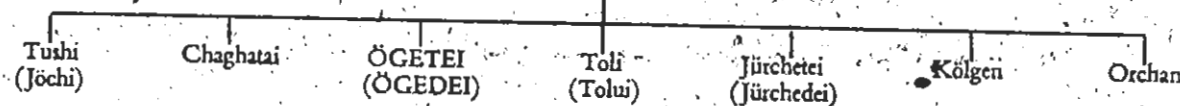
N.B.—These tables are intended simply to illustrate the *History of the World-Conqueror*. They therefore include only a few names not mentioned by Juvaini: these have been enclosed in square brackets. Where Juvaini's forms differ from those recorded in Rashid-ad-Din or the Far Eastern sources these latter forms have been added in round brackets. For detailed information on the genealogies of the Mongol princes, based on both the Chinese and the Mohammedan authorities, see Hambis, *Le chapitre CVII de Yuan che*.

1. HOUSE OF YESÜGEI



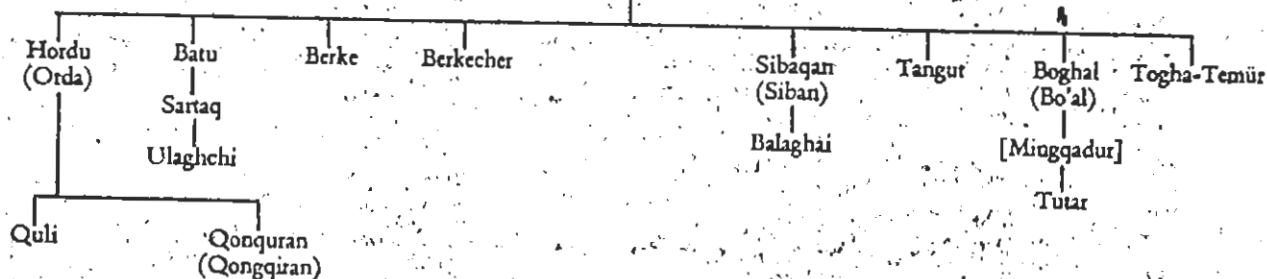
2. HOUSE OF CHINGIZ-KHAN

CHINGIZ-KHAN



3. HOUSE OF TUSHI (JÖCHI)

Tushi (Jöchi)



(Pp.726-727 of Vol.II (in English translation) of the *History of the World Conqueror* by Ala-ad-Din Ata-Melik Juvaini, translated from the text of Mirza Mohammed Qazvini, by John Andrew Boyle, Manchester University Press, 1958)

TABLE I. THE GREAT KHANS AND THE YÜAN DYNASTY OF CHINA

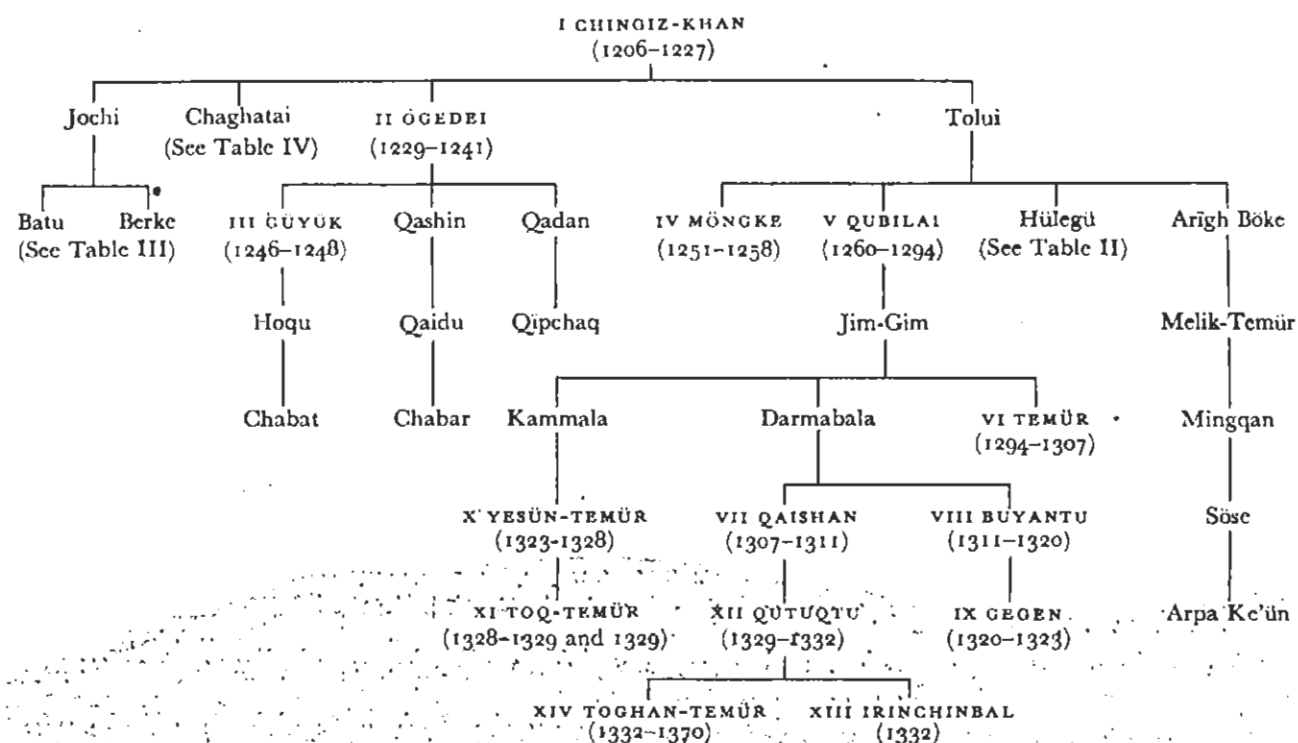
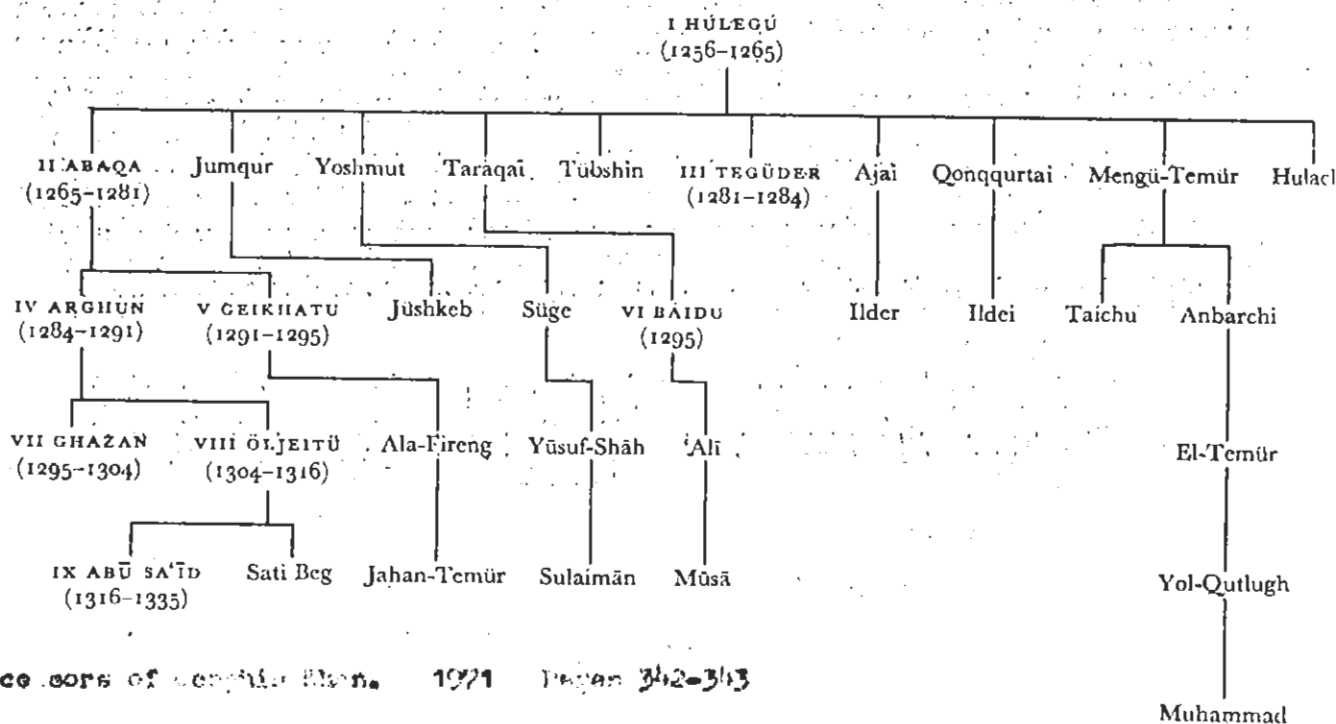


TABLE II. THE IL-KHANS OF PERSIA



Successors of Chengiz Khan. 1271 Pages 342-343

TABLE III. THE KHANS OF THE GOLDEN HORDE, 1237-1357

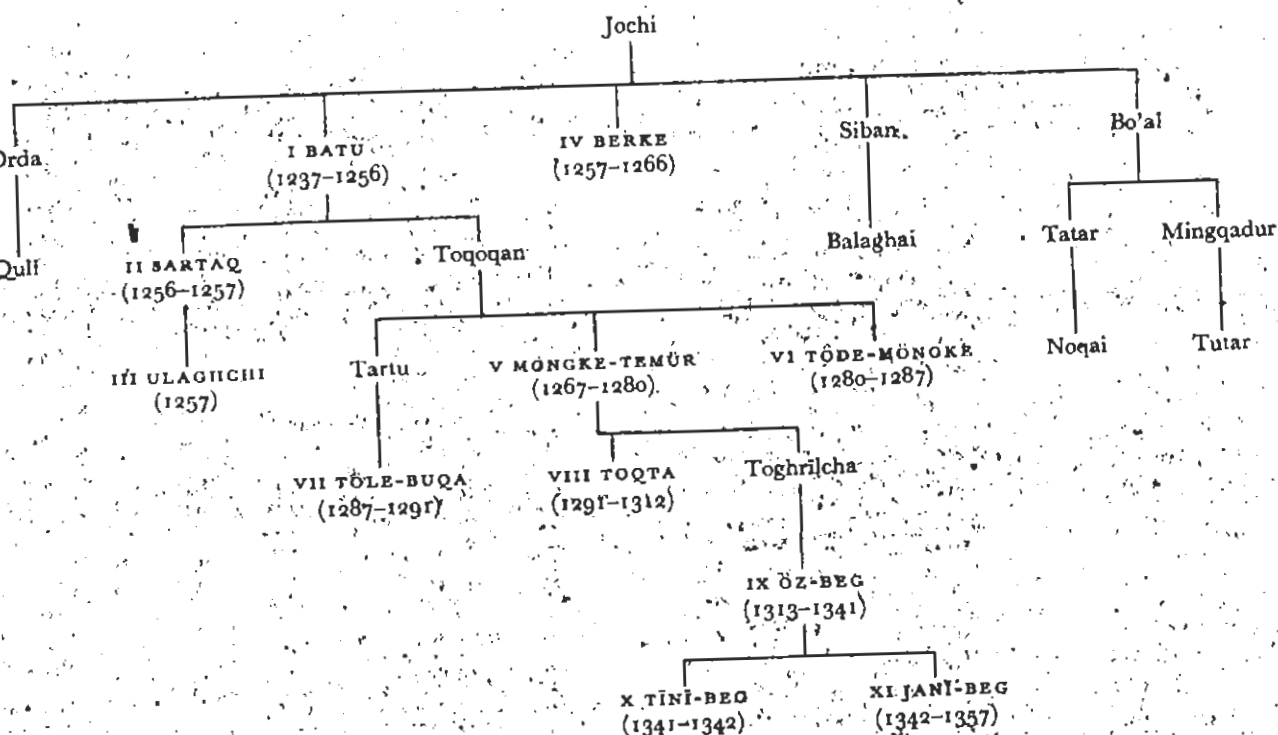
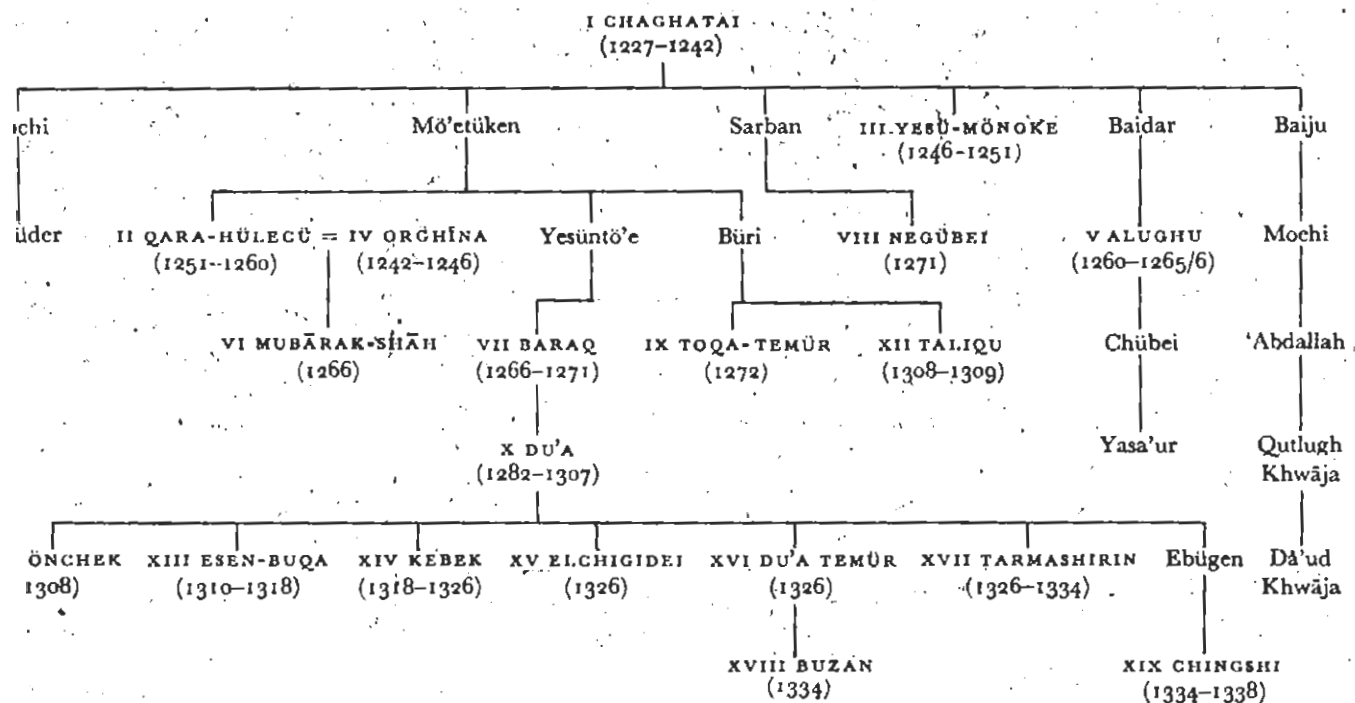


TABLE IV. THE CHAGHATAI KHANATE, 1227-1338



(Pp. 344-345 of the Successors of Genghis Khan, translated from the Persian of Rahid al-Din by John Andrew Boyle, New York and London, Columbia University Press, 1971)

CHAPTER V

THE HAZARA CULTURE

A- General Orientation to Culture:

In the brief discussion on culture in the first part of this thesis we have been acquainted to some extent with the name "Hazara" and the life of the peoples known collectively as such. It is not our intention to introduce simply their culture, but it is to study the changes in the culture of these peoples. In order to achieve our aim to go into the details of the different aspects of their culture, thus, study the past and present aspects of their culture so as to delineate the changes and variations between the two. Casneuve, the well known Anthropologist while speaking on the definitions of culture says:

"The meaning of culture, as it is, simple as it may seem, has, by its very complexity so attracted the scholars, particularly of Anthropology, that they have coined about two hundred and fifty definitions for it". (Casneuve, 1970:55-75). We may in this regard quote a few instances of the opinion of some scholars to illustrate their varied definitions of the term.

1. "Tylor has meant culture to be what is man-made and not natural.
2. Balandier has categorised theories connected with culturalism into the following three groups:-
 - a) Followers of the theory of BOAS, who view

Culture through the study of history and the method in which culture has taken shape;

- b) Those who consider that culture influences the character of individuals;
 - c) Followers of C. Levis-Strauss i.e. the study of culture from the point of view of affinities and for whom "Culture is the system by which influences are conferred to individuals and thereby it maintains affinities amongst them."
3. Radcliffe-Brown endeavours to find the impressing of every aspect of culture and its function in the entire culture as a whole and calls it "Functionalism".
 4. Ruth Benedict "By what ever causes our culture may have found its functional characteristics, is not our heritage of birth, but are the very cultural atmosphere in which we live". (Casneuve, 1349 A.H: 75)

In support of the above opinion, the researcher would add that what the Hazaras have (or would have been left to them), is the culture that during the course of centuries they have acquired, conceived and borrowed and that the culture of these people is not purely inherited from their racial ancestry. It is in fact the adaptability of their mentality, attachment and environments that gave them a mobile and volatile culture capable of assimilation and expansion. If a Hazara is today.

asked about his nationality, he would invariably refer to the country in which he resides, i.e. Iran, Pakistan or Afghanistan, because racialism in these countries has died out, he would refer to himself as a national of that country. Thus after migrating from their original home-land in the Gobi desert of southern Mongolia, their language and religion underwent a thorough change.

The researcher's personal experience is that though they adhere to their rites, customs, beliefs and religion, they have no significant predisposition in calling themselves a Mongol.

The researcher intends to bring a separate publication in Persian later in which Hazara culture in greater details will be given. In this work, as far as possible, the substance of the matter is being recorded. In order to elucidate the perception of culture, two interesting definitions given by Iranian scholars are reproduced here:

1. In "Ravish-e-Bar-rasi wa Shinakht-e-Illat wa Ashair" (Dr. Parvez Jarjavand, 1965:195), *it is stated*
 "It can be said that collectively, the mentality, etiquette and customs, arts, literature, poetry, music and dance compose the culture of a tribe, people or nation and culture is handed down from one generation to another and is seldom ^a affected by variegated, immediately existing influences".

2. In the journal "Yaghma" (Dr. Islamin ~~odushan~~ 1975:326), a simple definition of culture has been given as under:

"The culture of a people is laden with its experiences, learnings, discoveries, attainments and arts of the people during the span of thousands of years, its ups and downs, rejoicing, tragedies, aspirations, faiths, hopes, and fears and it remains alive with mobility and flow and must keep open windows for advancement and maturity."

B. Introduction to the Culture of Hazaras before their Migration to Pakistan and their moral characteristics:

The Hazara peoples, composed mostly of the Ilkhani Mongols and the Chaghataians, after three generations ^{from} ~~from~~ Jengiz Khan (1167-1227 A.D.), gave up their wild, loose-knit and uncivilized culture and religion by embracing Islam and rapidly intermingled with the Islamic culture and the age-old Iranian culture, so much so that even their Mongoli and Turkic language was superseded by the Persian language. The precept in their case is true that, as scholars of culture hold, the culture of nations is the outcome of the continuous material and spiritual variegations and changes. Thus in a comparatively short space of time they were absorbed in the Iranian culture and civilization. To quote from Grossé's "Abadiyat-e-Iran", "The Iranian culture was so vivacious that

it superimposed itself on the leaders of Mongols and Turks and produced men of learning, poets and calligraphers from the descendants of wild savages." (Grosse, 1932:158).

D.N. Wilbur says: (as quoted by Dr. Qurvi)¹

"The potentiality that the Iranians possess for encompassing and assimilating foreigners and outsiders, has a surprisingly amazing example in the case of the Mongols who appeared in Iran as blood-thirsty savages and after two generations became zealous panegyrists, enthusiasts and propagators of every aspect of Iranian life".^x

As already mentioned in the Part on History, after their settlement in the mountains of Hazarajat, they had to contend with the natural hardships of the region. Since literacy and arts and crafts were unknown amongst them, of them took to agriculture as long as the sparse land allowed. Others engaged in pastoral occupations, of herders, breeders of livestock, hewers and in unskilled labour and rural handicrafts such as weaving, spinning etc.

1. For further studies on the effects of Iranian culture on Mongols, the study of a series written by Dr. Qurvi in the Journal entitled "Honar wa Mardom" from serial No.128 Onwards, is available.

In this regard, "Hayat Afghan" which being a contemporary books, written before the Hazara migration to Pakistan is an authoritative treatise, may be quoted briefly:

"The Hazaras are mostly agriculturists. The people are greater in number and enough agricultural land is not available; herders, mulete^ers, and hewers of wood are found amongst them. There are many unskilled people amongst them. A few are engaged in occupations of carpet-weaving, felt-making, weaving of woolen cloth of large sizes.

The Hazara people are accustomed to hard work and live a life of hardihood because they are always at war with their enemies or the natural elements. They have always been in a state of strife for either their life or for their sustenance and means of livelihood.

The Hazara women are always hard at work in some handicrafts, dyeing of wool, spinning and weaving of wool.

The men have a great liking for hunting and it is a custom amongst them to reward the best hunters with sheep, cow or expensive clothes. As such, every grown up Hazara was armed with a bow and arrows or a gun. Some have Iranian swords and the Hazaras as a people are brave. Occasionally because of their hot tempers, a slight matter results in quarrels and fights amongst them.

Their products are limited, coarse wollen cloth and cheap carpets and gileems,² hides and skins and varieties of agriculture products that they tried to sell primarily to Shias." (Khan, 1865:465).

The above is a brief account of their simple life and the Hazara elders whom the researcher interviewed on various occasions, have corroborated the above. Similarly, in the Encyclopaedia Brithannica, (Vol.11,199) it states:

"In summer great flocks of sheep are driven to the market in Kabul by Timuri tribesmen who also transport ghee (clarified butter) and felts of the Daizangi tribes. Since even with economy and hard work, the land does not support the Hazara population, many men go to Kabul and Kandahar to work as unskilled labourers.

From the foregoing references and those that may be quoted hereafter in their appropriate places, as well as from enquiries made by the Researcher from well informed Hazaras in all the three countries, including General Mohammad Musa Khan, (retired Governor of the erstwhile Province of Pakistan), himself a Hazara, whose knowledge about his people is vast and unquestionable, the characteristics of Hazaras in general have been given in a consolidated form in the following paragraph for facility of reference.

The Hazaras mostly live in mountainous areas and have to work very hard all their life to make both ends meet. The mode of their pastoral and agricultural life in the stony valleys of the Hazarajat, over generations have created certain traits and characteristics peculiar to them. As a race they are hardy, stocky, hard working and patient. They are usually at war with their neighbours and

2. This is a Hazara speciality and is a carpet without in stripes or in bright colours of various designs.

woven

coupled with their physical fitness they have to be mentally alert to survive. They are deeply religious-minded; almost all of them say their regular prayers. They have faith in predestination, which makes them patient and contented generally. They are thrifty and frugal as their cultivable land being far less than the people dependent on it, they have to work hard. Phrases like "Tawakkal Bar Khuda" (توکل بر خدا) = Trust in God and "Hazara Rozi Khud-a az Sang bur Muna" (هزاره روزی خود را از سنگ بر مونا) = A Hazara extracts his daily bread out of the stones, are proverbs that speak volumes about their character.

The Hazaras are proud of their fathers and forefathers and inspite of being tough, strong and quick-tempered, they are amenable to reason, and indulge in badinage and enjoy a good joke. They are basically peace-loving and seldom initiate a brawl, but if they find themselves in a tight corner, they fight with their backs to the wall. They are good soldiers and know the art of horsemanship. They were very good at bows and arrows in the past and are good shot with a rifle. For years their representative from the Hazara Regiment, known as the Hazara Pioneers disbanded in 1932, continuously won the India Army Rifle Shooting Competitions. They are generally good sportsmen.

True to their soldierly background, they are amenable to discipline and respect their elders and are bound by their collective code of ethical conduct. They seldom transgress the public opinion.

Generation of cattle, horse and sheep raising has turned them into good livestock breeders. As Agriculturist and fruit growers, too, they have abundant experience.

They take to urban life very soon and in all countries in which they live they assimilate the pattern of life there and are adaptable to circumstances.

They are generally clean of habit and in Quetta, their Mohallahs are generally far better in cleanliness than other localities.

C- Culture of the Hazara people After migration to Pakistan:

After migration to Pakistan because they found themselves amongst completely contrasting peoples, they gathered together and remained closely knit thus they retained the culture. They brought with them from Afghanistan, and which for the above reason they could protect from foreign influences.

Hazaras have jealously guarded their cultural traits, their customs and their religion and they were

largely enabled to do this because of the more settled conditions obtaining in their new environment. There was opportunity here to enjoy the fruits of Pax Britannica--- law and Order, peace, availability of gainful employment and far better atmosphere of civil liberties and economic well-being. In the book "Thirty Seconds in Quetta", a good description of the Hazaras has been given:

"They once formed part of the Pioneers of the Indian Army. They were charming, stocky people, with warm, red complexions and a reputation for good-humoured badinage, and they were imperturbable in the face of danger. For reasons of economy, they had been disbanded as a corps years before but many had not returned to their ancestral homes (in Afghanistan) and had remained to form small enclaves among the Pathans, Punjabi Musselman, Sindhis and other Indian races." (Jackson, 1960:178).

The researcher has learnt it from the Hazara elders that after their migration to Quetta the Hazaras used to collect together and even refrained from purchasing anything particularly eatables from non-Hazaras and in particular from Hindoos and the Afghans. An interesting instance may be recounted here. Even when rock salt was bought in Hazarajat from ^{travelling traders} Afghans, the women used to first wash it before bringing it to use. Though because of expansion of contacts and necessity of life such prejudices have given way. It can be seen that a wider culture has left its imprints on the society.

Mr. Faqir Hussain Andaleeb, who has often been mentioned, is of the belief that the war-affected empty handed refugees not great in number were bound to assimilate and be absorbed in the new society in which they found them. He adds that "in Iran, the Hazaras, borrowed the Iranians' way of life and in Pakistan, the Pakistanis'. If we didn't have the basic linguistic, religious and racial ties, we would not have had such compact Hazara colonies and would have totally dispersed." In the opinion of the researcher, these ties and affinities are indeed the causes which have created such compact collections of them and thus they have been able to preserve a part of the past traditions.

D- Education and the Method of Instruction--Past and Present:

Here it is desired to discuss education and instruction as well as up-bringing and moral development. In fact, literary and ethical virtues are two principal elements of any society even if the people may have no scholastic education they might possess strong ethical mores, which too are the visible principles of life. As soon as a society begins to form, training in its customary institutions and traditions ipso facto commences.

Literacy amongst the Hazaras was generally not common. The limited opportunities at their disposal and the

absence of organized schools and educational institutions as well as teachers in the rural areas^s of Afghanistan, enabled only a very few to acquire education from the village mullahs. Those who did have an opportunity confinned^v their education to reading and learning the Quran by heart. The main reason precluding the Hazaras from acquiring literary knowledge was the hardships of livelihood, the hard work required of them in the mountainous regions and the paucity of land for tilling. Each member of the family, young and old, was in consequence, occupied with hard manual labour from sunrise to sunset in pursuits of agricultural and pastoral callings.

Though amongst the Hazaras there have been poets and writers who will be introduced in the subsequent ^{Section} ~~section~~ on language, but in comparison to the large population of the Hazaras, their number is negligibly small. The inattention of the Hazaras towards education may be judged from what Mr. Faqir Andaleeb related to the researcher:

"My great grandfather Sardar Jamshed Khan once happened to pass by a "maktat" where children were busy learning their lessons. He was surprised and expressed to those with him how futile it was for the children to while away their time in becoming book worms, instead of usefully utilising their time for learning the principles of warfare, archery, horse-riding and hunting."

literacy amongst the women was not encouraged though they were not precluded from learning the Quran if an opportunity could come by easily. This prejudice again^e persisted for some time even after their migration to Pakistan. wing

Commander Sherbat Ali Khan Changezi, a hero of the 1965 War, told the researcher: "

"My sister Fatima Changezi was the first Hazara girl who went to a college, immediately there ^{after the late} Shaikh Al-Haj Ali Nasar, a religious scholar, vituperated from the pulpit against my father, the late Haji Ahmed Ali Khan², for sending his daughter to college. This put an end to my sister's further studies. After a few years, however, the then Major (now retired Colonel) Barkat Ali spoke to my father and both of them resolved to send their daughters to college. Fatima Changezi is today a lecturer in Persian in the Education Department of Baluchistan. Colonel Barkat Ali's daughter is doing her doctorate in Persian in Tehran. It is interesting to note that Al-Haj Shaikh Ali Nasar, himself sent his daughter to school after about 20 years".

A spiritual leader who was so against girls being given temporal education, became so changed in his views in 20 years that he himself sent his daughter to school and became ~~so~~ influenced by the new society. This is a good example of the change in the way of thinking, as a result of change in life in the new environments.

The method of instruction and the medium have undergone a complete change. Instead of the rural mud huts without adequate light and ventilation, students attend large comparatively modern school buildings.

2. Haji Ahmed Ali Khan, the head of the Beauf tribe, was one of the researcher's friends and expired in April, 1976.

Better and more opportunities for education are available to all and sundry as against the past when a chosen few could afford to enjoy the boon.

E- Social Institutions:

1. Births and rites relating to child birth:

Child-birth causes the perpetuation of our races and on it depends the continuity of the human race and transmission of the multitudinous traits of heredity.

Pregnancy and childbirth are essentially the outcome of natural instincts and affectionate human inclinations towards founding a family. Though intrinsically childbirth is always alike everywhere but in some societies and groups of peoples there are certain ritualistic institutions which have mental influences and physical effects on expecting women and may also ease the pains of labour. Adherence to rites and customs of group of people creates homogeneity in that society and thus the individual is confined within its specified limitations and prevents him from excesses like the primitives.

Hazara women in the immediate neighbourhood of a woman in labour come to her house and remain there till the child is born. During their stay there, the women virtually take over the household, look after the comfort of the woman bearing child and do everything possible to

ease her pain. At some stage the end of her pigtail is thrust in her throat to make her throw out and thus, as they believe, to help speed up the birth. After the birth, they make merry, congratulate each other and exchanges of salutations and good wishes for the new born are made. In case of a male child the new mother is congratulated and presents are offered to her. In case of a daughter, a gift is seldom offered. This points out to the Hazaras' preference for a male child. This is supported by the analysis of Chart No. H.12, and according to Mr. Hasan Ali son of Mr. Safdar Ali of Koh-e-Mazangan in Iran, who said "A daughter is not a blessing for the father, because if she is good her goodness is for others and if she is bad, she is a burden on the father." If a woman gives birth to a son, she is given a promise of being taken to a pilgrimage to Meshed, Qum or Karbala and even Haj. A gift of either gold ornaments or a share in property or cattle or at least a suit of cloth or even some money is presented to the mother of the new son. Instances have come to notice where in the case of repeated birth of daughter the father out of anger leaves the house for a day or two. In spite of the fact that the rights of daughters and women in general as bestowed upon them by religion are respected by the Hazara, but they are not usually given shares in the landed property or livestock which ^{are} inherited by male children.

In Iran, however, the daughter does get her share even in these properties. Usually the birth of a son is followed by rejoicing for 3 days and the father of the new born pays for it with pleasure.

The birth of a son is immediately announced by firing guns in the air; firing and target practice is common on Eids and other festivities. For three nights and days the mother and child are not let alone and there are always some relative hovering over and attending to them. On the third day the new born is wrapped in cloth and along with the mother taken to the nearer neighbours. The baby is passed from hand to hand and a part of its body must necessarily be dipped into cold water, which, depending on the weather, may be brought in a basin or in the water tank at home or the nearby stream. These days when most of the births take place in maternity hospitals such customs are no longer in vogue. But it is essential to take the baby to be blessed by touching the "Alam" (flag) of Hazrat Imam Hussain. For this purpose the baby is taken to the nearest Imambara or where the family has the "Alam" at home the baby is blessed by being touched to it. Well-to-do and religiously-minded families reserve a corner in some room for placing an "Alam" or two which is/are revered by burning of incense and offerings of flowers. The baby in such cases is taken to be blessed by these "Alams".

For forty days only those women are permitted to visited the mother and the baby who had attended the birth. Very seldom^{is} an exception is made and a married woman is allowed to visit the new baby and its mother. No girls, young or old or women are allowed this concession. They believe that the new born may become a prey to the evil eye. It is also learnt that any feminine individuals should not go to the roof top of the newborn baby's room.

The food for the new mother is usually "Omach" and "Ogra"³ which are prepared with the main ingredients of wheat or rice flour with sugar and lot of butter fat. The room of the mother and baby is kept incensed with burning of "Isfand", "badra" and "kundur"; these are potent protections against evil eyes.

Haji Mohammad Juma, aged 63 years, who belongs to the Taifa of Qalandar while speaking about his lack of faith in superstition gave the following interesting account of an instance of irrational beliefs of the Hazaras:-

"A pregnant woman, in order to protect herself from the influences of jinns and evil spirits⁴ go to some

3. See Chapter on Hazaragi Foods

4. See Chapter on Superstitions and Beliefs.

mullah for a charm or prayer. Generally mullahs spin a twine out of goat hair and chant some prayers on it and give it to the woman to place or hang in her room to be safe from the evil influences of jinns. This is called "Nisar"⁵. One of these sooth-saying mullahs whose name is still remembered was Syed Amir Mohammed who gave treatments for all ills and issued charms ("Ta'weez"). Haji Mohammed Juma has a bitter memory about this man. The story is recounted here as related by the Haji:-

"Haji Mohammed Juma's mother, after a childbirth felt some weakness and dizziness and as because of the influence of Syed Amir Mohammed the mother was afraid she was under the spell of "Aal"⁶. The lady swooned. The husband made all haste to send for Syed Amir Mohammed. The latter took the previously given "Nisar" twine, opened the mother's mouth forcibly with a spoon, took her tongue out, made a hole in her tongue with a big needle⁷ and passed the dirty old twine through the hole in the poor mother's tongue. The twine was held fast lest the tongue should slip back. A cap which the same man had given to the lady previously was still on her head while she was conscious, with her eyes shut, the lady desperately gesticulated with her hands to free her tongue; but the Syed had a very firm hold on it and would on no account let go of the twine holding the tongue. At the same time the Syed

-
5. In Persian, it means money or coins scattered over the bride. Its meaning in this context could not be ascertained. It would be far-fetched if it were to be a derivative of the Mongolian word "Nical"=conformance.
 6. Persian Aal= a fatal disorder to which women are liable till the seventh day after their confinement. (Steingass, 1957)
 7. "Tebena" in Hamaragi = Mongolian "Tebene".

called for a goat kid to be slaughtered and ordered its heart and liver to be placed on the roof in a sack for the "Aal" to take it and leave the woman. On the outside of that house, the Syed caused a dog to be beaten with a stick so that as an alternative the "Aal" should frighten away from the house. In this way Haji Mohammed who was then a small kid witnessed the death or murder of his poor mother at the hands of the soothsayer. His father later even expressed his gratitude to the Syed."

In the new atmosphere and because of enlightenment through education, better sanitary and hygienic conditions and the existence of ante-natal and post-natal clinics and care, the soothsaying mullahs are losing ground. Even there are certain rituals after a childbirth, particularly if it is a male child which are in one way or the other persisted in and those common amongst most of the Hazaras are listed and detailed below:

- a. Naming the baby
- b. "Aqeeqah"
- c. "Kamarbandi" (lit. tying the waist)
- d. "Khatna" = circumcision.

a. Naming the Baby:

According to Mr. Khuda Nazar Qambari:

"The custom amongst the Hazaras is to select and give a name to the new baby, on usually the third day of its birth. On the appointed day, the immediate and near members of the family get together in the house of the newborn and various suggestions are offered. Due regard is had to the day and month of the birth and any important event that may have taken place on the occasion and a name suited to that occasion is selected. A boy born on a Friday may be named "Jum'a Ali", "Ali Jum'a"

and Eid Mohammed" or "Ramzan Ali" for a boy born on an "Eid" day or during the month of Ramzan. Similarly "Safar Mohammed" or "Safar Ali" can be the name selected for one born during the month of "Safar". Because of the great attachment that the Hazaras have for the family of the Holy Prophet (Peace be on Him), names from the Holy Family are usually adopted for both male and female children. In the case of male children it is common to prefix the holy names with prefixes of "Ghulam" (slave), "Khadim" (servant) or "Faqir" (mendicant), so that names like "Ghulam Mohammed", "Ghulam Ali", "Ghulam Hussain" are so common that in order to distinguish one another some epithet is applied to them. These can be "Surkh" (red), "Lang" (lame), "Qij" (squint-eyed) etc. Girls are named "Fatima", "Zahra", both names of the daughters of the Holy Prophet (Peace be on Him) or "Zainab", "Ruqayya", sister and daughter of "Hazrat Hussain". Some time a child is named after a grandfather or grandmother. The system of family or surnames was unknown in Hazarajat, but in Quetta and Iran, they have started following the Iranian custom of having family name for themselves.

In the selection of names, the suggestions of the relatives gathered on the appointed are invited and considered. The names proposed by the father, grandmother (on either side), the mother and the grandfathers are, in that order given preference.

There is no particular ritual for this occasion except that a quantity of raisins, grams, dates and "nuql"⁸ is distributed to the gathering and amongst the neighbours who thus are informed of the name of the infant. This gift is usually taken to the neighbour by a sister of the new born or any other small girl relative.

Soon after the birth of the infant, it has its first bath and after being wrapped in soft clothes, the head of the family

8. Persian= anything given at entertainments with wine, as fruits or sweetmeats. A sweetmeat. (Steigass, 1957).

preferably one of the grandfather or in his absence a "Mullah", the "Azan" is recited in its right ear and the "Aqamah" in its left. (This is common in Iran also, though it is performed on the seventh night).

The parents of the woman who has given birth to a child, usually send gifts of all the paraphernalia for the new baby and according to their means these gifts may include things from a cradle to baby clothes-- in the past gifts of a sheep or a cow".

The difference that has crept in the culture can be seen here. In their past pastoral life ^{the} present of a sheep or cow was sent to the daughter while in their new urban atmosphere, these presents are not in the shape of livestock but instead the necessary articles are purchased from the bazar.

b. Aqeeqah:

This is reserved for male child only. A sheep about a year old is killed and a feast is held for relatives and neighbours. There are, however, two conditions for this feast, firstly the father and mother of the child should not partake of the mutton from the "Aqeeqah" sheep and no bone of the sheep should either be touched to the teeth by those eating the mutton or should they be broken. The bones are subsequently buried.

c. Kamar-bandī:

This too is observed for male children only, after he is a month old and before he reaches the age of 5 years. An old venerable person well-versed in the Holy Quran and religious

teachings held in great esteem by the family is usually invited to perform the ceremony. He ties the waist of the boy with blessings and prayers for his future and thereafter is referred to as having ^{had} his waist bound by such and such a person who is usually called a "Peerzada". The cloth with which the waist of the child was bound is loosened and taken away after a couple of days, but the child will for the rest of his life be always referred to as having had his waist bound by that particular Peerzada. The boy on maturity will pay his "Khums" (one-fifth of profits) to the Peerzada. This custom is unknown in Quetta.

The above ritual was described to the researcher by Mr. Ism Zhian-Niya, the elderman of "Deh Arrah ^{Kamar} Kamar." The elders of this village live near the town of Faraiman in the province of Khurasan in Iran. They told the researcher that the late Syed Ghulam Hussain Peerzada was their grandfather and had migrated from Afghanistan with the grandfather of most of them. The Peerzada expired in 1320 A.H., his son succeeded him, so that he now performs the office of "Kamar-bandi" and in fact had bound the waist of Mr. Zhian-Niya's brother who lives in the village of Ghana-e-Haider.

d. Khatna:

"Khatna" must necessarily be performed by the age of six. This is usually accompanied by a feast with,

depending on what the parents can afford; they slaughter of at least one sheep. After the feast the parents are congratulated by clapping of hands. In the past there were usually persons who specialized in circumcision and had tools for his trade. These consisted of a sharp razor and a small wooden tube. They had no knowledge of sterilising these instruments. These days it is done in a hospital under modern hygienic conditions.

2. Marriage, its Rites and Customs:

There are innumerable customs, and beliefs in regard to marriages. These are grouped under the following categories:

- a. Betrothal
- b. "Hena Bandan" or "Kheena"⁹
- c. "Aqd" and bringing the bride.
- d. Bridal chamber
- e. "Pa-Kushai" or "Paiwazi"¹⁰
- f. Miscellaneous customs about marriage.

The varieties of these customs have been collected by the researcher by personal contacts and lengthy conversation with Hazara elders and notables with vast experience

9. Persian "hinna", the shrub (Lawsonia Mermis),... (Steingass, 1957:431). Hazaragi mispronounce it as "Kheena".

10. Persian "Pa"=feet "Kushai"= stretching, opening. Hazaragi "Paiwazi"= Persian "Pa" + derivative of Persian "Baz"= opening.

in Hazara lore in all the countries of Iran, Pakistan and Afghanistan. In Iran Mr. Yusuf Abqari and Shaikh Ahmed Waheed Foladian; in Afghanistan Shaikh Mohammed Ishaq, Pesh Imam of the Hazara Mosque in Herat and Mr. Nadir Ali Khan, Senator at Kabul and in Pakistan, the late Sardar Mohammed Ishaq Khan, Mr. Khuda Nazar Qambaree, Haji Mohammed Juma and others were interviewed and with their help the following brief was prepared. It seems unnecessary to quote these gentlemen for each sentence of what they have said.

a. Betrothal:

The parents select a bride for their son, and some time without consulting the son who has not even seen the girl proceed to ask for the hand of the girl. After the preliminary parleys ^{and} agreement between the parents on both sides, the parents of the would-be groom take some clothes and a quantity of sweets and while returning after the engagement is formally announced to the gathering of friends and relatives invited for the occasion, a sum of money is left near the hearth-- on the mantle-piece these days. This money is more like a present exclusively for the mother of the bride and is termed variously as "Sheer Baha"-- compensation for the mother's milk; "Sar Ujaqi"-- offering present to the hearth; or "Gala".

large and expensive shawl is ceremoniously placed over the head of the bride to be by the father of the boy. The betrothal has thus formally been consummated. The groom-to be thereafter till the marriage ^{takes place} is free to go to his in-laws but must on each occasion take with him a present of fruit, sweets or anything else. There is no specified limit of time between the betrothal and actual marriage. On such visits the bride-to-be does not appear before her betrothed.

b. "Hena Bandan" or "Kheena":

This ceremony takes place a day before the marriage. The groom-to-be keeps some "henna" in his hand and his bachelor friends come and pick up a bit of henna, all the while congratulating him. The bachelors believe this will bring them luck and they will soon become grooms themselves.

A specially decorated dais, "Takht-e-Kheena", is prepared and the new pair are brought amidst rejoicing, music and singing and ceremoniously installed on the "Takht" (lit: throne), with the bride on the left. Here the bride gives a present of money to the elderly lady (generally one of the grandmothers or near relatives) who brings the "henna". The bride holds a little henna tightly in her fist; the groom is invited, amidst laughter and rejoicing to open her fist. All the while

the girls' friends and relatives exhort her to keep her fist tightly closed, while those on the boy's side encourage him to open her fist. Finally, after a little good-natured tussle, the boy opens her fist and awards her with a present of money. It is believed that if the boy opens the fist the future husband will have the upper hand in the new family and if he fails, it is believed, the new wife will prevail on her future husband.

In the opinions of Mr. Gul Mohammed and Mohammed Musa, questionnaire No. 34 and 4, rites known as "Takhte Henna"; "Haft-Shoran" when the bride after a week of arrival in her new house, starts her duties as a wife in the new house; "Rakht Burani"; "Hafta Gardan"—when the bride after a week of her arrival in the new house goes out visiting are new customs and were not in vogue in the past.

c. "Aqd" and bringing the bride:

In Hazarajat in the past, "Aqd" and the marriage used to take place on the same day. But nowadays, in Iran, the "Aqd" takes place much earlier than the actual marriage and the period in between is known as the period of acquaintance and "Khwasta Bazi". After a suitable period of "Khwasta Bazi", the groom is taken to the bride's house, where it is incumbent on him, before taking away his bride, to walk around the hearth of the

bride's house for three times, all the while holding her hand. This ~~is~~ reckoned to assure that the pair was taking the blessings and good wishes of the parents of the girl with them. Before departure the groom's family makes a present of some sheep to the bride's family.

The bride was taken to her new house ^{in the past} on a horse or camel. These days a car is usually used. It is degrading to take the bride to her new home on a donkey. The bride necessarily had to ride with her husband on the same mount with the husband in front and holding the reins. Colonel Khadim Hussain, a Besut Hazara of Quetta, informed the researcher that the bride was usually expected to stand on the saddle of the horse and to shake up her skirt which denoted that she was a chaste virgin (Persian and Hazaragi "Pak Daman"); it also indicated that she was not taking anything from her parents' house.

As a rule, the men of the boy's family go to bring the bride, while the women wait at home and prepare for the reception. As soon as the bride is conducted to her new house, the bridegroom rides the same horse and gives a demonstration of his horsemanship for about a distance of 200 metres and while returning home, the bridegroom gives a peculiar performance by killing a bull with one stroke of his sabre. This is called "Gau Chapchi".¹¹

11. Persian "Gau"=bul + Mongolian "Chapchi" = cutting.

"Gau Chapchi" was performed as close to the bride's feet as possible. Fruits and sweets ^{were} ~~are~~ thereafter scattered over the bride's head and a free for all ensued for collecting these. These customs are no longer in vogue. ^{Before} ~~Before~~ bringing the bride, while still in the bride's house, friends of the groom use all means to steal ^{Some thing} from a small cup or mirror to a piece of carpet. It is believed that in so doing they assure that the wisdom of the bride goes with her to her new house. Equally careful are the relatives of the bride to ensure that nothing is so stolen. This custom is still believed in but parents of the bride these days usually willingly keep something of value to entice the groom's party to "steal" it, all the while the bride's family demonstrates a pretension of concealment of whatever it is intended to be so "stolen". The relatives and friends of the bride and the groom give gifts in cash and kind according to their means and degree of relationship or friendship to the families of the two parties. This is called "Neem Auri" and it is obligatory to accept these gifts, as refusal to accept it is a serious insult.

According to some informants, performance of music was seldom made in the past. Shaikh Mohammed Ishaq Ikhlaiqi a notable of Herat deposed that women who go out to receive the bride perform a typical dance called "Alkhumbo". This

is described as a dance like the pigeon and indeed while performing it, gyrating around like a pigeon, a peculiar sound like the pigeon's is given out. The Hazaras of Iran were of the opinion that they had no music on such occasion. In Quetta all sorts of taped and recorded music is freely used with modern gadgets, local musicians too are invited to play and even army, police or school bands too take part. Mr. Ghulam Hussain (Questionnaire No. 32) believes that the string instruments and drums etc now used were not in vogue in the past and are new introductions.

Here the views of a few about the use of music have been recorded to illustrate the practice obtaining amongst the Hazaras. What is concluded by the researcher is that music certainly existed in their life in the past but was desisted from by those strict in religious edicts, believing music to be prohibited (Haram) in Islam. The final conclusion is however that music was played on occasions of marriages.

As part of the marriage festivities, the young men performed feats of horsemanship, archery, target shooting in which serious competitions took place on such occasions. Some of the dexterous skills of horsemanship were:

- 1) Horse races;
- ii) Tent-pegging with javelins;

- iii) Cutting of pieces of wood driven in the ground, with one stroke of the sword while riding swiftly;
- iv) Picking a coin or other small object such as a handkerchief from the ground while riding speedily.
- v) "Buz-Kashi". Two parties of horse riders competed in snatching a previously killed and specially treated goat, from each other and taking the carcass to an appointed place in the open field selected for the purpose.
- vi) Alighting from a swiftly speeding horse and re-riding it instantly;
- vii) Wrestling and other feats of competition for strength.

None of these customs is practiced in Quetta at present and marriage these days is thoroughly urbanised in customs.

A sheep or two are still slaughtered as a mark of welcome at the feet of the bride before she steps in through the gate of her new house. These sheep are killed as "Sadaqa", a sacrifice, and distributed to the poor and the needy. The knife with which the animals are slaughtered, while still wet with blood, is touched to the shoes of the bride so as to make a small token mark of blood on her feet.

In her husband's house, the bride is visited by and introduced to the members young and old of her new family and everyone, irrespective of her or his age and sex must give a present to her for seeing the bride's face for the first time. This is called "Roo Deedani": (Persian "Roo"= face + "Deedani"= seeing).

For the first seven days the bride is treated like a guest and the relatives vie with one another to be at her service. On the seventh day her mother-in-law, leads the bride by her hand, takes her to every nook and corner of the house and finally to the kitchen. She is required to touch a little flour and salt and hold the broom for a moment. This signifies that the bride formally takes over her duties as a wife in her new house.

d), Bridal Chamber:

The bridal chamber is the love-nest from where a new life for the bride and the groom starts. The Hazaras believe that whoever enters first in the bridal chamber will have the upperhand in their future life; thus friends of the bride and the groom make all sorts of fun and frolic to delay the opposite party and hasten their protege to the bridal chamber first.

According to Shaikh Ikhlaiqi of Herat, when the bride goes to her new house, the groom is not permitted

to go to her for three nights. He adds that on the third night some special food is prepared and the bridal chamber is set apart for the newly-weds and thereafter they live as man and wife. The next morning the pair must leave the previously provided pieces of linen for use by them, now blood-stained, as proof of virginity of the bride. This is examined by old ladies and the mother of the bride and sometimes her father are congratulated for having brought up a chaste daughter.

Most of the Hazaras do not agree with Ikhlai in regard to the day on which the pair meet in the bridal chamber for the first time. The consensus of opinion is that the pair go to bridal chamber on the first night of the bride's arrival in the new house. This is agreed to by all that the proof of virginity (the blood-stained pieces of linen) must necessarily be exhibited to the ladies next morning. Shaikh Ikhlai is a learned man and has great knowledge about Hazaras and his views cannot be ignored altogether and it is possible ^{that} the custom of permitting the new pair to meet on the third night may be in vogue in some solitary sub-tribe.

The bridegroom should not partake of the food prepared for the marriage feast and should be provided for from some other sources. The bride does not leave the bridal chamber for 3 days, whereafter she is taken

out amidst rejoicing by the women. On this occasion sweets and cakes are served to the guests. On this day the new husband visits his in-laws' family and takes some presents of fruit and sweets. In return his parents-in-law give him a gift of cow or sheep---these days a pair of expensive suit of clothes.

e). "Pa Kushai" or "Pawazi":

The phrases can be translated as visiting or going places. This starts after the third day. Friends and relatives invite the new pair and their families to formal dinners and lunches and thus the bride is introduced into the new circle of her husband's friends and relatives. On each occasion the bride receives some gift in cash or kind. The bride is given an opportunity to overcome her shyness.

f). Miscellaneous customs About Marriage:

i. Hazaras usually do not give their daughters in marriage out of their tribes ^{by religion}. The girl who is wed to someone out of the tribe is not much respected and there is a saying amongst them:

"Asp-e khub as travele na mora; dukhtar khub as qabila no more"; meaning that a good horse does not leave the stable and a good daughter will not go out of the tribe.

In a recent instance when a Hazara girl was married by a non-Hazara ^{who was a non-Hazara}, in Quetta, the latter's car was burnt in protest;

ii. After marriage the new wife must live with her husband's family;

iii. On the day after marriage, friends and distant relatives go to the new pair to congratulate them. This is called "Khana Mubarak"

iv. The bride's mother brings some butter for her son-in-law. Other young eligibles partake of the butter. They think that by doing so their turn to become bride-grooms will come soon.

v. In spite of the fact that Shia laws permit temporary marriages called "Seegah", there has not been a single instance amongst the Hazaras and in this respect they follow the practice of the Sunnis.

vi. Polygamy. In Islam under certain conditions four wives are permitted. From the researcher's enquiries from 134 persons through the questionnaire prepared by him, it transpires that only two persons have two wives each. The incidence of polygamy seems therefore negligible, and it also denotes the regard they have for their women folk.

vii. In regard to the age of marriage reference is invited to Chart No. 1 and 2 from which it will be seen that the average age for men is 26 years and that for girls it is 19.

viii. From Chart No. 3 which relates to place of birth of the head of the family and the spouse, it transpires that of 51 pairs out of 94, both the parties were born in Pakistan, in the case of 29 pairs, both were born out of Pakistan. Of the remaining 17 pairs, one of them either the husband or the wife was born in Pakistan and the

others out of Pakistan. Further details may be had from a reference to the above chart.

ix. The opinions of the Head of Families in regard to the correct age for marriage will be seen from Chart No.4. One hundred and three persons are of the opinion that sons should marry between the ages of 19-26 years, while 32 of their fathers agreed to this. The majority of the fathers i.e. 117 persons are of the opinion that boys should marry at the ages of 15 to 22 years. In regard to girls only 5 Heads of Families opine that girls should be married at less than 14 years of age while 45 of their fathers insist that girls should be married before the age of 14 years. The opinions of the Heads of Families and their fathers in regard to the average marriageable ages are classified as under:

	Sons	Daughters
a) Opinion of Head of Family	23	17
b) Opinion of fathers of Heads of Family	21	15

It is concluded that the fathers of Heads of Families were in favour of marriages at an earlier age.

x. An interesting Hazaragi "Ghazal" describing ^{the marriage} some of ceremonies is given below.

(See next page)

Satirical poem ridiculing certain ceremonies in marriages.

R o m a n	English translation
Alaigo! Zan kado zinda namela;	Friends! Taking a wife takes away one's life;
Goda wa qudgho ela namela.	Relatives will not leave one for nothing.
Be si chil hazar gala na musha;	The bride money alone will be thirty or forty thousand; and without presents of clothes, the door will not be opened(while taking away the bride).
Abago- o Jieh ge-o Bolah; Taghai, kgachi peela namela	Uncles, cousins, nephews, maternal uncles all are expecting to receive gifts.
Khala wa Amma perogo metalpa;	Aunts(paternal and maternal) want presents of shirts; and
Be du hazar khuserbara namela	and two thousand is wanted by the brother-in-law.
Nikahnama da dist-e-mir-o- arbab;	The marriage deed is with the village headman;
Be yak hazar da kas kala namela	And he will not let anyone have it without one thousand.

TABLE - 1

AGE AT THE TIME OF THE FIRST MARRIAGE OF
HEADS OF THE FAMILIES AND THEIR WIVES

Age group	Male		Female	
	Number	Percent	Number	Percent
Upto - 14 years	5	3.73	4	2.99
15 - 19 "	14	10.45	57	42.54
20 - 24 "	37	27.61	17	12.69
25 - 29 "	29	21.64	5	3.73
30 - 34 "	25	18.66	4	2.98
35 years and above	13	9.70	2	1.49
No response	11	8.21	45	33.58
Total	134	100.00	134	100.00

$$\bar{X} = \frac{\sum fx}{\sum f} = \frac{\sum fx}{N} = \frac{3250}{123} = 26.43$$

Mean age of male marriage is 26 years old

$$\bar{X} = \frac{\sum fx}{\sum f} = \frac{\sum fx}{N} = \frac{1728}{89} = 19.41$$

Mean age of female marriage is 19 years old

TABLE - 2

THE MEAN AGE AT THE TIME OF THE FIRST
MARRIAGE OF HEADS OF THE FAMILIES AND
THEIR WIVES

Age group	Class Mark w	Frequency	fx
Upto - 14	12	5	60
15 - 19	17	14	238
20 - 24	22	37	814
25 - 29	27	29	783
30 - 34	32	25	800
35 - 39	37	15	555
Total	Ef = N = 123 ffx = 3250		

$$\bar{I} = \frac{Efx}{Ef} = \frac{3250}{123} = 26.42$$

Average age at the time of First marriage of Male is
26 years old

Age group	Class Mark w	Frequency	fx
10 - 14	12	4	48
15 - 19	17	57	969
20 - 24	22	17	374
25 - 29	27	5	135
30 - 34	32	4	128
35 - 39	37	2	74
Total:	Ef = N = 89 Efx = 1728		

$$\bar{I} = \frac{Efx}{Ef} = \frac{1728}{89} = 19.41$$

Average at the time of first marriage of Female is
19 years old.

Age at the time of the first marriage of the H.F. and their wives

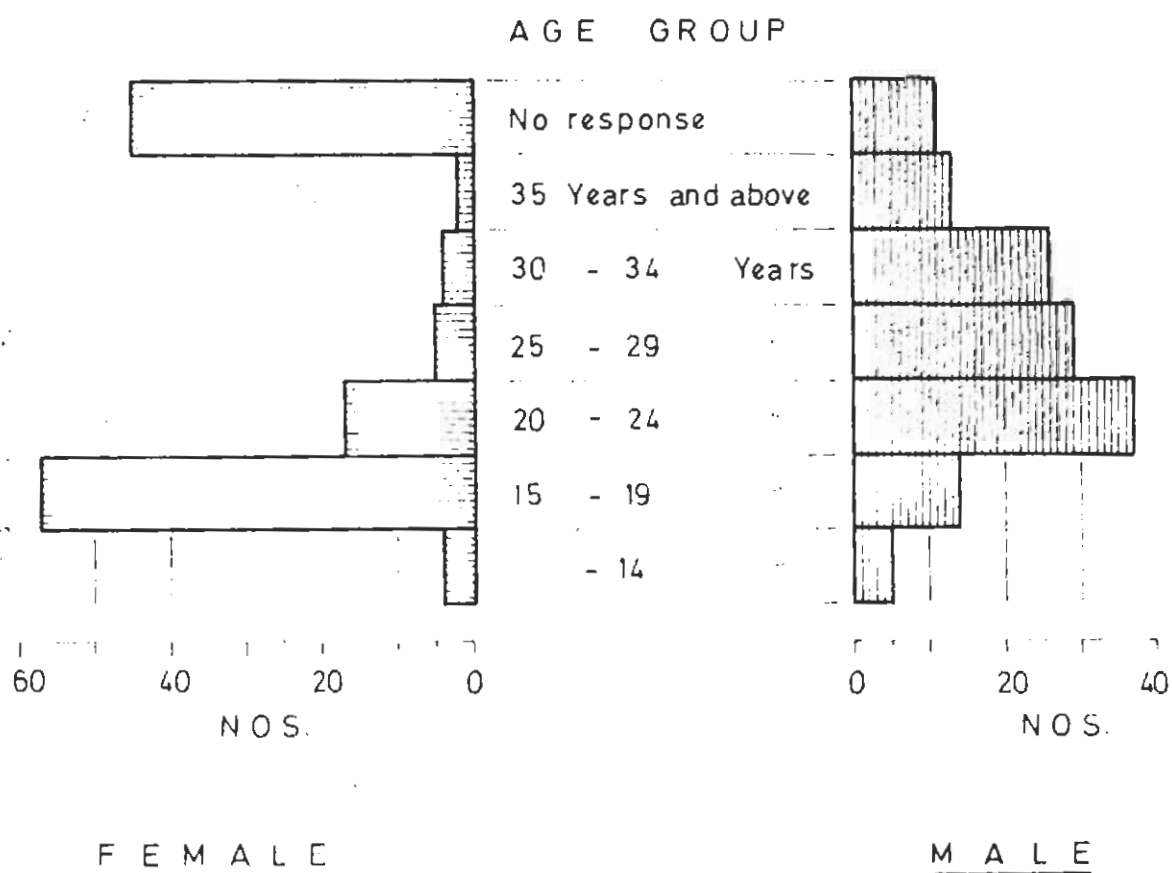


TABLE - 3

NUMBER OF MARRIAGES ACCORDING TO THE BIRTH PLACE OF
HEADS OF THE FAMILIES AND THEIR WIVES

Number of marriages	Place of birth of male	Place of birth of female
51	Quetta	Quetta
9	Quetta	Another place
8	Another place	Quetta
26	Another place	Another place

TABLE - 4

OPINION OF THE HEAD OF FAMILY AND HIS FATHER
FOR THE RIGHT AGE FOR MARRIAGE

Age at marriage	Head of family	His father	Head of family	His father
Upto 14 years	-	5	14	45
15 - 18 "	10	35	87	64
19 - 22 "	45	40	30	7
23 - 26 "	58	24	2	3
27 - 30 "	18	17	1	-
31 - 34 "	-	-	-	1
Did not answer	3	13	-	14
Total	134	134	134	134

TABLE - 4/1

Age group	Class Mark λ	Frequency f	fx
11 - 14	12.5	0	0
15 - 18	16.5	10	165
19 - 22	20.5	45	922.5
23 - 26	24.5	58	1421
27 - 30	28.5	18	513
31 - 34	32.5	0	0
		$N = \Sigma f = 131$	$\Sigma fx = 3021.5$

Average opinion of the Head of Family for Marriage is 23 years old of his son.

TABLE - 4/2

Age group	Class Mark λ	Frequency f	fx
11 - 14	12.5	5	62.5
15 - 18	16.5	35	577.5
19 - 22	20.5	40	820
23 - 26	24.5	24	588
27 - 30	28.5	17	484.5
31 - 34	32.5	0	0
		$N = \Sigma f = 121$	$\Sigma fx = 2532.5$

Average opinion of his Father for Marriage is 21 years old of his son.

TABLE-4/3

Age group	Class Mark \bar{x}	Frequency f	fx
11 - 14	12.5	14	175
15 - 18	16.5	87	1435.5
19 - 22	20.5	87	615
23 - 26	24.5	2	49
27 - 30	28.5	1	28.5
31 - 34	32.5	0	0

$$N = \Sigma f = 134 \quad \Sigma fx = 2303$$

$$\bar{x} = \frac{\Sigma fx}{\Sigma f} = \frac{\Sigma fx}{N} = \frac{2303}{134} = 17.18$$

The average opinion of the Head of Family for Marriage of his daughter is 17 years old.

TABLE - 4/4

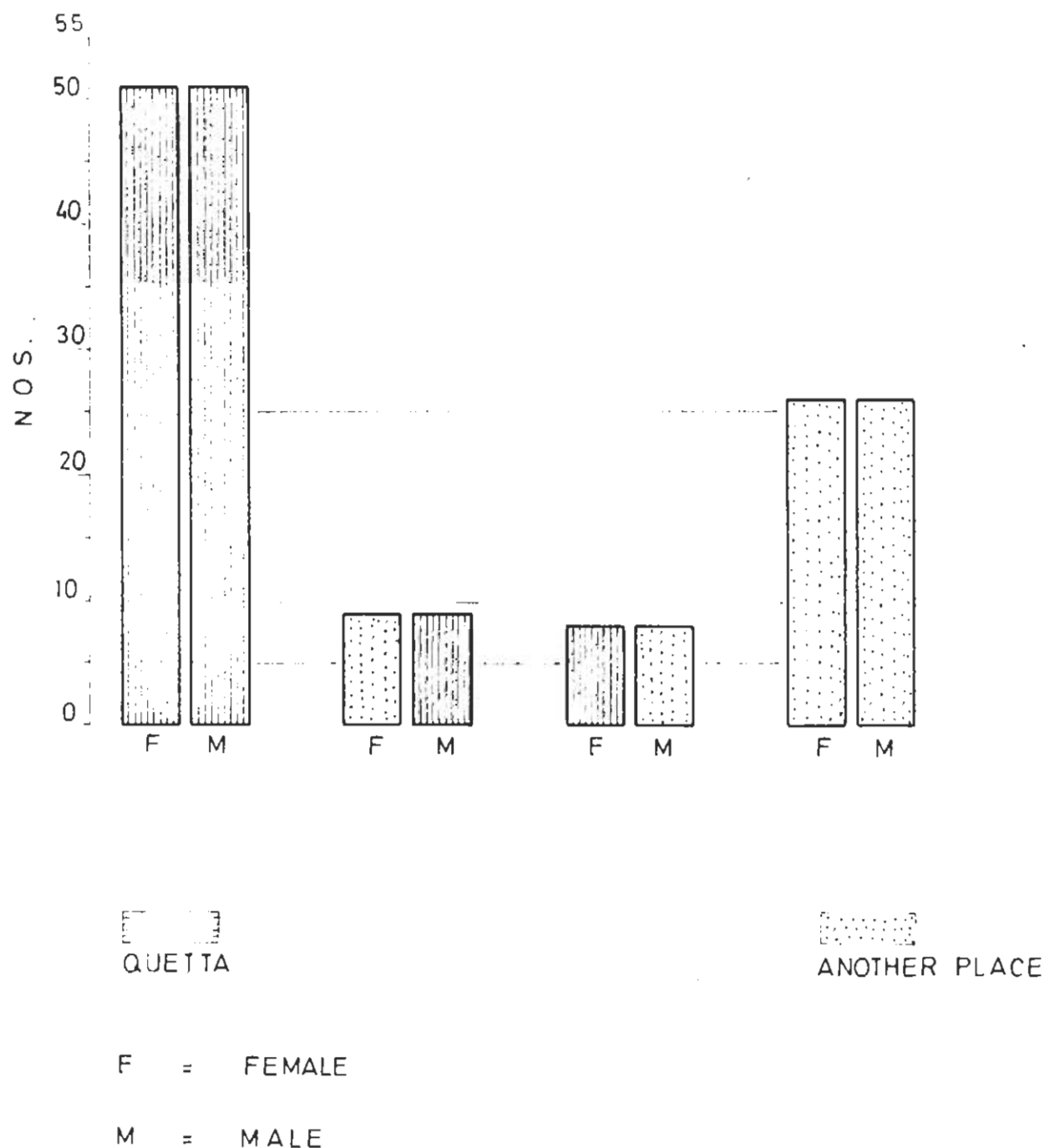
Age group	Class Mark \bar{x}	Frequency f	fx
11 - 14	12.5	45	562.5
15 - 18	16.5	64	1056
19 - 22	20.5	7	143.5
23 - 26	24.5	3	73.5
27 - 30	28.5	0	0
31 - 34	32.5	1	32.5

$$N = \Sigma f = 120 \quad \Sigma fx = 1868$$

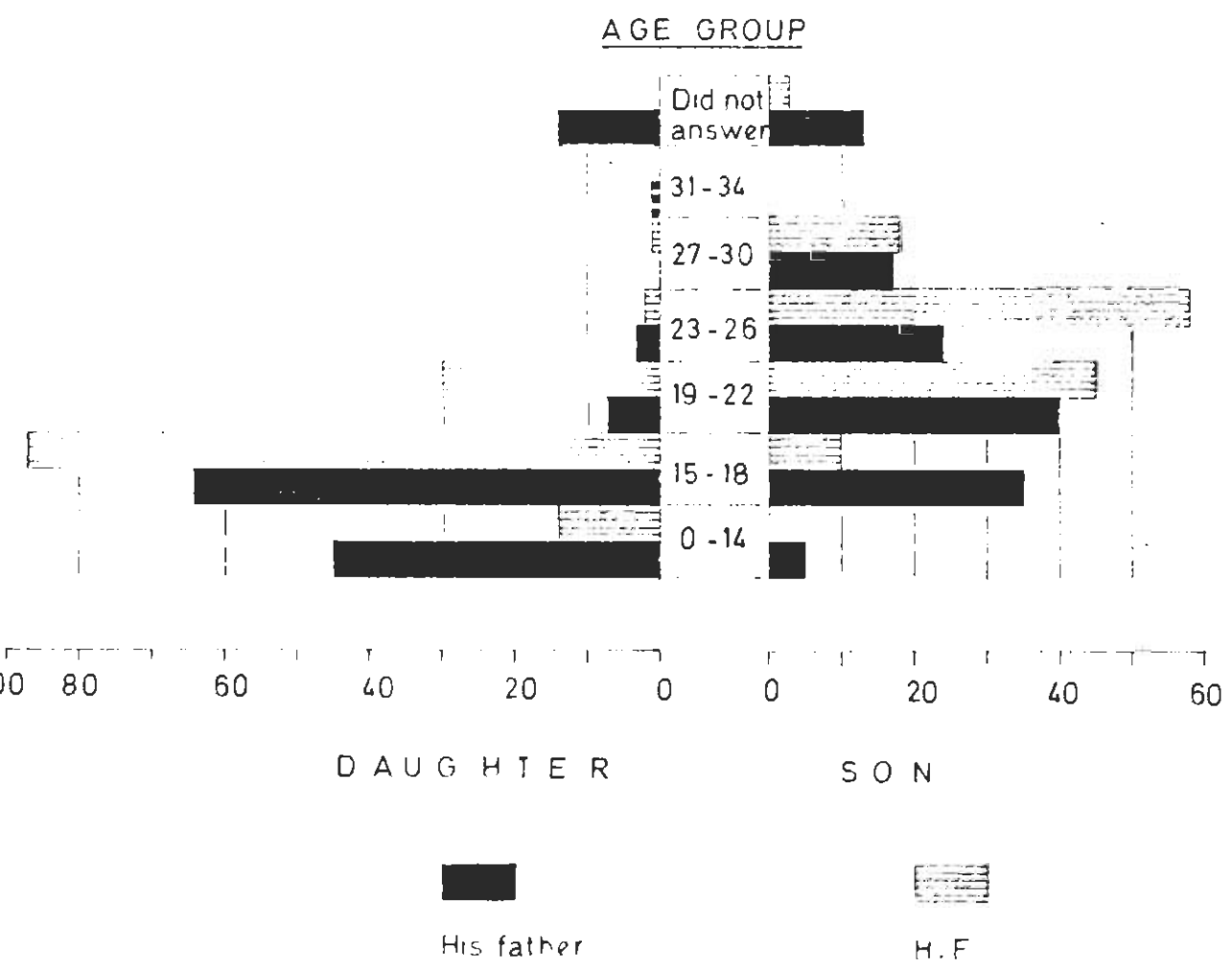
$$\bar{x} = \frac{\Sigma fx}{\Sigma f} = \frac{\Sigma fx}{N} = \frac{1868}{120} = 15.56$$

Average opinion of his father for marriage of his daughter is 15 years old.

Number of marriages according to the birth- place of H.Fs. and their wives



Opinion of the H.F. and his father for the right age for marriage



Average opinion of the H.F. for marriage of his son is 23 years
 " " " F.H.F. " " " 21 "
 " " " H.F. daughter- 17 "
 " " " F.H.F. " " " 15 "

3. Divorce:

Divorce is permissible in Islam and Hazaras are without exception Muslims. Before their migration to Quetta, divorce amongs them was rare and few instances of divorce could be remembered. Hazaras regarded divorce as very undesirable. They are of the view that it is a sin, no less than beating an orphan, which brings the wrath of God ("The Heaven comes to tremble"). After their migration, contact with urban life and consequent change in mode of their life, has caused a change in outlook, so that divorce to some extent has been introduced.

In the area in Quetta inhabited by the Hazaras, there are five State-recognized offices for the Registration of Marriage and Divorce. These offices are headed by:-

1. Syed Husain Fazel, Pesh Imam of the Hazara Mosque on Alamdurr Road.
2. Syed Ghulam Reza Shujai, Pesh Imam of the Mosque in Syedabad.
3. Shaikh Amin, Pesh Imam of Masjid-e- Candarian.
4. The late Syed Mahmood Ghaznavi, a venerated Syed of the Hazaras who died in 1973, where— after his office also came to the charge of Syed Husain Fazil. Subsequently the deceased was succeeded by Syed Mirza Ishaq Ghaznavi, a cousin of the deceased.
5. Haji Mohammad Ibrahim

The offices were established after the Government of Pakistan introduced the Family laws Ordinance in 1962.

During his stay in Quetta, the researcher collected the figures of Marriages and Divorces from three of the above Registry Offices pertaining to the two consecutive years 1972 and 1973, as given in the subjoined Table-5:

TABLE-5
COMPARISON OF THE NUMBER OF MARRIAGES AND
DIVORCES AMONG THE HAZARAS IN QUETTA

Name of the Registry office	Number of Marriages		Number of Divorces	
	1972	1973	1972	1973
Haj Aqa Seyyed Hossain Fazel	90	83	16	21
Haj Gholam Rez Shojael	65	71	-	-
Haj Mohammed Ebrahim	65	55	-	1
Total	220	209	16	22
	429		38	

8.85 percent divorces

As will be observed from this Table, *against* 429 marriages in the two years 1972 and 1973, there were 38 divorces, the percentage of these divorces being 8.85.

The incidence of so many divorces, seen in the context of their abhorrence to divorce seems obviously the result of change of their environments, after their migration^{and} is in essence due to settled urban life which has brought so pronounced a change in their outlook and mentality. Though in these Registry Offices the reasons for divorce have not been recorded; as in some cases the cause of divorce may be delicate and secret and unknown even to the head of the Registry Office. Yet enquiries from these offices indicate that they are of the opinion, which can be relied upon, that there may be categorized as under:-

1. A majority of the divorces are caused by reasons of incompatibility of the two families of the husband and wife which in turn is due to the system of joint family whereby a married son lives with his father's family.
2. Interference in the daily life of the husband and wife by the immediate relatives.
3. The new brides are educated and unlike the obedient and subservient brides of the past may revolt against the mother-in-law, which may eventually result in divorce.

A Hazara youngman, whose name is not mentioned for reasons of delicacy of the subject touching his private life, and who was a friend of the Researcher and assisted him in

the collection of material for his Chapter, has narrated the circumstances of his own family, saying that, "I have married about a year ago and am seeing that internal squabbles between my wife on the one hand and my sisters and mother on the other have already crept in, despite the fact that they know they have to live together. I am obliged because of my low income to continue to stay with my parents. Bickerings on minute matters such as feeding of the baby, the way my wife dresses, division of household chores have come into existence. But I do not pay much attention to them otherwise life will be very difficult. Such situation more or less are prevalent in most households of joint families."

4. A few divorces may result from various other reasons such as incompatibility between husband and wife due to differences in social status, standard of education, family background, sexual short-comings, age, sterility of either party etc.

As according to the Shia tenets the right to divorce rests with the husband, requests for divorce are initiated by them. Only about 25% such requests come from the wife, when she has acquired a right according to Sharia.

Among those 37 cases of divorce, the parties concerned came from the Middle Class. The poor and the rich seldom resort

to divorce. Pecuniary reasons have never been the cause of divorce as Hazaras are usually contented people, and their women folk are agreeably concordant and adaptable. In "Hayat-e-Afghan" (Mohammed Hayat Khan 1865:46) says:-

"Hazara women are alert, intelligent, short-tempered if harshly spoken to, themselves soft spoken, pleasant mannered, hospitable and well behaved. Women are coharers in overcoming difficulties and in economic matters. In spite of the fact that they have many ignorant persons amongst the Hazaras they have due regard and respect for the fairer sex. Wife beating is very rare. Women have considerable say in family matters."

4. Death, its rites and rituals:

The demise of a near and dear one is a bitter experience and sorrowful indeed, particularly for the survivors and in every society demise of anyone is followed by certain rituals peculiar to it. These do to some extent ameliorate the sorrow and bring about solace. Of the rites observed in case of a death are those observed before burial; such as washing and bathing the body, before Honoot, Namaz-e-mayyat, prayers before lowering the body into the grave, which are strictly in accordance with the tenets of Islamic Faith. They have complete faith in the hereafter and after fulfilling the above rites the

12. This is done by applying camphor to those 7 points in the body which touch the ground while praying: the forehead, the two palms, the knees and the two large toes.

the relatives of the deceased are offered condolance and solaced with suitable words to submit to the will of God. After burial, candles are lit over the grave and incence¹³ like ispard and rus-seed and kundur are burred.

For the last time, before he/she is burried, the dead body, is reminded of the CREATOR, His apostles, religion, faith etc. "Ayat-i-Quran" relating to "Hifz" are also recited. The whole ritual is highly impressive.

After the rites of burial are over, the relatives of the deceased return to their house. In the Courtyard of the house near the entrance again a fire of charcoal is prepared and ispard and kundur are thrown in it. Their smoke and smell spreads all over the house including the rooms, so that while returning from the graveyard, the people pass through the cloud of smoke. This probably is a remnant of a practice from the Chingizid times, when The Great Khan used to keep two fires brning on either side of the entrance of his Yurt, so that everyone who came to present himself had to pass through the two fires.

13. According to Shaikh Ahmad Waheed *Poladian*, lighting of candles or burning a fire has no connection with fire-worshipping, but is a reflection of the death of Siamuk, at the hands of demons. It is said that the demons killed Siamuk, the son of Geomurs, while he was praying in a mountain area. Geomurs carved out a cave in the mountain and placed the body of his son in it. He lit a fire at the mouth of the cave to frighten away the wild animals. Thereafter he made for the destruction of the demons. The burning of fire is believed to cast light on the grave.

Thus the entrants were said to purify themselves and shed the influences of evil spirits, before the eyes of the Great Khar fell on him. The smoke of ispanid now-a-days too is said to cleanse the people coming from the Grave Yards after burial, from the effects or influence of evil souls, which may abound in the grave yard and whose "Saya" (=shadow) may have been cast on them. Shaikh Mohammad Ishaq Ikhlaqi of Herat says that purified butter is also thrown on the fire. This has probably been handed down to the Hazaras from their distant Chengezid ancestors.

The eldest son of the deceased then stays at home for three continuous days. This is called sitting on the mourning carpet (=Sar-e-gileem shishto); and during three days friends and relatives call on him to condole with him, say fateha (فَتْحَة) or recite the Holy Book. The mere referring to someone in terms of his sitting on the carpet, means that he is waiting to receive condolences over the demise of his departed near relative. In the case of demise of a son or daughter, the father sits on the carpet and a husband on his wife's death. For women visitors who come to condole, it is the eldest daughter, the mother, or wife as the case may be who sits on the carpet. If there is no son or father, the eldest relative sits on the Gileem. This applies to females also.

Contrary to the Indo-Pakistan custom of regarding eating or drinking (even a glass of water) in the house of the bereaved for three days, as taboo, the Hazaras, inspite of their virtual absorption in Pakistani atmosphere, have no such inclination and in fact serve tea to those who visit them for condolence and saying Fateha. During these three days, however, food for the bereaved family is served by the neighbours and relatives. This is called "Zarkhor" (زکھر) by the Hazaras. It is also named as "Nane Agheli" (نان آغلی) i.e. food by the neighbours. Mr. Ali Rahim (C.No.39) while describing "Nan-e-Aghali" says that the custom is still in vogue and when some one in the Mohalla dies, the residents in the Mohalla make a collection of money and host a dinner to the bereaved family and the neighbours.

For these purposes, every sub-section of the tribe collects monthly subscriptions from their members. Usually, the amount so collected is kept and accounted for, by the headmen. Besides, those who can afford, donate bigger sums to meet such expenses.

Continuously during the first 3 nights and thereafter on every Friday for a period of a month or more depending on the financial circumstances of the family and on the 7th, 10th and 40th days of the demise, Quran Khawari is held for the benefit of the soul of the departed. Food during these Quran Khawari is served to those who are invited for recitation of the Holy Quran at the expence of the family of the deceased.

On the evening of the third day the elders of the tribe go to the person on the carpet (sar-e-gileem shishta); one of them formely addresses that person, offers condolence, advices him to submit to the will of Almighty and other words suitable to the occasion. Thereafter he ceremoniously proceeds to button up the collar of that person, which he has kept unbuttoned during 3 days as a mark of mourning and then all of them leave for the Grave Yard, where a Fateha is offered at the grave of the deceased. Thereafter they return, tea is served and the party breaks up. This custom is virtually rolling up the carpet of mourning and is in fact so called in Hazaragi, "az sar-e-gileem bal shudo". One important aspect of this ritual, which is different to others, is that there is no "Gul". Fateha starts on return from burial.

Thereafter it is the family of the bereaved who pay the expenses of food for all subsequent rites and rituals such as the food for the reciters of Quran on the 7th, 10th, and 40th day of the demise and on Friday nights and for giving food to the poor. This is called "Begana".

The Researcher, during the course of his stay at Quetta, has had the occasion to attend most of these rites and rituals and in particular those observed in connection with the demise of Syed Muhmud Ghazri, who was throughout a friend of the Researcher.

On the seventh day the neighbours and relatives again pay a visit to the grave. The family prepared special thick buttered bread, called "Qilifti" (قِلْفَتِي). This is distributed amongst the poor. The visit and the distribution of bread is repeated again on the 10th and 40th day of the demise.

In addition to the above the Quran Khwani dinner on these nights are accompanied by Zikr-e-Masaeb-e-Huzzat-e-Syed ul Shuhadu, (ذکر مصائب حضرت سید الشہداء علیہ السلام) = recitation of the calamities of Hazrat Husain.

Till recently in Quetta while taking out the bier, relatives and friends usually used to place a piece of cloth or shawl, according to what one could afford or in relation to one's nearness to the deceased, to cover the bier. These and shawls would be distributed amongst the poor. Haji Muhammad Juma, a Hazara informant, added that a quantity of Halva or other sweet dish is also usually taken to the Grave Yard or even usually cooked there and distributed to the poor. He further deposed that he used his influence amongst those of his taifa i.e. Qalandars in banning the custom of placing pieces of cloth or shawl over the bier and instead introduced gifts in money, which is collected and made over to the bereaved family. Mr. Khuda Nazar Gambaree agrees with us but adds that ^{the} custom has now changed amongst all taifas of Hazara and cash is donated instead of giving cloth or shawl.

The whole custom or ritual, although it is connected with death, is a yard-stick for the relatives' regard and respect for their dead. Therefore, they take care in organizing it as best as they can. Otherwise, they open themselves to blame for taking things light-heartedly. Usually, people say

(مرگ باجے خود، شیک گرفته)

Let us see how widows fare amongst the Hazaras. The Mongols used to inherit the widow in the same way as any other property, so that the widow had no right to make a decision for her future. The widow used to be given in marriage to some one of the choice of the person who inherited her and he could also marry her. This practice is still followed amongst the Turkomans and the Mongols. The custom was in vogue amongst the Hazaras till sometime before their migration to Quetta. The custom has died out in its entirety in Quetta and a widow is free in her choice of her future. In the case of a widow having children she usually continues to stay with her husband's family. If one or more of the children are grown up, she seldom remarries. In case one or more of her children is able to support the family of the bereaved, the family continues as a separate entity with the widow as the head of the family.

F- Mode of Life:

1. Food:

Before we discuss the foods, dishes and victuals which are common amongst the Hazaras, we may categorise them as under:-

- a. Foods/dishes known in the Hazarajat and still relished;
- b. Foods/dishes introduced in the Hazara cuisine after their migration, borrowed from their new neighbours;
- c. Foods/dishes known in the Hazarajat in the past and now discarded by Hazaras in Quetta.

This categorisation has been done after referring to old records and inquiries from the elders of the people. "Hayat-e-Afghan" is the only book that has recorded something on this subject, and states as under:-

"The Hazara women are expert in fermenting Jughrat 14, varieties of cheese, Taimagh 15 and Gurut 16. They prepare their bread from wheat flour and eat corn oats and various

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14. "Jughrat" according to Steingass. 1957. Persian-English Dictionary, means "(In the dialect of Sawarcand) sour, coagulated milk."
 15. "Taimagh" - the word is not known to the Hazaras at present. Mr. Khuda Nazar Gambaree is of the opinion that it is a misprint of "Qaimagh" which means cream. The word according to him is still used by them for cream. The above Dictionary, also spells it as "Qaimagh", saying that it is a Turkish word and means "cream". It might also be a misprint for "Taimugh", which is the name for a small bone. The bone cannot obviously be a part of the staple diet.
 16. "Gurut" or "Gara Gurut", a Turkish word meaning Dried Curd.

kinds of pulses. Most of the diet is derived from milk, Jughrat and Dogh¹⁷ and they take butter in quantities. The poor amongst them find a number of wild mountainous vegetables, which have dietary and in some cases medicinal values. A few of these vegetables are dried, added to wheaten flour and cooked as bread. This is called "mamli" (Badrawak). Mutton and beef are dried (Qadeed¹⁸ and fried in fat or butter." (See (xxi) below) (Khan, 1865 A.H.:455-464).

a. Names and description of dishes common in the past and still in use:-

- i. A'sh: The ingredients are made of stiff dough "macaroni", (Kashkew) minced meat, gram, bean, vegetables, butter and sour fermented milk or Qurut;
- ii. Dalda: minced or sometime only pounded wheat served with hot butter and liquified Qurut;
- iii. Omach: Wheat flour, turnips, butter, ^ppeper, more like a soup, usually considered to be quickly digestible and given to women after the birth of her child.
- iv. Ishkira: Another soup, Eggs, onions, dried apricots or Tomatoes and butter;
- v. Ferik: Vegetable or minced meat in two folds of thin wheat flour bread, fried in butter;

17. "Dogh" Churned Sour milk.

18. "Qadeed" Dried meat.

- vi. Bosra'gh: Hard sweet cake made of wheat flour kneaded in milk and fried in butter. Keeps for a long time. Usually taken on journeys;
- vii. Nan-e-Roghani: Cake of leavened dough mixed with butter sugar and sometimes eggs and baked;
- viii. Halwai Samnak or Halvai Surkh: Flour mixed with powdered germinated wheat grains, mixed with sugar and cooked in butter. Only experts can cook it.
- ix. "Quruti": Broken pieces of bread seeped in liquified Qurut, served with half fried onions fried in butter;
- x. "Richri Qurut": Rice mash with liquified Qurut and hot butter
- xi. "Palao": Rice boiled in water, sprinkled with hot butter and seasoned with spices;
- xii. "Changali": Mostly for breakfast. Thick soft leavened bread is especially prepared and broken in very small pieces, which are then mixed with butter and sugar. Some prefer hard dry bread which is first ground or pounded.
- xiii. "Sheer Roghan": Butter added to sweetened hot milk in which small pieces of bread are soaked;

- xiv. "Kocha": Whole wheat cooked with mutton and/or head and trotters; small pieces of lamb's tail fat are also added, which are usually served cold, salted at breakfast.;
- xv. "Leiti": Wheat flour, salted to taste is cooked in milk and made into thin paste;
- xvi. "Man-e-Javari": This is plain corn bread, served fresh and hot with butter;
- xvii. "Bijindak and Sij": These are wild vegetables and are cooked with meat or alone;
- xviii. "Haleem": Meat, wheat, gram, beans, pulses, rice, salt and pepper, it is cooked into a thick paste;
- xix. "Ard biryo": A sweet halwa made of flour, sugar and butter;
- xx. "Qorma": Mutton fried in butter and salted to taste. This keeps for a long time and is usually taken along on journeys;

b. Foods and dishes newly introduced:

- i. Fish: A number of fish dishes learnt in Pakistan;
- ii. "Qorma": mutton, sometime cooked with potatoes and spices. A Pakistani dish;
- iii. "Biryani": Mutton fried in ghee and then added to rice seasoned with spices.
- iv. "Qeema Palao": Minced meat and rice prepared as above.

v. "Kofta" Nargisi Kofta" etc.: Minced meat balls.

The other ingredients are varied. The main ones are gram, Poppy seeds, spices etc., Eggs hard boiled and wrapped with minced meat are halved in some cases, so that they look like Marcius (Nargis Flowers);

vi. "Shami Kabab": Almost as above, prepared as cutlets with a spicy centre;

Almost the entire Pakistani cuisine is prepared and relished by Hazaras in Quetta;

c. Foods/dishes known to Hazarajat and discarded by Hazaras in Quetta;

i. "Nan-o-Paneer": Paneer is cheese and nan bread. Since there is no pastoral atmosphere they do not have cheese.

ii. "Qadeed": Is mutton dried in wind in winter. This remains preserved for sometime;

iii. "Qurma gosht": Mutton fried in butter and salted to taste is kept in sheep skin. It keeps preserved for a long time;

iv. "Abid/Asib": Sausages. Minced or pounded meat and fat filled in pieces of intestine tied at both ends. Dried it keeps for a long time.

2. Medicines and treatment of ills:

In Hazarajat with its primitive life, its inaccessible valleys and absence of any organized health facilities, centuries of isolation had evolved a habit of making the best use of the nature's profuse gifts of herbs and shrubberies. They mastered the practice of rudimentary methods for the treatment of ills and sickness, sores, infections, wounds and injuries. They had grown experts among them who were known for their skill in bone-setting. Some of the ways in which they treated the sick and the wounded are given below:

a. Leeches were used for blood letting. Blades and needles were used for a variety of purposes including the extraction of puss, for which a number of poultices were ^{also} used. Poultices were made of eggs and fresh raw hide particularly of the tail fat of sheep.

b. Bathing and smearing the body with blood and enclosing the body in fresh hides of sheep or goat were used as sudorific as perspiring was considered potent for a number of ailments.

c. Branding was a speciality in which they excelled. This was resorted to in cases of incurable pains and illnesses. The experts are said to have had the knowledge of the precise places in the body where a brand had to be made. The branding process, apart from the preliminary skillful selection of the

exact spot to be branded, needed great expertise. It was performed, after the spot was selected by placing a small wad of fine fibres, called "ula" (أُولَى), which before the introduction of match was also used for making fire. The bush from which the fibre was obtained grows widely in abundance in the hills. (The exact botanical name of the plant could not be ascertained.) The "ula" is ignited in the centre and it burns slowly while the expert keeps on blowing; all the while the patient skirring and sweating with pains of burning. After the wad has burnt off and its ash blown away, the wound heals by itself after some days. The patient almost always is rid of the disease.

d. Tonsils were just flattened by pressure with thumb covered with powdered alum; they would sometime puncture under the pressure and relieved of pus, bringing in turn relief to the patient. Other sore throats were treated by "lifting" by women with pieces of cloth with which the chin was actually lifted, usually three times, while the patient squatted on the ground.

e. Bone-setter for fractured bones and dislocated joints were experts in their practice and persons skilled in this calling were known far and wide. Joints were massaged with turmeric mixed with fat, butter or oil after setting.

f. Pus from wound was extracted with a variety of poultices and septic wounds were sprinkled with powdered mould,

which grows over stones after heavy rainfalls. The curing property of this fungus growth was obviously known to the Hazaras, centuries before pencillin was discovered.

g. There were no practicing "Hakims" or "Tabeebs"; instead powders and extracts from herbs were known to most woman. It is not possible to give the details of the various medicines and compounds that the Hazaras used or are still using. Some of the famous ones which are still being used by even Hazaras of Quetta and Iran inspite of the great advancement of medicine to which they have access. Amongst them a powder for infants which cures them of flatulance and other ailments to which they are prone, is called "Kappae" (کپئی). This is a fine powder ^{ed} ~~pass~~ again and again through a thin meshed cloth. It is made by grinding "Jawani" (جوانی), "Badyan" (بادیان), "El-e Khurd" (ایل خور), "Baman Pech" (بامن پچ), and "Misri" (مصری), in small quantities. It is sweet in taste and smell. There are some other ingredients also.

h. Another powder of many uses for agues, fevers, aches and pains is known as "Davae Badkhor" (دوائی بادخوری). Its ingridients are too many to list here. Its acts as painkiller, sedative and sudorific.

The list is too long to record. These days though older people do follow some of the old practices and still use herbal ^d powers and mixtures, the younger generation do not. They take resort to Hospitals and modern advanced techniques of surgery. In fact there are quite a number of Doctors and Iady Doctors amongst the Hazaras in Quetta.

3. Facial Features and Dresses:

Facial Features:

A Hazara man or woman will stand out in a crowd because of his or her peculiar facial features; this is more so in the Middle East and amongst peoples of Aryan descent, because they have distinctly Mongolian features like the Turkomans. A number of photographs of Hazaras of Afghanistan, Iran and Pakistan are included at pages____, _____, and _____ of the appendices. These photographs will also show that there is no difference in the features of Hazaras residing in Iran, Afghanistan and Pakistan. In the booklet "Thirty Seconds at Quetta", it says that:

"Apart from their forming a distinct cultural group, they have the added characteristic of being physically quite distinguishable from the rest of the population. Their high cheek-bones, somewhat almond-shaped eyes their being less hirsute (for they have sparse beards) than the peoples of Aryan races around them unquestionably point to their Mongol origin." (Jackson, 1960: 178)

In "Hayat-e-Afghan" they are referred to as "being like Tartars; having large heads, spares eyebrows, slit eyes, flat noses, oval faced, short necked, large ears, stout of built, of middle height usually of wheatish complexion or

rosy and white coloured, less hirsute. Those called Syeds amongst them are comparatively pleasant in complexion and physique". (Mohammad Hayat Khan, 1365 A.H:499)

Dresses of the Hazaras People:

In order to compare the change amongst the various pieces of the dresses of Hazaras men and women and to comprehend their changes, the Researcher has prepared the following schedule in which as far as possible all information collected in this regard has been incorporated itemwise separately for their old and present dresses worn by them.

A Hazara Women

Head wear and arrangement of hair	
Old	New
As informed by Haji Mohammed Juma and a number of other informants, the women used to plait their hair in one tight braid which they kept in a long tapering cover called "Kolta" ¹⁹ . It was made of a black cloth with colourful bold embroideries on it. It was tied on the head with a narrow ribbon of the same material. They used to	The "Kolta" the "Arqcheen" and "Saraghooch" have altogether been discarded. Older women however wear a "Burgha" of a thin black cloth. Some of them and all of the younger generation wear the "Chadar-e-Namaz" exclusively borrowed from the Iranians. The hair style, too has changed. They now make two

19. Mongolian "Koltu" = tailed Gronbech and Kroveger, 1955. Copenhagen.

Old	New
<p>wear a cap called "Araqchi". The cap was embroidered profusely with imitation golden thread. Over their headgear they would wear a <u>piece</u> of thin muslin called a chadar, sometimes coloured brightly. They did not wear a veil. The hair let down on the forehead was trimmed straight over the eyebrows. Small strands of hair were <u>let</u> down to curve over the temples to add to their beauty. "Hayat-e-Afghan" (p.559) states:</p> <p>"Women kept their hair in Saraghooch" ²⁰. like Kashmiri women, over which they tied a white or red ribbon fastned with a brooch".</p>	<p><u>Braids</u> with ribbons of different colours tied at the end. The ends of the <u>braids</u> are sometime tied over the head with ribbons.</p> <p>Brooches and hairpins are freely used.</p>

Shirt (Pero) ²¹

Old	New
<p>The shirt worn by Hazara women was loose sack like, reached below the knees and</p>	<p>They wear all modern Pakistani dresses and usually prefer close-fitting shirts and blouses. Have</p>

20. A small cap with a little flap hanging slightly behind the head.

21. The Hazaragi pronunciation of the Persian "Pirahan" = (پیراهن)

Old	New
<p>was wide skirted. The chest piece was usually profusely embroidered and so were the ends of the loose sleeves. The material was usually plain cotton or chints. In cotton plain sky-colour was mostly liked, through bright red "Halwan" was also in use. The clothes were usually home-made by women themselves. The cotton clothes were called "ton" (تون), "Fard" (فرد) or "Karbas" (کرباس). Besides they used to wear clothes of a soft woollen material called "marina". مریا</p> <p>No under garments were worn.</p>	<p>altogether discarded their ancestors "Pero". A lot of varied designs of embroidery is used. Clothes are cut in various designs, even of western modes, and profusely decorated with embroidery. The shirts/blouses are fastened with buttons or with zips at the sides and back. Weaving at home is altogether unknown. Sleeves are usually short and close fitting. The variety of colours of the material used has no end. The younger girls, particularly the educated and with higher station in life even wear the well known Pakistani "Sari" (ساری) and even some western dresses have been adopted to their taste. In every case whatever they wear they cover themselves with a "Chadar Namaz" (چادر نماز) and Hazara women are never seen in the open without it.</p>

"Shalwar" (شلوار)	or	"Tambo" (تنبو)
Old		New

As against the "Shalwar" of the men, the women's shalwar" was slimmer, with side slits near the sleeve ends. The slits were pulled close with laces. The slits were decorated with embroidery or with colourful tasselled laces. The "tambo" was tied to the waist with a string (ایتر بند) called "Ezar band". The "Shalwar" was made of "Karpas" in summer and "marina" in winter. While in town, the women wore an "over Shalwar" called a "Dolag".²²

See above.

The "Dolag" was wide at the top and its sleeves were sewn to socks by thin plaits in the sleeves of the "Dolag"

Sleeves --

In Hayat-e-Afghan^{it} says that a wide sleeved "Shalwar" (like the Pakistani) "Gharara"²³ (غزاره) was also in use amongst the Hazara women.

22. My lamented friend, the late Sardar Mohammed Ishaq Khan, the recognized Hazara Sardar of Quetta was of the opinion that this piece of dress was copied from the women of Candahar

23. This is a garment which looks like a wide low skirt. It is very wide at the bottom and narrow at the top and is tied with a string at the waist.

Footwear	
Old	New
<p>General footwear in common use, was called; "Autika"²⁴ (اوتیکا). It was home-made of animal hide and lined with thin felt or cloth. It was light, warm and comfortable.</p> <p>A wooden soled sandal with leather straps known as "Keero"²⁵ (کیرو) was also in use as a slipper.</p> <p>Another footwear was the "Katra" (کترا), something like the "Jutti" (جوتی) of Pakistani villagers. This was brought from cities and towns and not home-made.</p> <p>"Gurgabi" (گورگابی) a later day introduction was something like Derby pattern of shoes. This was not home-made and was imported from towns and cities and was worn on events of marriages, visits etc., and was not an every day wear.</p>	<p>All modern ladies footwear wear common amongst Pakistani women are worn. Olden hand made footwear is absolutely unknown</p>

24. This is obviously a transposition of the Persian "Ahoo" (Ahoo = آهو = deer) and "tikka" (تیکه) = piece) pointing presumably to the footwear being made of a piece of deer hide.

25. This is common in the Indo-Pak. subcontinent and is known as "Kharawan" (خاروان). The word seems to have been transposed to "Keero".

B. Hazara Men

As informed by Haji Juma, the head was clean-shaven or a part of the scalp on the front was shaven and the rest of the head shorn short.

The dandy amongst the youth kept long well oiled hair combed back with the middle parted. The hair was out straight at the back of the neck, where the ends curled up.

"Kola" (کولہ) derived from Persian=(کلاه) was the common name for all sorts of head wear. It was generally a conical cap made of cotton sewn between two covers of cloth. The outer normally red in colour.

Similar felt "Namad" "kola" was also common. It was not conical but round-topped and was worn by the poor.

All the manner of western hair styles common in Pakistan are worn, so are the common Pakistani caps.

The young usually go bareheaded and it is no longer incorrect in etiquette to go bare-headed.

Head wear is seldom used; except in winter.

Old	New
<p>"Araqcheen", already described in the Section for women's head wear with or without embroideries was also common and was known as "Sallah". A length of white mulsin called "Khashh" was usually wrapped around any one of the above caps and was called "Safa". Imported silk "Safa" known as "Mashadi" was also worn with or without the cap, by the well-to-do. The Safa was usually worn outdoor. Indoors the cap alone was usually enough.</p>	

It was, however, not good etiquette to appear bare-headed.

Karakul caps of various designs were also worn. These used to be conical, round or broad at the top.

6 "Peero" and "Tambo" (also "Ezar") (Shirt and pants) Old		New
"Joghah" (Persian: Choghah) was a common overall. It was a gown worn over the other garments		The older persons wear shirts with its comparatively larger tails over

Old	New
<p>and was made of cotton or chintz for summer and "Barak", i.e. fine woven pure wool.</p>	<p>loose baggy Pakistani shalwars. The younger men have a preference like other Pakistanis for Western suits, though other Pakistani dresses are also worn.</p>
<p>The Hazaragi shirt is long with close-buttoned neck and long wide sleeves."Hayat-e-Afghan" describes that "over the shirt, they (the Hazaras) wear a long cloak with sleeves longer even than the fingers of the hand. A white shawl decorated with red or black ribbons for borders, was tied around the waist and called the "Kamar-²⁶bond" or "Miyo-band".</p>	<p>They have no particular dress of their own and in their dress they look like other Pakistanis.</p>
<p>The pants are of white soft wollen cloth woven at home and are called "Mushav". The men's pants are not as close fitting as those of the women. It was thicker than the cloth of the ladies, and occasionally lined with cotton cloth. No undergarments were worn, though</p>	

26. "Miyo" = Persian "Mian=Middle=Waist

Old	New
<p>while going on a war a felt under-shirt was worn together with a leather waist coat over the shirt.</p> <p>In the winter a heavy sheep-skin cloak called a "Posteen" was also worn.</p>	

Footwear

Old	New
<p>Generally a piece of hide which formed the sole was brought around over the feet and fastened with laces of the same material. It was thickly lined with felt and cotton cloth. It was warm, light and comfortable. It was called "Kapi". "Chakma" is made of soft lamb-skin; is like short socks and worn inside the "Kapi" by well-to-do person. It was tied with laces at the ankle.</p>	<p>No footwear is now home-made. They buy ready made shoes. All sorts of modern tootwear are worn according to taste and what one can afford.</p>

Old	New
<p>In cold weather, a sort of "puttee" called "Paye-Payd" (Persian: "Paye-Peech") was wrapped around the ankle to the middle of the shin with the sleeves of the pants tucked in it. The "Paye-Payd" was a woollen strip about a yard in length and four inches broad.</p>	

For toilet and cleansing the body and hair, the Hazaras used a variety of the following materials:-

1. For cleaning the teeth a powder made of burnt leather, salt and ashes of ephedra (Jerkana in Hazaragi) was used. Another powder prepared with charred almond shells, salt and alum fluffed by heating was also used.
2. "Dandasa", dried strips of bark of walnut tree, was also used for cleansing the teeth. At the same time it gave a brownish purple tinge to the lips and gums.
3. Hair was shampooed with eggs, plain milk or co-agulated fermented milk. "Areetha" which Hazaras called "Chareeta" was pounded, mixed in water and also used for washing the hair.

4. They took bath in open running water of brooks,
²⁸ Karezes or lakes (Ma'uur²⁸ = Mongolian: Naur). They rubbed their bodies with plant fibres, mostly a grass known as "Gandali"²⁹ and the ripened and dried "Tori"³⁰. Small bags made of coarse wollen cloth called "leef"³¹ borrowed from the Iranians: *are still used.*
5. "Jokhar"³², a wild soapy bush, the extract of which was used for washing clothes.
6. "Surkhi" (rouge) and "Safeeda" (white scented powder) were used by the women who could afford for make-up. Eyes and eye-brows were treated with black "Surma". Scents were also used by laides. Attar of Roses and "Sinjid" (I. Sorbus aucuparia) flowers were used. Cloves and wild lavender were used for scenting their clothes.

4. Dwellings:

The following extract from the Encyclopaedia Britannica, vol. 11, describes the dwellings of the Hazaras in Hazarajat:

"The Eastern Hazaras dwell in fortified villages of flat-roofed houses of stone

28. Underground water-channels also called "Qanat"
29. Origin could not be verified.
30. A variety of gourd. (Latin: Acutangula)
31. Persian "leef" or "leefa" = Fibre, brush made of palm-tree; a wrapper.
32. Persian: Ashkhar = potash; sal ammoniac, or "Ashnan" = a bush which grows in saline earth and from burning which "Shakhar" is extracted, which is used in soap making. The extract is sodium carbonate.

or mud built wall-to-wall around a central courtyard. These villages overlook the narrow valleys where the Hazaras intensively cultivate rotating crops of barley, wheat and legumes. Poplars or fruit trees are planted along streams, and cucumbers and melons are often raised. The vast, treeless mountains that dominate the landscape are used chiefly for pasturing sheep. The mountain slopes also provide plants for fuel, fodder for the animals during the long winters when the snows lie heavy".

"Hayat-e-Afghan" says that:

"between 20 to 100 families live in a village. They do not construct tall houses, though the wall-to-do have good houses. They like to dig their houses a little deeper. Every village has a tower (in which 10/12 persons live), which they call "Tapur"³³. Big kettle-drums were kept in the tower and used for assembling the people". (Khan, 1865 A.H.:496).

The dwellings illustrated above are still in use by the Hazaras in Hazarajat and the rural areas of Afghanistan. Each house has two or three rooms, one of which is used as a sitting and bed-room. Another room used to be for cooking, a store for wood and fuel etc. In the winter the live-stock is kept by the poor in the same room for warmth against the severe cold. A hole in the middle of the roof was used as chimney. The rooms did not have any windows or ventilators.

In Quetta, their houses are of different designs and dimensions according to the means of the owner. The majority of them, as has been established, have a house having at least two rooms and with a verandah, a kitchen,

33. Persian, "Tabrak", a fort; also Persian "Tapra", a kettle-drum.

a bath room, lavatory, a store and water tank. The smallest Hazara houses in Quetta contain the above facilities. In Michari, Hussainabad, Hyderabad mohallas, houses of cement and brick conforming to the Quetta Municipality's Building Code, are constructed. In Syedabad and mohallas nearer the hills like Mominabad, Marriabad etc. the houses are mostly of bricks and mud as the residents are generally poor.

G. Hazaragi language, literature and Music:

1. language:

Language truly is the mirror of culture. It is through language that thoughts are communicated. As the mentality and thought and the manner of its communication have undergone certain changes during the course of time, it is essential to evaluate the changes caused on the language. The question that primarily crops up here is why the Hazara people, who are Mongol and whose original language was Moghali, now speak a Persian dialect.

In order to find a definite answer to this we have perforce to have recourse to history as the changes in language have kept pace with the progress of history.

We may here quote "The Hazaragi Dialect of Afghan Persian" (Dulling, 1973:13).

"Mongoliaⁿ_A was still being spoken in the Hazarajat in Baber's time, in the early century. Although grammatically the Mongoli was probably fairly pure, it must have contained a certain amount of original language, Persian and its substratum. It would seem, too, that because the long period that separated the initial and final Mongol settlements, the Mongol language itself was not homogeneous, containing as it did not only Middle Mongol but also Modern Mongol elements.

It is not certain when Mongol died out as a living language in the Hazarajat. Burnes, who visited the area in 1832, makes no mention of it. Elphinstone in his "Account of Caubul" specifically states that while the Hazaras acknowledge their affinity with the Moghuls and Chagatyes of the Herat area, they do not understand their language. From this it must be inferred that they ceased to be Mongol speakers by the end of the eighteenth century at the latest, and were then speaking Tajik of a sort. (Dulling, 1973:13).

In regard to their present day language the Encyclopedia Britannica (II p.199) states:

"The Eastern Hazaras speak a peculiar kind of Persian which has many Mongol and Turkic words."

In the "Hayat-e-Afghan" (Mohammad Hayat Khan 1381 Hijri 1865) 999) it is stated that "It seems difficult to classify the language spoken by them as it is an amalgam of various

dialects. It adds that from the Persian spoken by them it cannot be ascertained definitely as to what QUAM (Race, people) they belong to. Their language resembles that of the Zabulis. Babar in his Memoirs has sometimes written that they are Mongol and Moghol words are in their language; and at another place he (Babar) calls them Hasara Turkomaus. Turkish words are also found in their language. If they are Turks, why is there such a profusion of Mogholi in their language. Considering that their neighbour in the North are Turks of Turestan and in the South, there are Pushto dialects, it is strange that the people in between should have a Persian language of their own. At the end, the author of that book concludes that because of their connections with the Governments in Chazneen and Zabul their language underwent a change into a dialect of Persian spoken by the Zabuli^s, their own Mogholi ceased to exist owing to the passage of time.

The researcher during his investigations in Afghanistan came to know that at present there are small pockets of Mogholi speaking people only at places named Karez and Kundur between Maimana and Hirat, but liazaras do not understand their language.

Given below are a few of the means by which the Persian language extended and spread out ^{of} the boundaries of Iran and supplanted the Mogholi of the Mongols:-

After the Mongol assault in Iran and slaughter of learned men, some of the latter fled and went out of the Greater Khurasan (the present Afghanistan), of whom a large number took refuge in the Subcontinent. To name a few:-

- i. Urfi author of "Taskira-e-Lubab Al Albab."
- ii. Minhaj as Siraj author of "Tabaqat-e-Nasiri."
- iii. A large number of men of letters and learning impressed their influence wherever they went and left brilliant traces and memories. In the Persian book "Taskirah Naveesi dar Hind-o-Pakistan"

(Maqalat 54-55, 1349⁷) it is stated that Soofis, both Iranis and non-Iranis left indelible memories in the propagation of Persian; of them ^{some} are:

i. Abul Hasan Ali bin Usman Hullabi Hijveri writer of "Kashf-at-Mehjoob, 435 A.H.

ii. Khwaja Mueenuddin Chisti (d. 633 A.H.)

iii. Shaikh Baha ud Din Zakaria Multani, while Persian took roots outside Iran in a short space of time, how could it be that it should cease to exist amongst people living inside Iran and permit a foreign language such as Mongholi to spread? On the other hand the second generation Chengezide in order to take a strong foothold in Persian speaking country of necessity took to the Persian Culture and learnt the Persian language. The linking and love of

Iranian Culture and language so enamoured the Mongol rulers that they themselves became the best proponents of the Iranian Culture and language. History has left a record of the deep interest in and patronage of Iranian men of art and learning. Names such as Akbar, Jehangir, Shah Jehan whose courts attracted many Iranian poets and men of learning have become overlasting.

Persian became so much a part of the religion of Islam, that it almost went along wherever Islam took roots. Persian entered in this way into the very faith and thought of the People embracing Islam throughout the Continent. Dr. Sabir of the Karachi University gave the researcher a beautiful Turkish saying: "KİM Kİ OKUR FARSI-VARIR DİNİN YARISI" meaning "He who learns Persian, graps half the Faith".

In an article in an Iranian magazine "Sukhan, No.IX, Khurdad 1325 Solar, (Khanlari, 1325 Solar:3) under the title of "Ba Deedar-e-Yaran" writes, "In spite of his depredations, Taimoor was brought up according to the Iranian Culture and patronized the learned to such an extent that Samarcand and Herat became seats of Iranian learning."

Similarly Ilkhan Mongol rulers became so involved with Persian that after Iskan Khan, when Moghols went to the mountains of the present Hazarajat, they took the language of Persia with them along with the Religion of Islam in the Shia Faith. It is a fact of history that when Nadir Shah Afshar

conquered Kandhar in 1150 A.H., in order to propagate the Persian language in Afghanistan, he planted settlements from Iran and moved a number of people from Afghanistan, whom he settled by grants of land in the middle of Iran. The Qizilbash people ^{by the name of} are from these new settlers.

The language known as Mogholi, Turki or Tatarsi prevalent amongst the Moghols formerly is now spoken in Uzbekistan and Turkestan (According to the views of Shaikh Nasir Ali an Hazara Researcher who compiled the Hazara Geneology).

Mr. Khuda Nazar Qambaree, during the course of his studies and work, propounds a theory which deserves serious consideration. He is of the opinion that words now in use amongst the Hazaras for parts of the body are almost all non-Persian i.e. either Mogholi or Turkey and the Researcher agrees with him. This can be ascertained from a reference to the glossary. A few instances are: Palm=Alga; Eye=Oqra. The further one goes from one's self, i.e. to the members of the family, the house, the neighbourhood, the mohallah, the town and so on the incidence of Mogholi words will go on reducing with Persian words taking their place.

In order to be able to comprehend the changes (of the language spoken these days by the Hazaras) that it has undergone during the last century, the Researcher issued a questionnaire. This questionnaire was compiled through interro-

gation from three Hazaras aged 29, 48 and 59 years. The choice of these persons was done in order to have individuals coming from three different generations. This gives us an opportunity to gain an insight into the differences of their language.

The questionnaire and its study will be provided if so desired by the University.

Similarly a collection of words of Hazaragi of non-Persian origin used by the Hazaras, with its transliteration, and its meaning in Persian and English is given in another Appendix to this booklet. The Researcher's collection from those words with the aid of the persons formerly enumerated, by contact with individuals groups and by actual conversation with them. In most cases this collection has been verified by authorities from such magazines as "Adab" and "Arayana" published by the Kabul University. Use has been made of Mogholi and Turkish dictionaries. Material enough has been collected for future work on preparation of a large Dictionary of Hazaragi language and for the use of future researchers.

Poetry and literature, and Folklore:

In every society literature and poetry are by large the reflections of thought and mind and feelings and spirits of the people in that society and indeed bind the people together spiritually. A verse or couplet for a foreign ear may sound

discordant and out of tune but in the mind of one whose language it is, it sparks attachments and feelings, ^Sreminiscent of all his social heritage and he at once ^Sturned into an embodiment of ecstasy.

Needless to say the context of the poem or for that matter even prose has a special meaning for the people in whose language they have been conceived. It is aimed to get to that meaning to be able to understand the ways of the people, their beliefs and their culture.

Let us see if there is better poetry in verses of love or in those of the valour of heroes; the separateness and remoteness from the beloved; the joys and exultations of life or in the field of religious faith and belief in God. Which amongst these create feelings of love and joy of life, or sensations of spiritual conflicts or hatred and incitement to battle? There are hundreds of other aspects which are beyond the scope of our deliberations.

For its two main characteristics; one ^{of the beauty of nature & the} of the height of scenic beauty of the Nature and the other hardihood of life created by unconquered harshness of nature, mountain terrain produces but a combination of sublimity and severity. Thus while speaking about the morning breeze, elegance of flowers, the pangs of love, they can equally sing of battles, of the clarion call, of

heroes and their valour and grief over the fallen, of frugality of their life and heart rending sorrows.

In "Hyat-e-Afghan", already referred, to, it says; "The Hazara people have strong inclinations towards poetry and for hours together sit and recite verses of past lores and stories. Hazara women too take part in poetry. For instance here is a verse by a 23 years old girl:-

"Cafle kuhna ajoozak ba too
sulji mukuna;
Rafta rafta tura ^zin wulga
kochalji mukuna."

Tr:-The Crier of the Carvan of this
old hag oft reminds you;
Roll up your wares as by and
by she will make you leave this valley."

(Mohd. Khan, 1865:474).

34

Poems such as Gul Mohammad Khan's Makhta, Daud's Makhta, Rabi Khan's Makhta are full of sorrow and grief and were composed during periods of war and strife. On the other hand poetry about love and other sublimities of life are the result of thought during the peace time and freedom.

34. Makhta are special verses, sung by the sister or mother of a deceased in a high sorrowful tone lamenting the death. It is addressed to the departed. The verses contain an eulogy to the deceased. In cases of famous heroes, the Makhta becomes common property and is not sung on any specific occasion.

As we are to examine the poetry for changes, it is pertinent to point out definitely that after migration to Pakistan, the Hazaras find themselves in an atmosphere of peace and freedom and have no fear of wars and its after affect and consequently, their poetry has undergone a perceptible change. A few selections from their present poetry will speak for themselves.

This makhta was composed by the sister of Gul Mohammad Khan, after she received the news of his death. Gul Mohammad Khan was one of Hazara military ³⁵ leaders, who had taken part in the wars of Bacha-e-Saqqa in which he had shown great bravery and noble conduct. He was finally arrested through a ruse and taken to Kabul and executed.

Gul Mohammad prepares to go and takes his leave
He bids us farewell and wishes the Aghel well.

Ala's O' Gul Mohammad,
Ala's our Gul Mohammed
Sardar our Gul Mohammaed
Salar our Gul Mohammad
Brother ours Gul Mohammed.

Gul Mohammad will leave in the
darkness of the night.

He will take the stone path in the hills,

(let us hope) some youths will accompany him.

Ala's O' Gul Mohammad.

35. This man was for a brief period the ruler of Afghanistan, before Nadir Shah, the father of King Zahirshah. His real name was Habibullah Ghazi, and was popularly known as Bacha-e-Saqqa, the son of water carrier. Chamber's Encyclopaedia.

Ala's our Gul Mohammad
 Sardar our Gul Mohammad
 Salar our Gul Mohammad
 Brother ours Gul Mohammad
 Not all Afghanistan is worth enough
 for our Gul Mohammad

Gul Mohammad leaves for Ghazni

He takes a detour through the waters of Bregedi
 He goes to fight the saqavies

Alas! O! Gul Mohammad

Alas' our Gul Mohammad
 Sardar our Gul Mohammad
 Salar our Gul Mohammad
 Brother ours Gul Mohammad
 Not all Afghanistan is worth enough
 for our Gul Mohammad

Gul Mohammad left by the track abreast the hills

He firmly holds his matchlock by its midst
 He surprised and engaged the enemy.

Alas! O! Gul Mohammad.

Alas' our Gul Mohammad
 Sardar our Gul Mohammad
 Salar our Gul Mohammad
 Brother ours Gul Mohammad
 Not all Afghanistan is worth enough
 for our Gul Mohammad.

Gul Mohammad has been killed in the field of battle

He is bathed in his blood

Alas! O! Gul Mohammad

Ala's our Gul Mohammad
 Sardar our Gul Mohammad
 Salar our Gul Mohammad
 Brother ours Gul Mohammad
 Not all Afghanistan is worth enough
 for our Gul Mohammad

His body has been picked
 Placed on a vehicle his body has been sent to Kabul
 Ala's O' Gul Mohammad.

Ala's our Gul Mohammad
 Sardar our Gul Mohammad
 Salar our Gul Mohammad
 Brother ours Gul Mohammad
 Not all Afghanistan is worth enough
 for our Gul Mohammad

His body has been exposed on the ramparts of the fort
 And fired upon by a Firing Squad
 Ala's O' Gul Mohammad

Ala's our Gul Mohammad
 Sardar our Gul Mohammad
 Salar our Gul Mohammad
 Brother our Gul Mohammad
 Not all Afghanistan is worth enough
 for our Gul Mohammed

(And finally to quench their barbarous thirst for
 vengeance)
 His body was tied to the tail of a horse
 From his scalp to the sole of his feet
 He has been torn to bits and pieces
 Ala's O' Gul Mohammad

Ala's our Gul Mohammad
Sardar our Gul Mohammad
Salar our Gul Mohammad
Brother ours Gul Mohammad
Not all Afghanistan is worth enough
for our Gul Mohammad

He left a matchlock at home hung on the wall
He left it for his baby son
He left his newly wed widow to mourn him
Ala's O' Gul Mohammad

Ala's our Gul Mohammad
Sardar our Gul Mohammad
Salar our Gul Mohammad
Brother ours Gul Mohammad
Not all Afghanistan is worth enough
for our Gul Mohammad

He left his stables full with bridles and saddles
Though his mount itself is left without its
saddle and harness
His steed too he left for his baby son

Ala's O' Gul Mohammad
Ala's our Gul Mohammad
Sardar our Gul Mohammad
Salar our Gul Mohammad
Brother ours Gul Mohammad
Not all Afghanistan is worth enough
for our Gul Mohammad

The day will dawn when Gul Mohammad Khan will
rise again

With life full of hopes

And raise hopes in our hearts top

Alas! but now he who can hope no more,

raises such a hope in our hearts

Alas! O! Gul Mohammad

Alas! our Gul Mohammad

Sardar our Gul Mohammad

Salar ours Gul Mohammad

Brother ours Gul Mohammad

Not all Afghanistan is worth enough

for our Gul Mohammad

This poem in the Hazaragu dialect is from the pen of
an old Hazara poet and was composed in Afghanistan.

It is an amalgam of Hazara words blended with modern
Persian words.

However, it is an interesting specimen of Hazara
poetry.

For you this world keeps going round,
Do not run after ill-gotten wealth, for,
it will stifle you.

You will solemnly be borne to the edge of
the grave,

(Where) they will lay you down in a narrow
cell.

Two angles will then descen^d upon
 you for the questioning,
 Make haste in uttering the praise ^{of} Ali,
 or they ^{will} stifle you.,

If you say that you are the slave of Ali
 They will let you ~~be~~ alone and themselves flee.

If you did not say that you are the slave of Ali
 They will pour down fire in your eyes.

Specimen of Hazara Poetry depicting Poverty:

The following Ghazal has been composed throughout in typical Hazaragi dialect with true local background and reflects faithful rustic literature. The name of the poet is Reza, known as the "Red-beared". He was a contemporary of Amir Sher Ali Khan.

R o m a n	English Translation
Adi khuda! Sene mo qaqruq shuda diqdiq mukuna;	O' God! My chest has emaciated ^a and it gives a dry sound;
Maiyaz mo talab-e-mal ba nahaq mukuna.	Nasir is demanding of me what I do not owe him.
Moslon-shi zi sar-e-qar-o ghazab amada bud;	His collectors come snorting angrily;
Ghir zada-o fish zada oqra-e khuna ablaq mukuna.	They snort and huff and puff and make eyes red.
No ke as naboodgi dakhana-e- khu yak buz na dare;	I am so reduced to poverty ^a and not have even a got;
Gushna mofti hama shau,roda-e mo ghirghir mukuna.	I fall asleep with hungary stomach at night;
Wakht-e-khordo mora khon gshna- royo qor mukuna;	In feasts I am made to sit with some glutton;
Mo ke dando na dare ou qora shiptur mukuna.	While I have no teeth, he clears the plates.
Mori pesh-e har Mir-e-Khun khu yarghish na dare;	If I go to one of our Mirs, I have no gift to present;
Lakacheve mezana,chelbara sarsar mukuna.	I am beaten with astick, so that my back smarts.
Mori pash-e har Meht ^a balke ya musht kah bidyah;	If I go an Elder for a handfull of hay;
Mona zorki zada as kado buro mukuna.	I am hit and forcibly turned out of the haystack.
Ush ko 'Reza', khab-ar-e bad nagui;	Reza! Be careful you do not say anything ill;
Aghai esta khoo joshak olghatala shar mukuna.	The Mir's wife is hot blooded and may suddenly cause mischief.
Migra as bekh-sha ^a -e-tu, ka hairo bumani;	You will be caught by your throat ^a so that you will be surprised;
Ou musha da bale tu, as tai she ke bur mukuna.	He will be on top of you and who can take you out from under him.

Specimen of Hazara Poetry Depicting Clandestine
Love and the Beloved

Roman	English Translation
Dosh raftam bale-shi, shau nabud, nim shau bud;	last night I went to her while it was not yet dawn;
Yak makhak stadum mahqachrak da khau bud.	I took a small kiss while the moon faced was asleep.
Nagah bedar shudak peer khusar madar-e- ou;	Suddenly her hag of a mother- in-law woke up;
Sag-e ou qoqla kad ta hikanad pa-e mara;	Her dog barked at me and wanted to bite my leg;
Koftamash hamchoo misal-e kola pas partau bud.	I hit him and it flew away (as if a cap is hit with a kick).
Kola yak soo, kapi yak soo, ma bikardam dota ji;	My cap went this way and my shoes that and I took to my heels;
kar-e-dota ra tu midani ke sa da budau bud.	You know how fleeing is? It was a real flight.
Softamash yar, keh een Ashuq-e dirina-e tust;	I told my darling that I was her old lover;
Ou majal yad-e tu bud, khaman keh dar Garm-Au bud?	Do you remember the days when the house was in Garm-Au?
Bu Sahal ashuq-e roo-e tu shud, Ai mah-e nau;	Bu Sahal is enamoured of your face, O! new moon;
Guft: Wakh! Kor shanum sar ma tahe jamkhew bud.	She said: Oh! I am sorry, my head was under the quilt

Specimen of Hazaragi Do-Baitis
(Tetrastrichs).

Agar yar ma-ee shaulo biya-ee; Narmak narmak nimre dalo biya-ee	If you love me, come at night; Come treading lightly through the courtyard
Narmak narmak nimre dalo jadal ku Misfak-eshau gardon-eyar baghal koo	Be careful in treading lightly through the courtyard In the middle of the night embrace your lover
Ai! Shiri shiri! Shirinak me khandi; Dazo Shiri Shirink bakh mo ra kindi	O! Sweet! How sweetly do you smile; And with this sweet smiles you uproot me and
Ke Ashuq zar, Allah! Nali didi mo; Roz rafto pech-e dil mo ra kandi	We saw the lover wailing loudly "O! God! The beloved took away my heart while leaving".

Specimen of A Do-Baiti Of A
Daughter's Complaint

Roman	English Translation
Aya Guli: tu mara sheera dadi;	Dear mother! You gave me your milk;
Bale kadah mardag peera dadi	Why have you given me to this old man.
Mardag-e peera ja-e bab-e mo musha;	The old man is old enough to be my father;
Jovo bacha noor-e dide mo musha.	Whereas the young lad is the lustre of my eyes.

Specimen of A Do-Baiti
of a lover's Complaint.

Bale deval shishta khilwat mukuni;	While sitting on the wall you are engaged in conversation (with my rival);
Balde as ke dil-e mona bad mukuni?	Why are you torturing me because of him.
Ke Ashuq zar ⁷ menalid- ⁶ muguft;	The true lover was wailing and saying;
Mona deedar da qiamat mukun ¹ i?	Will I see your face on the Doomsday?

Drunken with the breeze of the dawn O! God
 My heart has become a sea of sorrow, O! God
 My eyes have lost their sight by weeping
 My tears have wetted the dry earth, O! God

(I wish) I come across you in the street
 (So then) I (have a chance to) lay by bosom bare
 To tell you of my abject misery
 God knows (if then) you become my beloved

Two of your teeth are covered with gold O' Flower mine
 God protect your (enhanced) beauty (from the evil eye)
 O' Flower mine
 (Even if) my blood is shed by you and Ah trodden over
 I still remain your well-wisher O' Flower mine

By the brook you washed your hands
 (this symbolically you turned down my earnest request)
 For just a kiss of your blissful lips
 A kiss (in charity) would not have diminished (your beauty)
 (on the other hand) on the Day of judgement it would not
 have gone amiss

The road to the Eidgah would be decorated with Flowers.
 (If) O' my life I knew you would come in response to
 my letters.
 (Which) I (know not have to) send either in a sealed
 bottle.
 Or tied in the corner of a handkerchief from Mehad.

Beloved d' your fathers house is by the green
 where you hold an handkerchief full of sweets
 I wish I could get a little of the sweets
 (To show) I love you, my neighbour's daughter.

هوا صبح گاه کشته خدا جان
 دل به دریا یغم گشته خدا جان
 ز بسکه گریه کردم کور گشتم
 زمین نم گشته خدا جان

دم کچه دچارم می یا نه
 خبر از حال زارم می یا نه
 خبر از حال زار ناتوان
 خدا میدانه یار می یا نه

دو دند ویتو طلا باشد گل مو
 نگهبانت خدا باشد گل مو
 مرا کتی خون نه پائال کردی
 باز هم از به وفا باشد گل مو

بلی آوردید دستها را شستی
 چرا بوسه ندادی مرا کستی
 یکی بوسه میداد یکم نموشد
 بفردا یقیامت کم نموشد

راه مید گاه را گل تار یکم
 بسوی جان خو خط رانی کم
 خوش بوش شستی کم
 شاخ دستمال مشید یکم

خانی آتیه نیرین پستی چند
 ده دستبوی وفا دستمال قشده
 ده دل گفتم که از عدس بگیری
 دل به قد دختر همطای بنده

I have not seen my flower for the last many days
 Sleep has fled my forlorn eyes
 I determined to keep a vigil all the night
 Alas! my ill-luck! my beloved did not come

O' My cousin I love you; come forward and give me a kiss
 Don't be afraid of the neighbours & if they ask
 Tell them you bestowed a favour on a mendicant in
 name of God.

I am sick & lying in bed alone
 Waiting for you to come and soothe me
 For if you don't; and let me breath my last
 Come a-mourning over my grave.

I come from (so distant land as) Khandhar but Alas!
 Frustrated I turn back
 I come hal & hearty & go back broken body & soul
 I come in the hope of being with my beloved but alas!
 I go back alone.

High up on the hills & play my flute
 Wandering hither & thither (as if) I have lost a camel.
 A camel of great value.
 (but) my wanderings are in search of my sweet heart.

O' beautiful girl, God knows,

I am enchanted with your pearly teeth, your raven hair
 and your lovely neck but no,

I am enamoured of you from the sole of your feet to the
 raven of your head.

The bridge of my dautar is of Chinar wood,
 I find it is spring in the country.
 Alas! I am separated from my sweet heart.

دو سه روز که گل آفتابونه مایه
 ده من چشما یویر و خاومه نه مایه
 ده دل کچم که ماورا صبح کم مه
 ز بخت کم موار جان نه مایه

که نهانت شوم ای دختر خوش
 برای بوسه دادن گلپیا پیشت
 اگر همسایها از تو بهره مند
 بگی نذر خدا دادم به دروشت

مریضم ده بستر جسدای
 الاغم خور جان به که مای
 اگر بهرم دم حال خرا به
 یخن کیده سر خاکم پیشت
 ز قندهار آیدم به زار مهورم
 جان جوهر آیدم به بیمار مهورم
 جان جوهر آیدم دستها به کرد ن
 ند یار آیدم به بیمار مهورم

سر کوهی بلند نی جزم
 شتر کم کرده بی بی جزم
 شتر کم کرده بی شتر شاهسی
 جز نکس جزم دایر کجای

الا دختر ترا دانه خدایت

ده تو عاشق شدم ده چار جایت

اول دندان دهم موی سیایت

سوم کرد و چارم از سرتا پایت

خونک ده مریض چوب چنار

خبر آمد دمی وطن به چنار

خبر آمد دمی وطن به چنار

ز بد بختی جدا از دره چنار

3. Music and Musical Instruments:

Music in fact truly depicts the poetry and literature of a people, and needless to say, music and melody is effected by the environments, sentiments and perceptions of the people concerned. Hazaras do have an inclination towards music. During the long bleak winters of the Hazarajat, at night people get together around the fire and play and sing to the accompaniment of their musical instruments. In Hayat-e-Afghan(p.468), it says that "Though the Hazara country folks have no knowledge of the principles of music; yet signing is common among them. 'Bolbi' which is only vocal play without words is sung with a high undulating pitch and has a peculiar trilling modulation".

So far as the writer has heard them sing (and has recorded some of their songs on the Tape-Recorder), their songs sound sorrowful but agreeable to the ear. Their music, on the whole, is seldom cheerful and exulting.

Description of Hazaragi Musical Instruments:

The Surna:

The Surna is played by mouth and is common amongst the neighbouring tribes of Afghans, Tajiks etc. also. It is fairly commonly used in Iran and Pakistan too.

It is a hallow tube of about 15 inches in length and tapers to a thin ² and where the mouth piece is fitted. The mouthpiece contains the small thin vibrators in two pieces ^{as a c.} on top of the other. Wind blown forcibly through these vibrators from the mouth causes the vibrations which produce a thin reedy note contrapunted by a line of five or six small holes lentghwise on the surna. Each of the hole is held by a fingure. The surna is decorated with tassels and beads; which are sometimes woven into a two to three inches broad fringe hanging along the length of the surna.

The Duhl:

This too, like the surna, is common amongst the Afghans, Tajiks and other neighbouring peoples. It is played in all parts of Iran and Pakistan. It is a wooden drum made by joining slightly curved pieces of thin wood tapering at both ends; so that when all of them are joined and glued together, the drum takes the shape of a cylinder thicker in the middle than at its two ends. The ends of the hollow cylinder are covered with animal hide. The covers are thick rims. The rims of both are tied together across the length of the drum with strips of raw hide by which the rims are pulled and tightened in order to tune the hides for proper pitch. The drum is hung on the shoulder and allowed to hang ^g to the ^v waist line. On one end it is beaten with a slightly curved stick,

which is about three quarters of an inch flat. The other end is played by palm and fingers of the hand. It is not unusual to see duhls also decorated in the same way (as the dutar and the surna).

The Daira:

The word is of Persian origin. It is a simple tambourine, usually about 18 inches in diameter. It is flat and one sided. Lamb hide is stretched over a wooden frame about three to four inches deep. It is held in one hand and played by the other by striking its palm and fingers. The hide is decorated with patterns drawn with hena (حنا) and a bunch or two of small brass bells are attached to the frame both for decoration and producing another jingling note.

The Dutar:

This is a string musical instrument known to all the Hazaras. It is of a very simple design. As the name (du = two and tar = strings) implies it has two strings. It consists of a wooden neck about 20 to 24 inches long fitted into a bowl-like hollowed wooden body about 8-9 inches in diameter. The bowl is covered with thin lamb hide. The neck is mounted with a small scroll containing two screws for controlling the pitch of the strings, which are played with fingers. The strings are sheep or goat gut. On the other extreme the strings are fixed permanently to the side of the

wooden bowl, after riding over a bridge about half an inch high in the middle of the hide cover of the bowl. For ornaments, the scroll has a dangling of a few red or green silk tassels and beads with a charm or other silver trinkets for protection against the evil eye.

H. Proverbs†Original and Adopted:

The deep relations of people with their culture in any society are to be found in their proverbs and epigrammatic witticisms which have wonderful meanings and strong impressions reflecting their mental development. In proverbs peculiar to them one can find traces of their ^afaiths, doctrines, beliefs, traditions, habits and character as a people of that society. These proverbs are subtle remarks, full of meaning, and, sometimes, of sarcasm, impressed very briefly in a few words or phrases. They produce the desired impact. Universal truths on the other hand produce proverbs equipollent in phrase and meanings. Amongst the Hazaras, a large number of their proverbs are found which are of typical Hazara origin; at the same time witticisms, which are the product of habitat, as a result of their migration, are not lacking. Similarly proverbs which have found their place amongst the Hazaras as a result of their contact with other peoples are also to be found. About a hundred proverbs collected with the help of friends, particularly Mr. Khuda Nazar Gambaree are given below:-

1. Kor bale qid khandeed
The Blind laughs at the squint-eyed.
کور بلی قیج خندید

2. A hundred beatings (strokes) by the goldsmith equale one by the ironsmith.
Sad zadoes zargar yak zadoe shingar.
صد زد ویزگر یک زد وی آهنگر

3. Asb-e knob as tavela bur na musha dukhtar-e khoob as taifa bur na musha
A good horse will not leave its stable and a good girl its taifa (tribe).
اسب خوب از طایفه بر نه می‌رود و دختر خوب از طایفه بر نه می‌رود

4. Yak par-e gil khana pur gil
A little mud is enough for the entire house. (A small blemish will mar the beauty).
یک پر گل خانه کل را گل می‌کند

5. Khar khu amu Khara pay-on-shi digara.
The donkey is the same but its saddle is new.
خر خر امو خره پالوشی بدل شده

6. Ishkamba gosht na mushna begana dost na moehna.
Offals cannot be meat and alien cannot be a friend.
اشکبه گوشت نه می‌شود بیگانه دوست نه می‌شود

7. Peel har che keh rurdini basha da kaurae shi ek zano au asta.
An elephant however nearing death has ankle deep water in its stomach.
پیل هر چه که مردنی باشد ده شکم می‌بارد و آب است

8. Cow ta bali chucha na kada gosle shi bale bam bur shuda
The cow has not yet given birth bu the calf has climbed the roof.
گاو تا بالی چوپه نکرده گوسلیش بلی بام پر شده

9. Qundamak gandumak mushna roe Siahdana siah mushna.
Though it is trying to look like wheat but the coriander seed's face will blacken.
گندم کند مک می‌شود روی سیاه دانه سیاه می‌شود

10. Buz keh qirtingi kad she as khu are chapa suna.
The goat that kicks will spill its milk.
بز که قر تنگی کند شیر از خود خیزد چپه می‌دهد

11. Pa-e khu qadr-e libaf-e babe khu dirazku.
Extend your feet according to the quilt of your fathor. (cut your coat according to your cloth).
پای خود قدری طاعت بایی خود دیراز کو

12. Kamo qadr-i quwwat-e bazu kash mushna.
The bow can be pulled according to the power of one's arm.
کمان قدری قوت بازو کی موشنه
-
13. Mahi ra har waqt as au bigri taza ya.
The fish is fresh whenever you catch it out of water.
ماهی ره که هر وقت از آو بگیری تازه به
-
14. Khak-e khushk da deval na mikhaspad.
Dry earth will not stick to the wall.
خاک خشک ده دیوال نه میچسپد
-
15. As chulchul-e sag darya murdar na musha.
Water will not be dirty if the dog drinks.
از چلچل سگ دریا مردار نه موشنه
-
16. Sag ke tar shud murdar tar musha.
A wet dog becomes dirtier.
سگ که تر شد مردار تر موشنه
-
17. Shisha ke maida shud tez tar musha.
Broken glass becomes sharper.
شیشه که میده شد تیز تر موشنه
-
18. Namd-e shiah ra ke har che kushri safed na musha.
Black felt will not whiten with washing.
نمد سیاه ره که هر چه بشویی سفید نه موشنه
-
20. Gurg har che pir shuna zar-e yak barah ra dara.
However bad a wolf, it still can kill a lamb.
گرگ هر چه که پیر شونه زور یک بره ره دره
-
21. Shu-e ke sust baba zan fitnagar musha.
A lazy husband's wife becomes mischief monger.
شوئی که سوست باشه زن فتنه گر موشنه
-
22. Bacha ke har che hurshiar shuna qadr-e baba khu na musha.
A son however clever he may become will not be equal to the father.
بچه که هر چه هوشیار شونه قوری باایی غونه موشنه
-
23. Ta bad na zana boota shor na mukhra.
The bushes would not move until the wind blows.
تا باد نزنه بوته شور نمکوره

24. Kil bishi rust bugu. کل بیشی رست بوی
Sit awry but speak straight.
-
25. Sa g-e zard bir/dar-e shaghal. سگ زرد برادر شغال
The yellow dog is the Jackal's brother.
-
26. Himb da misqal bakhshish da kharvar. حسابده مثقال بخشش ده خروار
Accounting should be in misqal (مثقال a small measure of weight) but
gifts may be in kharwars (lit: donkey loads - a measure used in backward-
areas for weighing grains).
-
27. Khoo-e bad ra bahana-e bisyar. خوید روم بهانه بسیار
A bad workman quarrels with his tools.
-
28. Diet ke da angoor na rasid turah a. دست که ده انگور نرسید ترش است
The grapes are sour.
-
29. Dil ke da girya basha as dil-e kor au maya. دل که ده گریه بشان رچم کور او مایه
If the heart wished to weep, tears will flow from even blind eyes. (where
there is a will there is a way).
-
30. Peer shudi meer na shudi. پیر شدی مهر نشدی
You have grown old but not wise. Age has added to your years but not to your wisdom.
-
31. Az bar-e yak shoos sokht shahr-e room. از بار یک شوم سوخت شهر روم
Rome burnt because of one wretched (man). Spoken when one person has been the cause
of grief to many.
-
32. Kar kade andaza ke/az dast ~~na~~ nandaza. کار کد ماندازه که/از دست ^{ترا} ماندازه
Work to limit so you do not cause yourself grief.
-
33. Gozasta ra salwat ayanda ra ehtiat. گذشته ر صلوات آینده ر احتیاط
What is done is done be careful for the future. (let bygones be bygones).
-
34. Adam nangi kheyr nabod az malangi. آدم تنگی خیر نبرد از ملنگی
A man of honour does not turn to beggary.
-

35. Diwana da kar khud kho muchyara . بوانه ده کار خود خو هشیاره
The insane is wise in his interests.
-
36. Az khud lakhshood damo bakhsheed. از خود لخشید دمو بخشید
A saying when to the English "Passing on the baby".
-
37. Bai waqoof ra yak amboocha zarnada yak amboocha bad bida. . موقوف آموچه زرنده يك آموچه باد بدم
A fool may not be given a bagful of money but a bagful of air.
-
38. Khuda kala nakhunda خدا كله ناخونده
May the bald have no finger-nails. When an unworthy person comes to possession
Something he does not deserves.
-
39. Az bad barash Az mazaq jang. از باد بارش از مذاق جنگ
Wind betokens rain and ribaldry ends in quarrel.
-
40. Thang Amad da jang amad. . تنگ آمد ده جنگ آمد
One who is cornered will fight. As a last resort one will fight back.
-
41. As maad wa peesh jagha para kad wa khoof naaya . از مرد و پیش جاگه پاره کد و خوب نیه
Why rend ones collar (garments) before death.
-
42. As awal kanoo ethiat in nakakee faryad. از اول کتو احتیاط تا نکي فریاد
Carefulness will save one from crying afterwards.
-
43. As guftan ta kadan bisyar rae. از گفتن تا کدن بسیار رایه
There is great distance between saying and doing.
-
44. Gae zain da pusht gae tooda pusht zain. . گاه زین ده پشت گاه تو ده پشت زین
Sometimes you are on the saddle. Sometimes the saddle is on you.
-
45. Dayee ke do shud sar bacha kal maye. . دایه که دو شد سر بچه کل مایه
Too many midwives result in the infants head becoming awry.
-

46. Neem hakeem khatra-e jan, Neem mulla khatra-e iman.

نیم حکیم خطر جان نیم ملا خطر ایمان
A quack physician in-dangers the life and half learned the faith.

47. Awwal kheesh bad darweesh.

First the ^{kitt}kitten and king and then the other. (Charity begins at home).
اول خویشت بعد داریش

48. Doz da ko am jayenadara.

A thief has no refuge even in the hills.

دزد ده کو ام جای ندره

49. Garden kaj ra ^ksamsher namburra namburra

A sword will not decapitate a bent bowed head.

کردن کج ره شمشیر نهیره

50. Darwaza kase nazan qad angusht ke darwaza ^{da qad}ter nazana musht.

Do not knock anybody's door with your fingers lest he knocks your door with his fist.
درواز کسی نه زن قد انگشت که دروازه تو زننه قد مشت

51. Da yak dast do kharbuza gerefta namushna.

You cannot hold two melons in one hand.

ده یک دست دو خربوزه گرفته نموشنه

52. Kar awl ^uaz shoytan asta.

Hasty work is satan's (haste makes waste).

کار اول شیطان استه

53. Deer aya doost aya.

Latter may be better.

دیر آیه درست آیه

54. Aao taraf aao ^{re}regz khoomura.

Water flows towards the water shed.

آو طرف آو ریز خو موره

55. Dar ra bugi ke deewal bishnawa.

Address yourself to the door, so the wall will hear.

در ره بگی که دیوال بشنوه

56. Darweesh ra ke khana dadee khalaye q ra dawa muna.

Let the Darweesh be given a house, he will ^{claim}clean the world.
درویش ره که خانه دادی خلا بقره دموا مونه

57. Moorcha daure mar kad lakhshedd koon khu ^{sa}augar kad.

The ant mimicked the snake, fell down and hurt its bottom.
مورچه دیو مار که لخشید کن خواو کار که

58. Bar kaj da manzil nazeeroda. بار کج ده منزل نهرسد
A load laden awry will not reach its destination.
-
59. Az doost nadan dushand aqel behtara. از دوست نادان دشمن عاقل بهتره
A wise foe is better than a foolish friend.
-
60. A z zaⁿⁱ shelesta wa az deewal shekasta betars از زن شله‌طه و از دیوال شکسته بترس
Fear a quarrelsome woman and a trembling wall.
-
61. Aahoo ka kl^a tfeed teer mukhura. آهو که کلغید تیر موخوره
A deer that frolics after becomes a target for the arrow.
-
62. Agar khana ra dooz gereft sahra ra tanam duz migra. اگر خانه را دوز گرفت صحرا را تمام دزد می‌گیرد
If a house is occupied by thieves the entire countryside will be run over by thieves.
-
63. Az ilag parhez khubtara از علاج پرهیز خوبتره
Prevention is better than cure.
-
64. Kanna/miga ke dooghsho turusha کمی نوگر کرد و غشترش را
Every one praises his own fermented milk.
-
65. Yek qad kudoom naraseed do qad kudoom shayad beresa یک خد کدوم نهرسد دو خد کدوم شاید نهرسد
Full spread it may not cover, folded it may.
-
66. Agar durya ra aao begra murgh away da band pae shee. اگر دنیا را آوبگره مرغ آویده بند پایی
If the world is drowned water-fowl will be ankle deep in it.
-
67. Aql nadare jan da azaba عقل ندر جان ده عذابه
Lack of wisdom means inconvenience to you.
-
68. Sharm dar tu toay a (ast) شرم در تو تو به
Shame is a joy for you.
-

Paisa awleelā dist a (ast)
Money is the blister of hand.

پیسہ آڑیل دیستہ

This is used to express the worthlessness of money and wealth. It is interesting to note that other oriental people have an equivalent saying which literally means that "wealth is the dirt of Hand."

Da kaura na jau soya kada (kardah)
Barely has grown in my stomach.

دہ کور نہ جو سوہ کدہ

This is used to indicate restlessness and impatience for getting or knowing something.

1. Mard a (ra) mardak ^{nagi} ~~na-see~~ kard a (ra) kardak ^{nagi} ~~na-goe~~. مرد ا مردک نگى کارد ا کاردک نگى
Mardak and kardak are diminutive respectively of mard and kard.

Mard means more than a man and denotes a brave, generous and chivalrous man, similarly kard (knife) means a dagger or sword. The phrase warns against a man and a sword being taken for less than what they are.

2. Da umeed-i dog-i kas dalda na ku (makun) ده امیدہ ددوگ کسدلدہ نہ کو
Do not make dalda in the hope of someone's curd and do not think of ploughing in the hope of someone's oxen.

Dalda is a Hazara dish made up of broken pieces of bread and mixed with dogh which is sour fermented milk. The advice contained in the saying is a universal fact. It advises to be self-supporting and not to rely on other people's help.

3. Da umeed-i gaw-i kas golba na ku ده امید گو کسقلبہ نہ کو

4. Az bekar zhishto (nishastan) dukhtar zaido (zaidan) khub a (ast). از بیکار زہستو دختر زاید و خوبہ

It is better to bear a daughter than to sit idle.

It is always better for a Hazara to have a son than a daughter and usually Hazaras do not like to sit idle. The saying noted above reflects both the sentiments. In fairness to the fair sex among the Hazaras it may be stated - that daughters and other women though not regarded equal to sons and men, are not despised. It is usual to call as a mark of affection, mādar-e khana or aiok-e Khana to daughters or little girls. Both these terms mean mother of - the house, and indeed the mother of house has a great prestige in the family.

75. Memo (mehmen) da peesh-e khana, idka ba dist-e zana (zanha).

مهمان خانہ ادا کا بہ دیست زنہ

The guest have come and are waiting outside the house: It is a situation for the women to control. The women are in a fix, O Lord! come to our rescue.

The verse is from Ghulak, the weaver, a Hazara poet, who had said this ^{is} and a number of other verses at the time of the famine of 1870 (or a few years earlier) which ravaged Hazarajat, and means that guest have come and the women who are to ^{care} receive the guests and make arrangements for their hospitality have nothing in their house and are as much in a confusion.

76. Zana (zahha) hairo (hairan) memana (mi manad) Faryad ras Ilahi. ^{زنہ خیر و ہمت نماند}

As wife a Hazara women is entirely responsible for her house, ^{and} ^{is} the independant mistress of her house. Among the Dai Zangis, the wife of the Mir, is called Agai and has vast authority. She reigns supreme in the Qala so much so that in the Qala the Mir is a secondary figure. A lot of the welfare of the tribe depends upon what sort of women the Agai is.

77. Da gar mande

دہ غار مند

Have you been living in a cave.

This is used to reproach for showing impatience for food.

78. Jigar Jigare digar digara.

جگر جگرا دگر دگرا

One related by blood is better than one who is not.

79. Da kaure tu mar dar mada (dar amadah)

دہ کور تو مار در آمده

A snake seems to have entered in your stomach.

Both these are identical in meaning and are like the preceding one used for scolding for being impatient ~~for~~ food.

80. Da kaure khu (khud) dar mada.

دہ کور خود در مادی

His stomach is a burden on him.

This term is used to indicate the dire poverty of someone who is not able to get his family's bread even.

81. Bache ma ambu (amboh) shud. بچی به اموشد
May my sons grow to a multitude.

This is a term of exclamation. It is also used as an encouragement when the pronoun I is substituted by you. This reflects also ^{that} Hazara liking for having many sons.

82. Sail (sair) aa (ham) sail a (ast) sargardani aa sail a.

سایل ام سایل - سرگردانی ام سایل

Wandering is also a sort of sight-seeing (excursioning).

This is used as an encouragement for making the most of a bad situation.

83. Mene (mian-e) Khameer moe (moo) nepali
You are searching for hair in the dough.
Used for finding faults or lame excuses.

منی خمر موی پالی

84. Oqre tu da tolge tu
Your eyes are on your scalp. You are blind.

اقری توده تولغی تو

This admonition is used when one tumbles down or cannot see a thing - lying close by.

85. Hazara rozi aZ sang paida muna (mi kunad)

A Hazara finds his bread from the stones.

هزره روزی از سنگ پیدا مونه

A Hazara can find his means ^{to} sustenance through the hardest possible way. The Hazaras are very painstaking and laborious. They would do the - hardest manual labour to find food for themselves. They even till small - pieces of lands right on top of the hills (stones). Every-where the Hazara are said to be the best manual labourers.

86. Khana pur khato (khatoon) ^{gam} da sar-e pir khato

Unbounded are the anxieties of the old lady whose house is full of women. خانه پر خاتونم ده سری پیر خاتو

87. Khala nim-e aika khushur-bara nim-e zan.

Mother's sister is half the mother and wife's - sister half the wife. خاله نیمه ایکه خورشور بده نیم زن

Mother and wife are both a source of comfort to a man and in case of absence of anyone, can turn to her substitute for advice, comfort and lay one's heart bare

88. Chiz-e keh tu da qari dide ma da dalo didam.

چیزی که تو ده قاری دیدی ده دالو دیدم
What you have seen in a qari I have seen in a Dalo.

Qari and dalo are the names of bones. Hazaras like their ancestral Mongols used to be and some perhaps still are, very expert in telling about future events by looking at the bones particularly the shoulder blade of sheep. The above saying used as warning to an adversary is used to indicate that one knows of the machinations of his adversary.

89. Jung-e kharman sar-e shydyar

جنگ خرمین سر شیدر
The fight for the harvest should take place at the thrashing floor.
No use crying over split milk.

90. Salagar m dari kole (kulah-e) khuda belu salah ku.

صلا کردند ریگول خود بی لوصلاح کو یا صلاح کردند ریگول خود لوصلاح کو
If you have none to turn to for advice place your cap in front and ask its advice.

The advice of even the most insignificant person should not be ridiculed.

91. Kole khu ra kaj belu tore khu ra rust bugu.

کولی خوره کج بی لوتوری خوره رست بگو
Keep your cap tilting but you must speak straightly.
Whatever your behaviour you must be straightforward.

92. Sista (sistan) door maido (maidan) hazir.

Sistan is far away but there is other open ground.

2. Bia da maido (maidan).

Come out in the open.

- 93.

93. E gaz a maido (maidan).

This is the yard - stick and this the open ground.

ان گزای میدو
All these terms are used for throwing a challenge of some sort. When the researcher asked a friend about the mention of Sistan in the first of the above three idioms, he said he was aware of a story of a Hazara having returned from Sistan and telling talk tales of what he did there; one of the listeners doubting the feats of the story-teller, threw him the challenge.

(The last paragraph of the footnote at page 61 of SEISTAN-

"..... one of the rulers of the Shirwanid family introduced a large body of Hazara and "Avghan" tribes whom he settled on his frontiers as a protective measure;....."

The Shirwanid were rulers of Seistan.

In the same footnote the Malik or the Maliks of this family is mentioned to be Kutb-ud din, Nekroz. Nekroz, is a Taifa of ^{ke}Uruzganis. The Person who gave the Seistan-returned boaster's story is a Dai Chopan Hazara.

94. Khias-a (ra) keh yad kadi sota ra dist ku.

When you think of the bear get hold of a staff. خرس را که یاد که دست کو

95. Kata reze khu ra na mishnasi

You do not know your elders and your younger.

که بزرگوار نه شناسی

One should know who is his elder and who his younger. The Hazara has regards for his elders and one who is disrespectful to his elders ^{is} a worthless man and one should ofcourse also know how to treat those younger ^{to} him.

96. Adam-e bad az gufto (guftan) na musha (namishawad) shin-e bad az kufto (kufthan) na musha.

A bad man does not listen to advice and bad iron cannot be beaten to any shape
This meanig is obvious.

آدم بد از گفتو نه میشه

97. Kukur tak nakjur ke da tuhmat-e na-haq giriftar mushi

Do not eat (a piece of the sheep's) trachea, or you may be accused of something you did not do.

کاکر تک رو نخر که ده تهمت ناحق گرفتار موشی

98. Kharbuza az kharbuza rang bal muna.

One is bound to be effected by his fellow-man.

the society he keeps.

خربزه از خربزه رنگ بال مونه

99. Memo dost-e khuda ya.

A guest is dear to God.

مهمو دوست خدا یه

100. Kadi ke memo nadara zard niya.

One who has no guest is not a man.

کسیکه مهمو نداره زرد نیه

1. Faiths, Beliefs and Superstitions:

There are varied beliefs and superstitions amongst the Hazaras, some of them are very deep rooted and even claimed to have stood the test of experience. Their study will lead us to worthwhile clues of the growth of their mentality and way of thinking. Specially students of Sociology will find interesting points if they were to study the origin and background of such beliefs, for the present it is out of question for us to enumerate them all. They will be published separately later.

The result of the Researcher's interrogation from 134 Hazara families, interviews with elders and old persons and informants, are contained in this chapter.

We may refer to some beliefs and superstitions of the Mongol ancestors of the Hazaras as some of those superstitions are in one way or the other still common amongst the Hazaras even today.

"Tarikh-e-Adabiyat-e-Iran" says that Moghols had a deep belief in demons, evil spirits, their effects on worldly matters and in black magic and charms. They had a great fear of lightning and thunder and used to keep silent when clouds thundered and one who was struck by lightning was sent out of the tribe for three years.

They did not take water in gold or silver wares and did not spread their clothes in the open after washing lest it should cause lightening and thunder. There are many others which are recorded in detail in the Chinggis Iasa. They used to invoke the "Ya¹damishi" or the "Yae¹" by rubbing stones known as "Yadah" in order to make rain and snow fall. This was done by the assistance of persons known as "Yada-³⁶chi" and "Yae-³⁷chi" (Safa, 1351 A.H.):

Such beliefs and others which they picked up during their repeated contacts with other peoples constitute a rich collection of beliefs and superstitions. Though, as would be seen by a reference to the various charts, 75, 76, 77, 78 and ~~the~~ hypothesis number 16 the younger generation of Hazaras do not have as firm a belief in superstitions, jins, fairies, vows, offerings, omens and charm as their fathers and elders had nevertheless, in spite of the fact that they are more educated persons in the present generation, even today a large number of them have retained some of their beliefs in this regard. Though a collection of about ⁹⁸ different beliefs has been made and included in this chapter, it would not be out of place to give a few specimens of some of the more interesting ones here, which deserves comments:

36. "Chi" is a causative suffix in Mongol language e.g. El-chi, bichik-chi etc.

37. In further information see "Tarikh-e-Mongol" Vol. I by the late Iqbal, and "Chingis Khan" by Harold Lamb.

Changes Khan is said to have had such a faith in divining that on two occasions when the shoulder blade reading did not augur well, he discarded his intention of invading India. This method of divining has not been seen in Quetta.

Jins: Because of the mention of Jins in the Holy Book (Sura Jin) Hazaras firmly believe in Jins, but they have differences of belief in the ^{extent} ~~context~~ to which Jins interfere with wordly matter or their lives. By and large, their belief in the Jin is based on what is stated in the Holy Book. Some believe a section of Jin is harmless, indeed, friends. Others Believe that there is a section which ^{cause} do harm, against which protection is sought in (^{حما}) etc. Most of them regard the recitation of Bismillah (^{بسم الله}) or the Ayat ^{kursi} (^{آية الكرسي}) as efficacious in getting rid of the evil effects of Jins. From ^{thus} ~~the~~ the extent to which the Hazaras are mentally influenced can well be imagined.

In charts number $1\frac{2}{9}$ & $2\frac{2}{5}$ and the hypothesis at serial number 16 a comparison of the views of heads of families and their fore fathers has been analysed. It will be seen that in 134 families interrogated 86 heads of families and fathers of heads of families believe that Jins influence their lives; 21 fathers of the heads of families profess to have seen Jins themselves. This is

1. Reading the shoulder blade bone.

This custom has been mentioned in the previously referred book "Hayat-e-Afghan" and has been explained in "Tabuqat-e-Nasari Vol.II". Prof. Qehristain of the Department of Literature, University of Kabul, has seen it personally. This custom obtains amongst the Kirghis of the Pamirs also. The manner in which this reading is done is explained as follows. After the mutton is cooked, the shoulder blade bone is rid of remnants of meat and holding it in one hand, the marks on the bone are read. The reader can tell whether the meaning of the marks are good or bad and the luck of individuals, their future, ills and events to come and their effects are foretold. This is usually done by old men and women who are well versed in it. This custom is still prevalent amongst the Hazaras of Afghanistan. The difference of the custom now followed and that in the time of Changis Khan is that in the past after freeing the shoulder blade of all its meat, it used to be burnt and then examined. The Hazaras do not burn it.

38. Shoulder blade is "dalu" in Hazaragi there is a Hazaragi saying "Tu ke da dalu didi, ma da qari didum" = what you have seen in the shoulder blade bone, I saw in the fore arm bone". The Hazaragi for the fore arm bone is qari-both are "dalu" are Mogholi words.

indicative of the difference of views, due to change in environments between the Hazaras of the Hazarajat and those settled in Quetta. This difference is more pronounced when compared to the younger people of less than 30 years. Though these younger persons were not interrogated with the purpose of coming to a definite conclusion, yet from a study by the Researcher of the habits and contacts with the new generation, it has come to light that the future generations will refrain from beliefs in superstitions by more than 50 to 60 percent.

2. Vows and Offerings:

It is common amongst the Hazaras to take a vow or make an offering at a difficult time or when one finds himself in a difficulty. The past influences of taking a vow or making an offering is still strong amongst them. From chart No.6-7. It will be seen that of the families interviewed 88.80 percent have taken a vow at one time or the other, and it is interesting to find that 108 of them have had results. A perusal of this chart will show that by making an offering or taking a vow these 88.80 percent desired to get over a difficult time in life.

The things offered in these devotional vows can also be seen in ~~the~~ chart³⁹, 9 and 10.

³⁹
The Hazaras give alms of two kinds i.e. "Sadaqah"
⁴⁰and "Nazar". although by and large, the purpose for which
and ⁴⁰are offered, is the same, the latter is not

given/paid to a Sayyed, because it is considered derogatory for him, being a descended of the Prophet. He is offered (which he is) which is accepts, ^{is} indeed allowed to accept. Further, ⁴¹generally, Sadaqah is more in relation to Khatar.

TABLE -6
OPINION OF THE HEAD OF FAMILY IN
VOWS

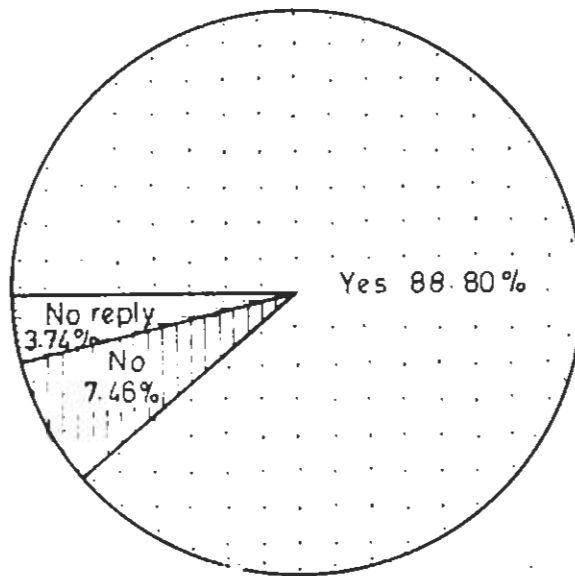
Have you so far taken a vow?						Total	
Yes		No		No reply			
No.	Per	No.	Per	No.	Per	No.	Per
119	88.80	10	7.46	5	3.74	134	100.00

TABLE -7
WHAT RESULTS DID YOUR VOW PRODUCE?

Had Results		Did not have results		Total	
Number	Percent	Number	Percent	Number	Percent
108	90.76	11	9.24	119	100.00

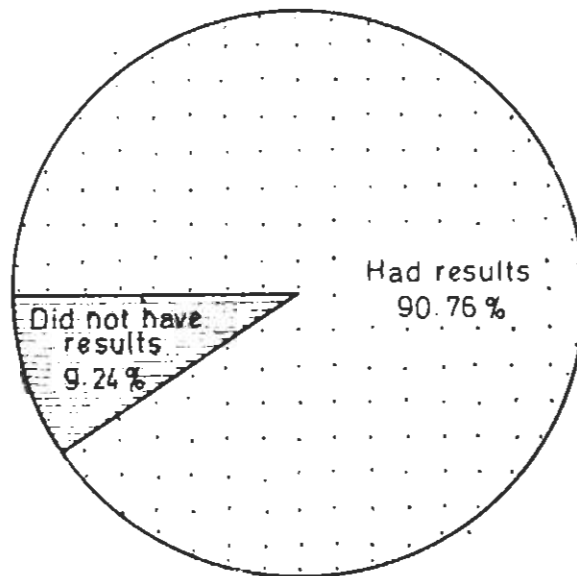
41. "Khatar" = Peril (Steingass, 1957)

Opinion of the H.F. in vows



G. 6

What results did your vow produce?



G. 7

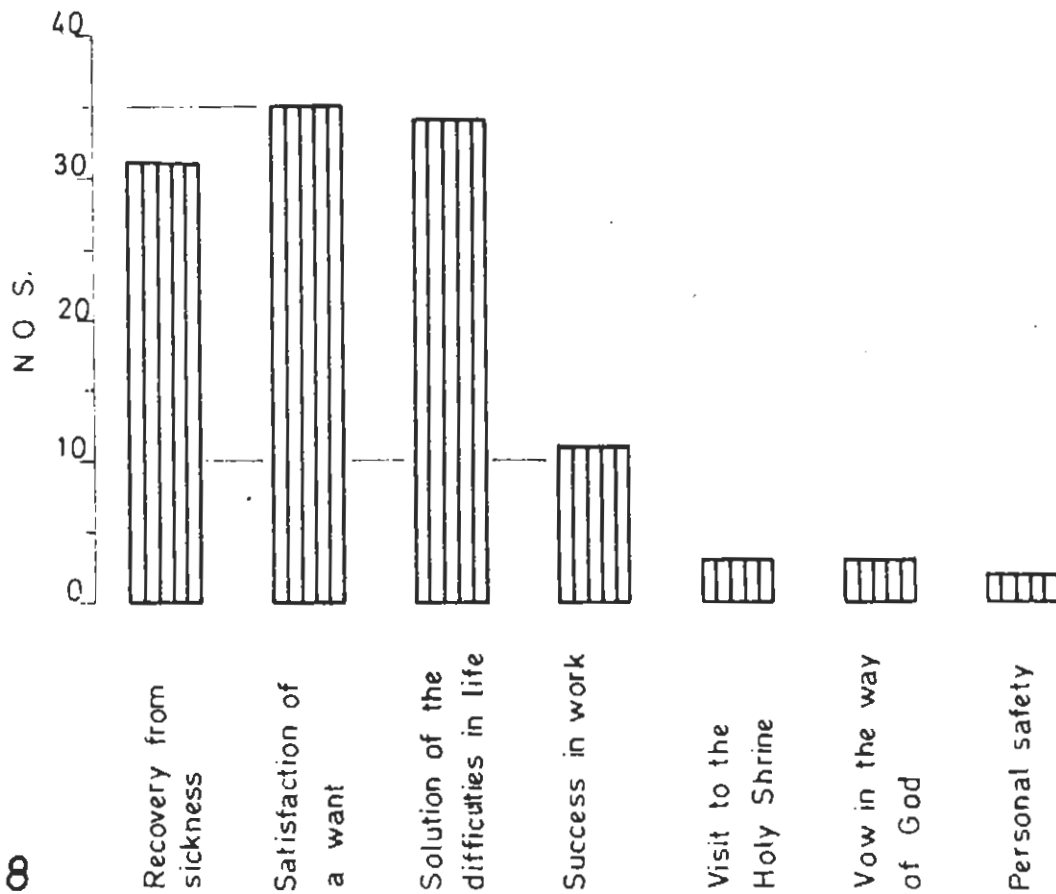
TABLE -8
FOR THE FULFILLMENT OF WHAT WISH WAS THE
VOW TAKEN

Main wish	Number	Percent
Recovery from sickness	31	26.06
Satisfaction of a want	35	29.41
Solution of the difficulties in life	34	28.57
Success in work	11	9.25
Visit to the holy shrine	3	2.52
Vow in the way of God	3	2.52
Personal safety	2	1.68
Total:	119	100.00

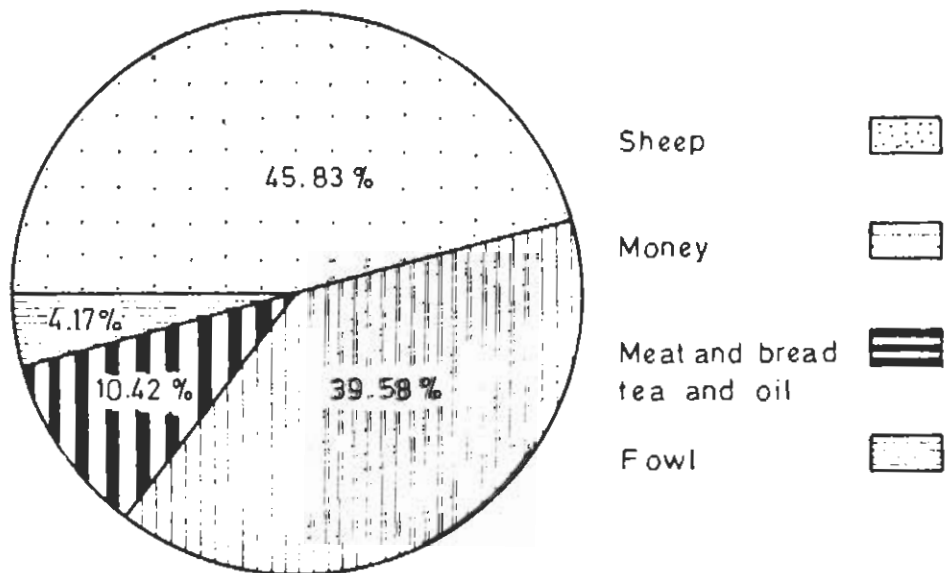
TABLE -9
WHAT WAS THE OFFERING FOR THE VOW

Sheep		Money		Meat and Bread Tea and Oil		Fowl		Total	
No.	Per.	No.	Per.	No.	Per.	No.	Per.	No.	Per.
23	45.83	19	39.58	5	10.42	2	4.17	48	100.00

For the fulfilment of what wish was
the vow taken?



G. 8



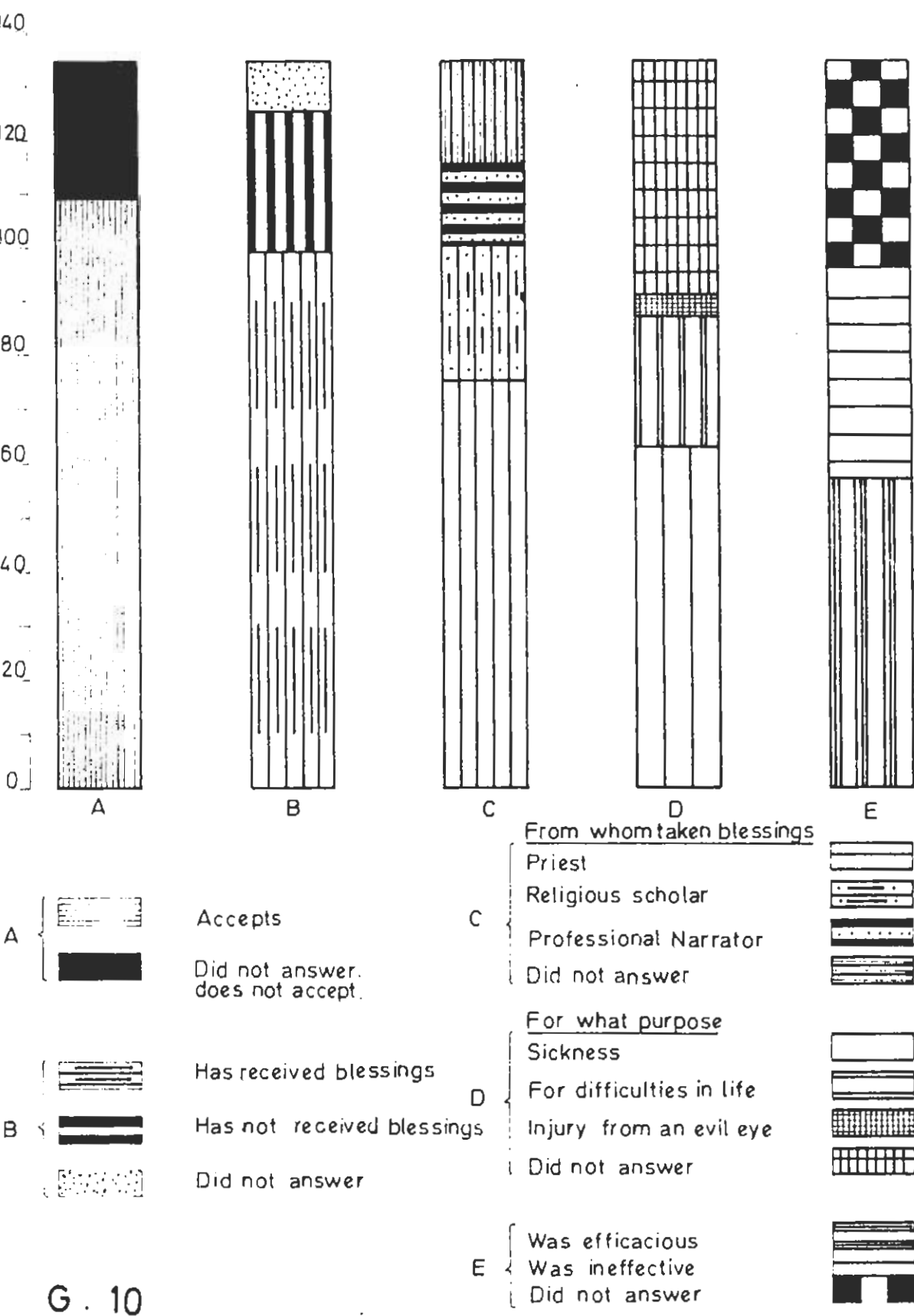
What was the offering for the vow?

G. 9

TABLE - 10
BELIEF IN BLESSINGS AND AMULETS IN THE
OPINION OF THE HEAD OF FAMILY

		Number	Percent	Total
Accepts		109	81.34	
Did not answer Does not accept		25	18.66	134
Has received blessings upto now		99	73.88	
Has not so far received blessings		26	19.40	134
Did not furnish an answer		9	6.72	
From whom	Priest	75	55.97	
Taken	Religious scholar	25	18.66	
	Professional narrator of Karbala tragedy	15	11.19	134
	Did not furnish an answer	19	14.18	
	Sickness	63	47.02	
For what purpose	For difficulties in life and large income	24	19.91	
	Injury from an evil eye	4	2.98	134
	Did not furnish answer	43	32.09	
Was efficacious		57	42.54	
Was ineffective		39	29.10	134
Did not give an answer		38	28.36	

Belief in blessings and amulets in the opinion of the H.F.



3. Prayers and Amulets:

Soliciting a charm or a prayer is mostly for protection of one's health, deliverance from sickness, solution of a difficulty in life, riddance from influence of an evil spirit was always common and is still potently believed in. This is supported by the analysis in chart number 10; which shows that 81.31 percent of the heads of families accept amulets and prayers as potent while only 18.66 percent do not have such a belief. In this way it will be seen that still a great majority of them believes in amulets and prayers and their efficacy. The reason for this may be found in deep rooted family ties and faith in religion, as, inspite of having become acquainted with the modern mode of life in towns, they have not yet left their belief in amulets and prayer, so much so that (42.54 percent) of them have found results from their prayers or charms.

4. Permission to travel from and farewell to the souls of ancestors, when proceeding on travels:

On ^e day while the Researcher during the course of collecting materials for this work was touring in the Mohallahs of the Hazaras in Quetta, he came across an old man of about 80 years of age who was walking with difficulty. He was having the Holy book with him and he was coming from the graveyard. He had a bright smiling

countenance. I greeted him with a salam and enquired after his health in the usual manner. He seemed happy and said that he had gone to the graveyard to take permission and to say good-bye because, he said he intends to proceed on a journey. On enquiring as to whose permission had he sought and to whom had he bid farewell, he replied that it was the souls of the departed.

This is an old custom and old persons are still following it. The young though not particular in practicing it, are not averse to it.

5. "Shab-e-Murdah":

Similarly in order to remember the departed relations and for pleasing their souls whenever a ceremony of happiness or a joyful event is to be celebrated, ^{known as} a night before ~~the~~ "Shab-e-Murdah" = the night of the dead, a quantity of sweets (halva or milk and rice) is prepared; a number of candles (five or twelve in number usually) are lit near the pot in which the sweet dish has been prepared and either only fateha or any other part of the holy Quran recited for the souls of the departed by the head of the household. Thereafter the sweets are distributed in the family and amongst the neighbours.

6. Miscellaneous beliefs and Superstitions:

Ninety-eight instances of various other customs denoting the faiths and beliefs of the Hazaras in superstitions etc. have been collected and most of them are

recorded here for information.

1. The Hazaras believe that it is not good to travel on Wednesdays (Chahar Shanba). There are certain other things that are not to be done on this day. It is definitely not good to go and see a sick man on this day.
2. It is also not good to enquire after a sick man's health after dusk on any day.
3. At night trees and other vegetation are not to be disturbed, and one should avoid to walk under trees after dusk.
4. Clothes should not be washed on Wednesdays.
5. A broom should not be kept with its tail uppermost.
6. While sweeping, if a broom touches the feet of anyone, the person using the broom should break a straw or fibre or bristle of the broom lest the man whose feet have been touched should get an ache in his feet.
7. The lamp is accorded some sanctity; the probable reason is that some of the remote ancestors of Hazaras may have come in contact with fire-worshippers- Zorostrains of Iran.
8. It is not a good omen to have two lamps burning at the same time in one room.

9. Babies should be guarded from evil eyes, besides making the infants wear charms, amulets, trinkets, the claw of tiger set in silver, etc., etc., their noses must be balckened Before they leave the house. Even animals like cows, goats and sheep may be the prey of evil eyes. They should if possible be guarded by a necklace of blue beads or a piece of red cloth tied on the horn, tail or neck. Old women have been seen typing such protections against evil eyes to their sewing machines. Pets (cats only can come in this category) too must be guarded against evil eyes in the same manner.


10. It is usual to burn Ispanā (wild rue) and badra (a wild root) so that the smoke is spread all over the house particularly in the rooms. Children and even adults are asked to get in contact with the smoke. These are considered to be very potent in warding off the influence of evil eyes and other evils(bala¹ ha¹).

11. The numbers three and thirteen are unlucky. On these dates of any month Hazaras usually avoid to travel or begin a new work. On no account should one travel on the thirteenth of the month of Safar. If three persons were to travel together usually either one of them would go seperately or they would find a fourth partner.

12. The Hazaras have fear of djins, fairies and other spirits having various names, one of which is madar-e-al. Most of these spirits etc. 'catch' women only. There are various charms etc. for driving these out of persons possessed of these spirits.

13. Children suffering from convulsions are said to have come under the influence of some such spirits and it is thought that if a fowl is immediately slaughtered on the face of the sufferer or if the dress worn at that time by the child is buried in the ground just beneath the child, the child will be relieved.

14. A sufferer from chicken-pox must be given red dress and a red blanket to wear in order to get quick relief.

15. Mothers with new borns (called sacha - ) till forty days after birth) are very susceptible to attacks by these evils. There are special precautions for guarding them.

16. A Zacha should never be left alone in a room.

17. A knife thrust in a whole onion is usually kept under the pillow of the zacha who takes it with her if she were to leave her bed.

18. The zacha's room in particular and the house in general should constantly be incensed with ispan and badra.

19. Women particularly those in their monthlies should not visit the zacha, if they are not closely related to the zacha and even then they should avoid visiting her.
20. The zacha is unclean for 10-40 days and should eat alone.
21. Persons with small boils in the eyelids (these boils are called tirsak) are advised to have a needle hung with a green thread ^{over} on the affected eye.
22. Measles are considered to require utmost cleanliness.
23. No obnoxious or strong smell is allowed in the house.
24. The smell of onions, garlic and even washing soap should be avoided. It is considered to spread contagion (مطبی) and every effort is made to keep the sufferer in seclusion. Visitors are discouraged. Women in their monthlies must not visit.
25. Cats are not to be disturbed at night. There are various other superstitions connected with cats.
26. It is better not to kill and eat pigeons for it is the Sayed among the birds. Pigeons are usually found in the Mausoleums of Holy men and saints and are not killed.
27. It is not good to sit in the door (Lakhak-e-Darwaza) for it is ^{the} place of the lowly people, beggars and the like.

28. It is not good to give white food-stuff to any one at night outside the house. If milk, rice etc. must be taken out, a few green leaves should be placed on it. Some persons are very strict in this. A few Hazara shopkeepers in Quetta do not sell salt after nightfall.

29. If a bereaved relative weeps for many days after a relative's death, a pinch of the earth of the grave of the deceased is brought and some how given to the bereaved to eat. This, it is considered, brings peace of mind to the bereaved. Failing this a wet shirt of the bereaved is spread on the grave of the deceased till it dries up.

30. If after the death of someone a number of his relatives die in succession, it is thought that the first one must have taken a piece of the shroud in which the was wrapped (kafan), in his mouth and it is said that if that corpse is exhumed and the kafan taken out of his mouth, his relatives would not die. This has never happened in Quetta so far, and no such instance has been heard to have occurred in Hazarajat within the living memory of persons contacted by the author.

31. Uncles (father's brothers) are regarded as enemies, and it is usually heard that if someone is asked of his enemies, he may reply that he has no enemy but has an uncle.

32. If the palm of the right hand itches, it is thought to be a good omen because it is believed to be tidings that money will be coming and if it is the palm of the left hand that needs some scratching it is thought that the person concerned will lose money.

33. The throbbing of the eye-lids or the eye-brows is considered to be good if it is on the right side and bad if on the opposite side. For women it is the other way-round - good if on the left side and bad if on the right side.

34. A baby whose father is away is made to crouch on all fours and if it lifts the right foot the father is coming soon and late if it lifts the left foot.

35. If the crow caws somewhere on the right side it will bring good news.

36. One should not see his face in the looking glass at night nor should one comb his hair at night. Babies, in particular, should not be shown their faces in the mirror.

37. To Crack ones knuckles is a bad omen, because satan used to crack his knuckles instead of turning the tasbeeh.

38. If tea leaves revolve in the tea cup it means guest will come.

39. Don't cut your nails in your friends house.

40. Do not ^{take} bath every Wednesday for three weeks continuously otherwise you might die.
41. Do not sweep at night.
42. Do not sweep after a guest departs, sweep after one day of his departure.
43. Khamir maya leavened dough is not given to anybody at night otherwise it will start a fight.
44. When you are in a desert or in a jungle do not sleep in the crossroads or on the side of the Road.
45. Do not take a bath under the stars.
46. Do not clip the nails of your fingers and toes simultaneously.
47. When a male leaves his house for the first time on a day and if the first person he encounters is a women, it means that day will bring him bad luck.
48. If accidentally two shoes get on top of one-another it means the owner of the shoes will travel.
49. Spider web should not be allowed to remain in the room as it brings bad luck.
50. To kill a lizard is considered a swab.
51. Do not throw water at night without saying 'Bismillah'

52. Do not go over the remains of fire at night without saying 'Bismillah'.
53. If a male member of the family dies the widow does not go out of her house for forty days.
54. Walking after sunrise will bring bad luck.
55. If a crow caws, it means good news will be coming.
56. If a child gets on two legs and two hands and sees behind through its legs it will mean a guest will be coming.
57. If a black cat or a monkey crosses the path it means bad luck.
58. If a marriage procession crosses somebody's path on a journey it means good luck.
59. If the sleeve of a pant turns up by itself it means a guest will come.
60. If you see a Mardaxmai (it is a kind of Jinn) just touch your belt and the Jinn will disappear.
61. Sleeping too much is a bad sign.
62. When mending a reed pen, take out long thin clip from the reed and chew it. It will make you a learned man.
63. When you are grinding a "Q u r u d" don't eat the last remains of it otherwise your brain will become dull.
64. Khabarak (small seeds which float in the air) means news will come from far.

65. If you eat the last remains of something cooked from the pot itself, rain may fall on your marriage day.

66. If 'Gard-E-Safaid comes on your (Muzghan) (Eyes) It means a gift will come.

67. When knitting a sweater is about to be started it would always be given to somebody who is by nature fast in starting the knitting.

68. If many ladies are sitting and a gentleman passes through them, that Gentleman will not get a wife or he will have a girl child.

69. If a pregnant woman is about to make the clothes of her baby who is to be born and if a woman comes at that time it means the child will be a girl and if a man comes at that time it means it will be a baby.

70. Writing on the walls will put you in debt.

71. To sit behind somebody is a bad sign, because it is considered that on the day of judgement the fellow will not be able to carry him.

72. To keep a peacock and a deer is a bad sign as it brings bad luck to the owner of the house.

73. When a child is born a kind of bread is made which is known as Nan-e-Roghani and is rolled in front of the child so that it may be able to walk more quickly.

74. When a child is about to have teeth a mab's head is broken over the head of the child which will make the teething easier.
75. When a child is born the first haircut and the first finger and toe nails are weighed in silver and given to the poor as alms.
76. When somebody is about to go they cook ash (A Hazaragi Dish) so that the journey may be without any danger. This ash is called ash pusht pal.
77. When somebody goes on a journey the others throw water behind him as soon as he leaves, this is said to ensure a safe journey.
78. When somebody comes from Ziarat or Mecca, the others try to wear the shoes of that fellow who comes from Ziarat so that they may be able to go to Ziarat. or Mecca.
79. If a baby has two round marks behind his back then it means that after him a child boy will be born.
80. When two shoes are touching each other point to point it means money is coming.
81. If a woman wears her chadarnimaz accidentally the wrong way, it means she will go to the Ziarats.

82. If somebody has hiccups while sitting ^{at} on a meal, it means that somebody is remembering him behind his back.
83. If somebody bites his tongue on a meal, it means that he is being back-bitten.
84. Hiccups can be stopped. The best way to stop it is to hear some shocking news.
- 85.7 If a bulbul sings it means good news is coming
86. If a chadar namas gets longer on one side it means a traveller is coming.
87. If two shoes are touching each other it means a fight will take place.
88. If a guest is not going then place some ^tsal[^] in his shoes then that guest quickly goes away.
89. If somebody dies on Wednesday it means that amongst his neighbours somebody else might also dies very soon.
90. If somebody sits on the very edge of a door it means that the fellow will be blamed wrongly.
91. If the sole of the foot itches it means you will travel.

92. A Hazara who had not been of good repute is said to have once visited the shrine of Imam Reza in Meshed and while begging for atonement of his sins, he is said to have "O Imam! Please intercede to the Almighty for my having sinned in having committed paltry thefts and taking other people's property. I have not done any other sins. For the few ^hAugo (Afghans) that I have killed, I am personally responsible to Him". The world knows that they have been much oppressed by Afghans Government as well as the people and in retaliation, where possible the Hazaras have no compassion for the Afghan and to kill an Afghan is neither considered a sin nor a crime.

93. Another Hazara went to the Mulla to ask for a Titwa for taking other persons property and for usurping. The Mulla after quoting some verses from the Holy Quran and the Hadis, told him that it is a great sin. The Hazara wanted to know if the Afghans' was an exception. When the Mulla replied in the negative, the Hazara is said to ^{have} told him that the Mulla didn't know what Afghans means.

94. It is a great insult to be given a resemblance to Afghans. The highest abuse is to be called "Bache Augu" (Pathan) the son of an Afghan.

The Efficacy of Women's Prayers:

95. It is thought that the prayers of womenfolk among the Hazaras are readily answered and when a period of

drought visits the country, it is the women who go out in the open and pray for rain. long long ago in Besut the prayers of men and their sacrifices for rain remained unanswered for a long time and when the women went and prayed, a torrential rain followed immediately.

96. A Hazara girl when she comes of age aspires to become a mother, particularly the mother of a son, which is a matter of pride. A woman would pride herself to be called the mother of so-and-so. This is the usual term of address to mothers. A woman having no child is regarded to be unfortunate (بخت بد) (Kem Bakht). After becoming a mother it is regarded as insulting to be called by her own name, by even the husband or her brothers.

97. The eldest woman in the house has a unique position in the household. It is a matter of great responsibility if she has one or two daughters or daughters-in law.

98. The Hazara peasants usually tie a sort of girdle round their waist. Keeping one's waist girdled up shows that he is prepared to do his job. A lazy or idle man is termed to be a loose-girdled man and is referred to as adam-e-^{hadd} (mian) waz.

7. Curses and Abuses:

There are some collection of curses and abuses^{ive} terms used by Hazaras. They provide us an insight into their morals and characters.

All these are terms of admonition and vituperations with varying degrees of seriousness.

The ^{it} fifth and sixth are used when the person admonished uses an expression of envy or jealousy or casts an 'evil' eye.

The eight and ninth phrases are to bring shame to the admonished.

The tenth term is used when the admonished is the address^e, and has committed^r an act of impudence. But when it refers to a third person, besides the above meaning the speaker wishes him out of sympathy an early death which would be better than a protracted illness or an incurable disease.

- | | | |
|----|---|---------------------------------|
| 1. | Khak da sar tu
Dust be on your head | خاک د سر تو
خاک بهرت |
| 2. | Khud a (ra) bukhri
May you eat yourself | خودا بخوری
خودت را بخوری |
| 3. | Da Khak shani (Shaw) or (khak shani)
May you go under the dust or may you become dust. | د خاک شنی
زیر گل بری |
| 4. | Sar khud a (ra) bukhri
May you eat your head. | سر خود بخوری
سر خودت را بخور |

^Which need open fields, such as horse riding and buz-kashi are no longer indulged in, as because of settled urban life they do not have the means for them. New games, borrowed from their new environments and new peoples have ^Ktaken the place of the old ones. An account of these will be given later.

In this paragraph their games and sports have been placed in two categories as under. The list has been prepared with the help of Syed Jawad Moosavi, a Hazara Youth:

I Sports and games of purely Hazara origin;

II e. Sports and games borrowed from Iran, Pakistan and India.

Sports and games of purely Hazara origin:-

1. Zer Kamli.
2. Zanjeer Folad.
3. Jauz Basi.
4. Bujul (Shighai) Bazi
5. Iinga Khuru.
6. Chim P^utaunak.
7. Karde ma Tes-a.
8. Khar ba khur Gazan.
9. Paiza Faraq.
10. Gosh-e Khar
11. Qatar.
12. Sher-O-Buz.
13. Horse riding.
14. Cock fighting and fighting of other birds.
15. Buz Kashi.

II z. Sports and games borrowed from Iran, Pakistan and India:-

II. Non-Hazaragi:

1. Onch Neech.
2. Pahari
3. Pitoo
4. Gulⁱ Danda.
5. Potli (Toshla) Basi
6. Chor Guchi.
7. Other International Sports such as foot ball, Hockey, etc.

CHAPTER - VI

ANALYSIS OF DATA

As pointed out in Chapter III on Methodology, certain information was collected from the selected sample of Hazaras through the interview schedule over and above the material obtained through books, pamphlets etc and participation observation. The sample consisted of 134 Heads of Family who were selected through meticulously determined random and stratified techniques of sample design. The focus of the information so collected was to delineate the trend of changes, its pattern and characteristics, saliently occurring among Hazaras as individuals, and in their social systems since their migration as compared to what they were in the past.

The data collected through the interview schedule is divisible into two sections. The first section contains the variables as to their age, education, marital status etc and is presented below. In the second sectionⁿ, the verification and testing of the hypotheses would be attempted in the light of information obtained from the interviewees.

A- Background of the Respondents:

- 1.1. The data presented in Table 11 shows the age of the respondents and their spouses. The highest percentage (33.58) of the Heads of the Family consists of those who are in the age group of 60 and above, while almost an equal percentage (32.84) ~~belongs~~^{belongs} to the age group of 45- 49. Almost two-third of the respondents (66.42 %) are 45 and above in age and are thus past the middle age. A mere 14.18 percent are however young in age 15-29 years old. The middle-aged-30-44 are about one fifth of the total (19.40 %).

As for the ages of the spouses, the highest percentage (34.33) has not given the response. This is understandable ^{as} some of the Hazaras would be unwilling to declare [^]the age of their wives on account of ethical code prevalent among them. The normative practices are such they they are patriarchal and keep their women segregated, and would therefore have some hesitation to reveal anything about their spouses. At any rate, those who have revealed the age of their spouses have 23.88 per cent in middle age group 31-44 and 22.38 per cent in old age group 45-59. (See also graph G-11).

- 1.2. The total monthly income of the Heads of the Family is shown in Table 12. A little more than

one-third of them (³⁴~~45~~.33 percent) have the income range ^{of} ~~is~~ 100-300. In the next range 301-500, there are 29.10 per cent. In other ranges of income, there are less than 10 percent in each.

TABLE-11
AGE DISTRIBUTION OF HEADS OF THE FAMILY
AND THEIR SPOUSES

Age group	Sex			
	Husband		Wife	
	Number	Percent	Number	Percent
15 - 29	19	14.18	20	14.93
30 - 44	26	19.40	32	23.88
45 - 59	44	32.84	30	22.38
60 & above	45	33.58	6	4.48
No response	-	-	46	34.33
Total:	134	100.00	134	100.00

Age distribution of the H.F.s. and their spouses

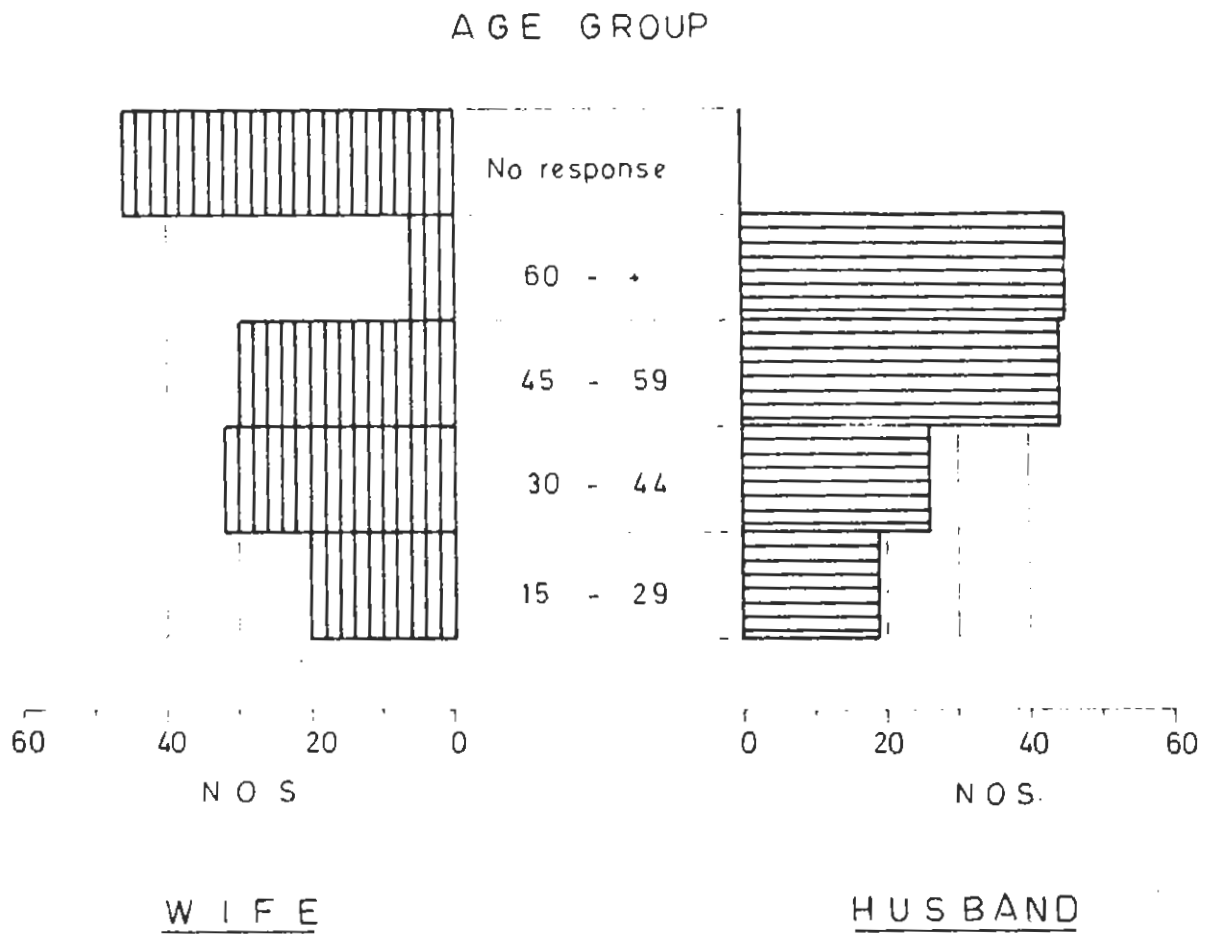


TABLE - 12

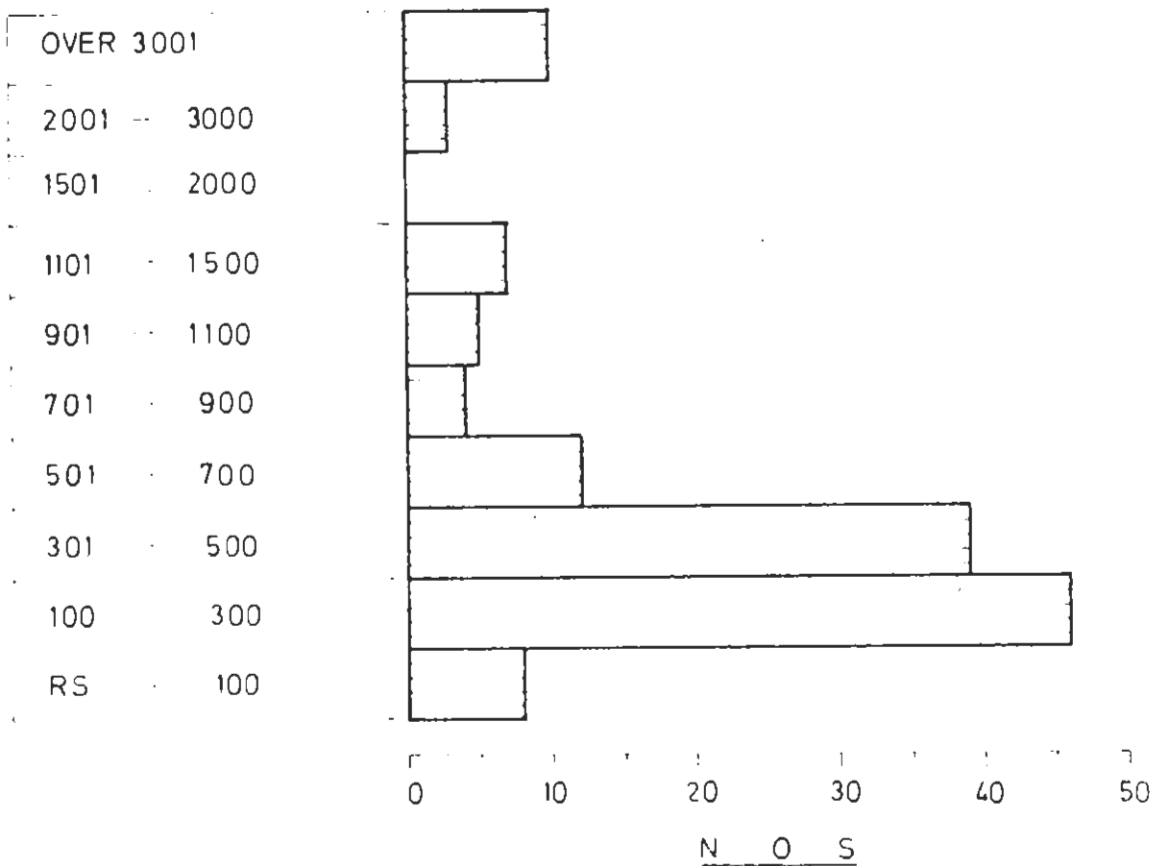
DISTRIBUTION OF APPROXIMATE MONTHLY INCOME
OF THE HEADS OF THE FAMILY

Amount in Rupees	Number	Percent
Rupees 100	8	5.97
" 101 - 300	46	34.33
" 301 - 500	39	29.10
" 501 - 700	12	8.96
" 701 - 900	4	2.99
" 901 - 1100	5	3.73
" 1101 - 1500	7	5.22
" 1501 - 2000	-	-
" 2001 - 3000	3	2.24
" 3001 - above	10	7.46
Did not reply	-	-
Total:	134	100.00

Those who have an upper range of income of Rs. 900/- and above are 18.65 percent only. The middle range income, viz., 301 to 900 is possessed by 41.05 percent of the respondents and as expected they constitute the largest portion of the respondents,

Distribution of approximate monthly income of the H.Fs.

Amount in rupees



closely followed by the low income group(300 and less) which is 40.30 per cent of the total respondents. Hazaras are not dissimilar from other set of people of Quetta as far as income is concerned, the middle class having a monthly income of Rs. 301 to Rs. 900 forms the back-bone of the Hazaras and ~~other~~ ~~the~~ ethnic groups also. Some of the Hazaras are very well off when 7.46 per cent have an income of Rs. 3000/- and over. According to their own as well as local standard they are really prosperous.

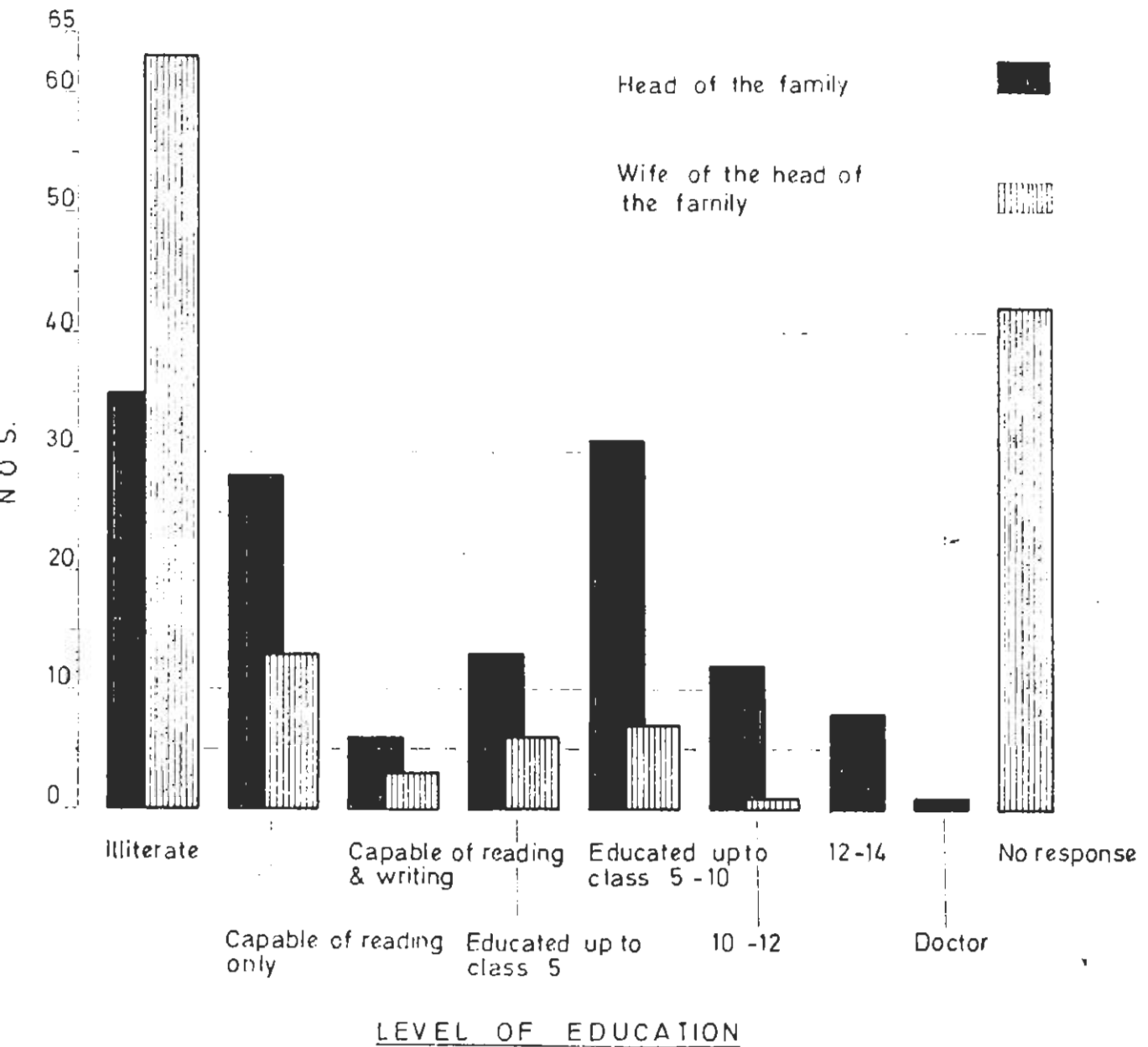
1.3. Level of education of the Heads of the Family and his spouse is shown in Table -13. Highest percentage both among husbands and wives consists of those who are illiterate, 26.12 and 47.01 per cent respectively. If we add those who are merely capable of reading, there are as many illiterate as 47.01 and 56.71 per cent among heads of the family and their spouses respectively. Those who know mere reading and writing or have schooling up to 5th class are 14.18 and 6.72 per cent among males and females respectively. Education above primary level and not more than matriculation is the fortune for 23.13 per cent of males and 5.22 per cent of their spouses. None has however done graduation either among males or among females except one male doctor who presumably is a bachelor of medicine. High education has not been enjoyed by the Hazaras as far as Heads of the Family are concerned.

TABLE- 13
DISTRIBUTION OF THE HEADS OF FAMILIES AND THEIR
SPOUSES ACCORDING TO THE LEVEL OF EDUCATION

level of Education	Head of the family		Wife of the Head of the family		Total of Males and Females	
	Number	Per-cent	Number	Per-cent	Number	Percent
Illiterate	35	26.12	63	47.01	98	36.57
Capable of reading only	29	20.89	13	9.70	41	15.30
Capable of reading and writing	6	4.48	3	2.24	9	3.36
Educated upto class-V	13	9.70	6	4.48	19	7.09
" 5 - 10	31	23.13	7	5.22	38	14.18
" 10 - 12	12	8.96	1	0.75	13	4.85
" 12 - 14	8	5.97	-	-	8	2.98
" 14 - 16	-	-	-	-	-	-
Engineer	-	-	-	-	-	-
Doctor	1	0.75	-	-	1	0.37
No response	-	-	41	30.60	41	15.30
Total:	134	100.00	134	100.00	268	100.00

Change is discernible as far as education is concerned if we compare the education level of the head of the family with that of their fathers. Table 14 shows that none of the

Distribution of the H.Fs. and their spouses according to the level of education



fathers of the respondents ^d had the benefit of any schooling, but inspite of this non-schooling, about one-third (32.84 per cent) of the fathers could read and write well. Those who are illiterate among them are 30.59 per cent as compared to 26.12 per cent among their sons. The capability to read Quran is however giving higher contribution among fathers (32.09 per cent) as compared to their sons (20.19 per cent). If they are unable to write, it is presumed they are illiterate the actual illiterates among fathers are 62.68 per cent whereas there are 47.06 per cent illiterates among the heads of the family. Educational level therefore shows marked improvement.

1.4. The next table (Table-15) gives the period which has elapsed since respondents or their ancestors migrated to what is now Pakistan. Among the respondents there are 38.9 per cent who themselves migrated as opposed to their ancestors. Those who migrated at the time of their fathers constitute 42.8 per cent. Those whose grandfathers migrated to what is now Pakistan constitute 13.3 per cent of the total respondents. The highest percentage consists of those who migrated at the time of their fathers. Second generation immigrants are the largest in percentage.

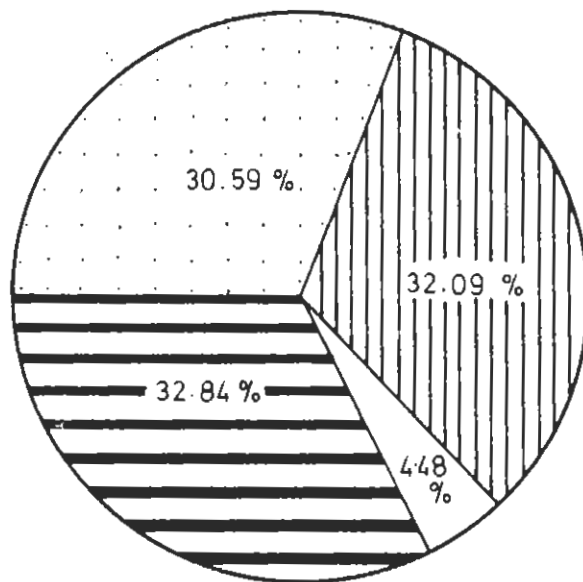
Among the respondents who migrated themselves, the highest percentage consists of those who migrated 31-40 years back. In fact, as many as 59.18 per cent of the category of respondents who migrated themselves are living in Quetta for more than 30 years, that is to say before partition of the sub-continent.

TABLE - 14

NATURE OF THE EDUCATION OF THE FATHER
OF HEADS OF FAMILY

Extent of Education	Number	Percent
Illiterate	41	30.59
Can only read the Quran	43	32.09
Can read everything	6	4.48
Can read and write perfectly	44	32.84
Total:	134	100.00

Nature of the education of the father
of H.F.



ILLITERATE



CAN ONLY READ THE QURAN



CAN READ EVERYTHING



CAN READ AND WRITE
IS PERFECT

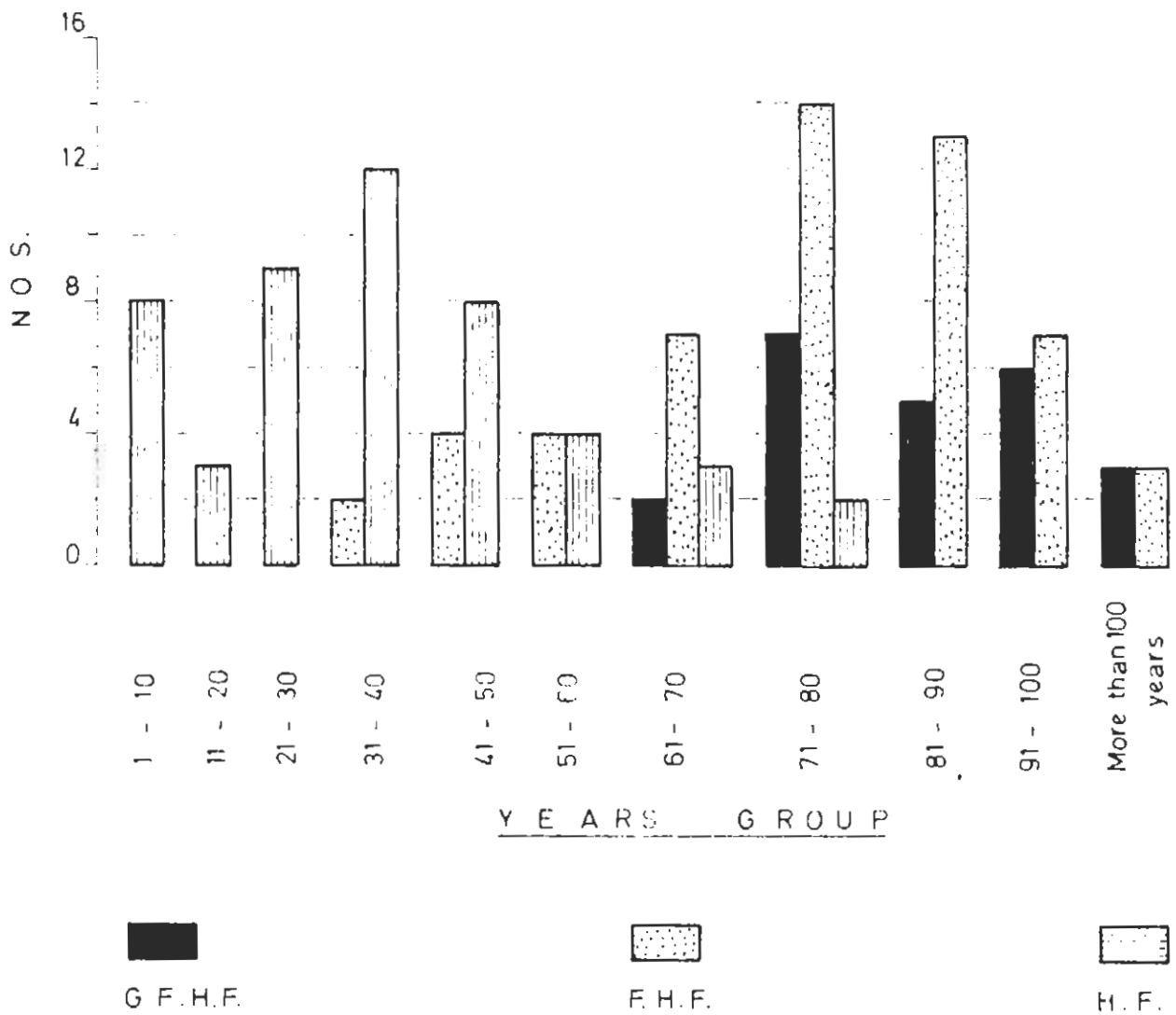


TABLE - 15
DISTRIBUTION OF THE MIGRATION PERIOD OF HEADS
OF THE FAMILIES AND THEIR ANCESTORS

How many years previously	Head of families		Fathers of the Head of families		Grandfathers of the Head of family	
	Number	Percent	Number	Percent	Number	Percent
1 - 10	8	16.33	-	-	-	-
11 - 20	3	6.12	-	-	-	-
21 - 30	9	18.37	-	-	-	-
31 - 40	12	24.49	2	3.70	-	-
41 - 50	8	16.33	4	7.41	-	-
51 - 60	4	8.16	4	7.41	-	-
61 - 70	3	6.12	7	12.26	2	8.70
71 - 80	2	4.08	14	25.93	7	30.43
81 - 90	-	-	13	24.07	5	21.74
91 - 100	-	-	7	12.96	6	26.09
More than	-	-	3	5.56	3	13.04
Total of the Migrants in three genera- tions	49	100.00	54	100.00	23	100.00
	38.9 %		42.8 %		13.3 %	N=126

NA = 8

Distribution of the migration period of the H.F.s. and their ancestors



In the category where the fathers of the Head of the family migrated, the highest percentage (25.93) came to Pakistan 71-80 years back followed by the next highest of 24.07 per cent of those who migrated 81-90 years back. Both the categories of respondents are old residents of Quetta.

In the category where grandfathers migrated, the highest percentage consists of those who also migrated 71-80 years back. As many as 39.13 per cent among them migrated more than 91 years back. They alongwith others are very old residents of Quetta. On the whole it appears that there are 60.3 per cent of the Hazaras who are living in Quetta from more than 50 years years but three-fourth of them are in Quetta ^{for} from more than 30 years.

The table also shows recent migration in as much as 40-82 per cent of the Heads of the Family came to Pakistan during the period ranging 1-30 years.

1.5. Next Table-16 shows the age distribution of the members of the family of the respondents. There are 23.57 per cent off-spring (both male and female) belonging to the age group of 14 years and less. The elderly group belonging to the age group 60 and above are 4.76 per cent. Adding these two age groups there are 28.33 per cent members who can be taken as belonging to dependent age-group. Those in active age group of 15-60 are thus 71.87 per cent which includes

female members also. If it is presumed that none of the female members is gainfully employed as is usually the case among Hazaras, the members of the family who are in active age-group as far as gainful employment is concerned are merely 39.24 percent. This gives a balance of 61.76 per cent of non-active members. It can be taken as dependency ratio. Like an average family in Pakistan, it is a high dependency ratio whereby a little less than two-third of the family members are dependent.

TABLE - 16
AGE DISTRIBUTION OF FAMILY MEMBERS

Age group	Sex				Total	
	Male		Female			
	Number	Percent	Number	Percent	Number	Percent
Below 15 years	90	11.88	87	11.49	177	23.57
Between 16-60	297	39.24	247	32.63	544	71.87
Above 61	30	3.97	6	0.79	36	4.76
Total:	417	55.09	340	44.91	757	100.00

$$\text{Average size of the family} = \frac{757}{134} = 5.6$$

Diagram of age distribution to the three groups

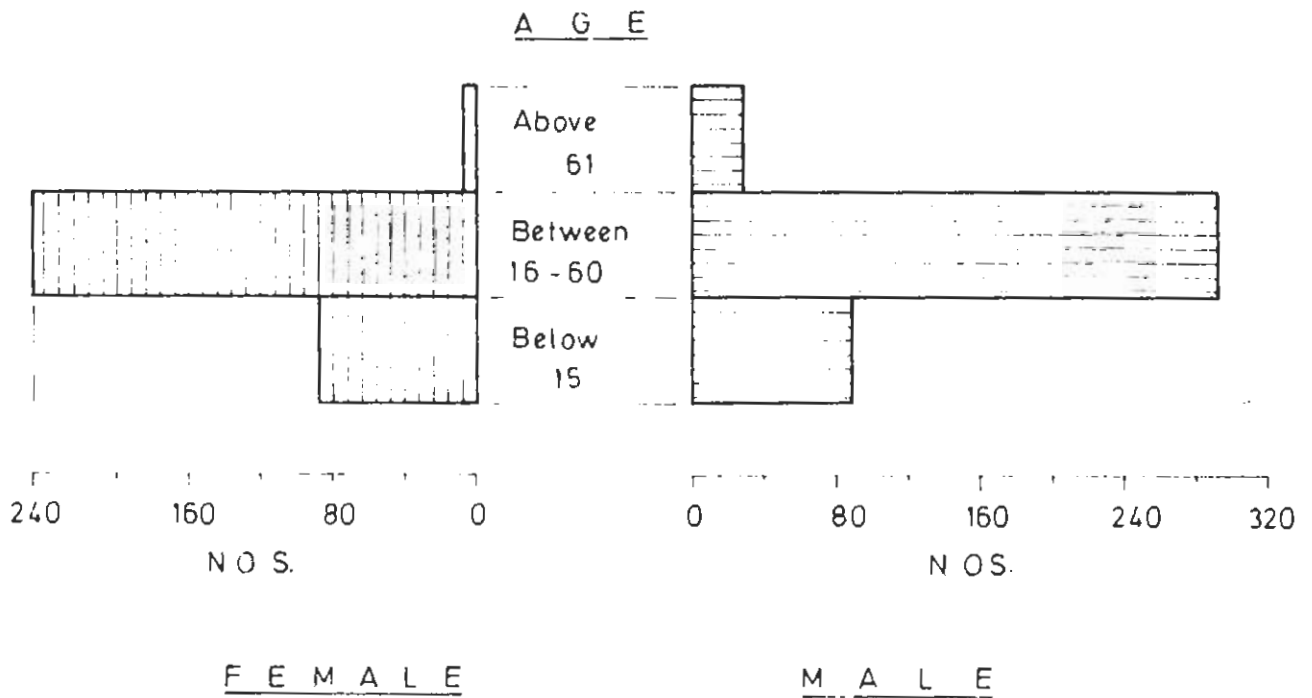


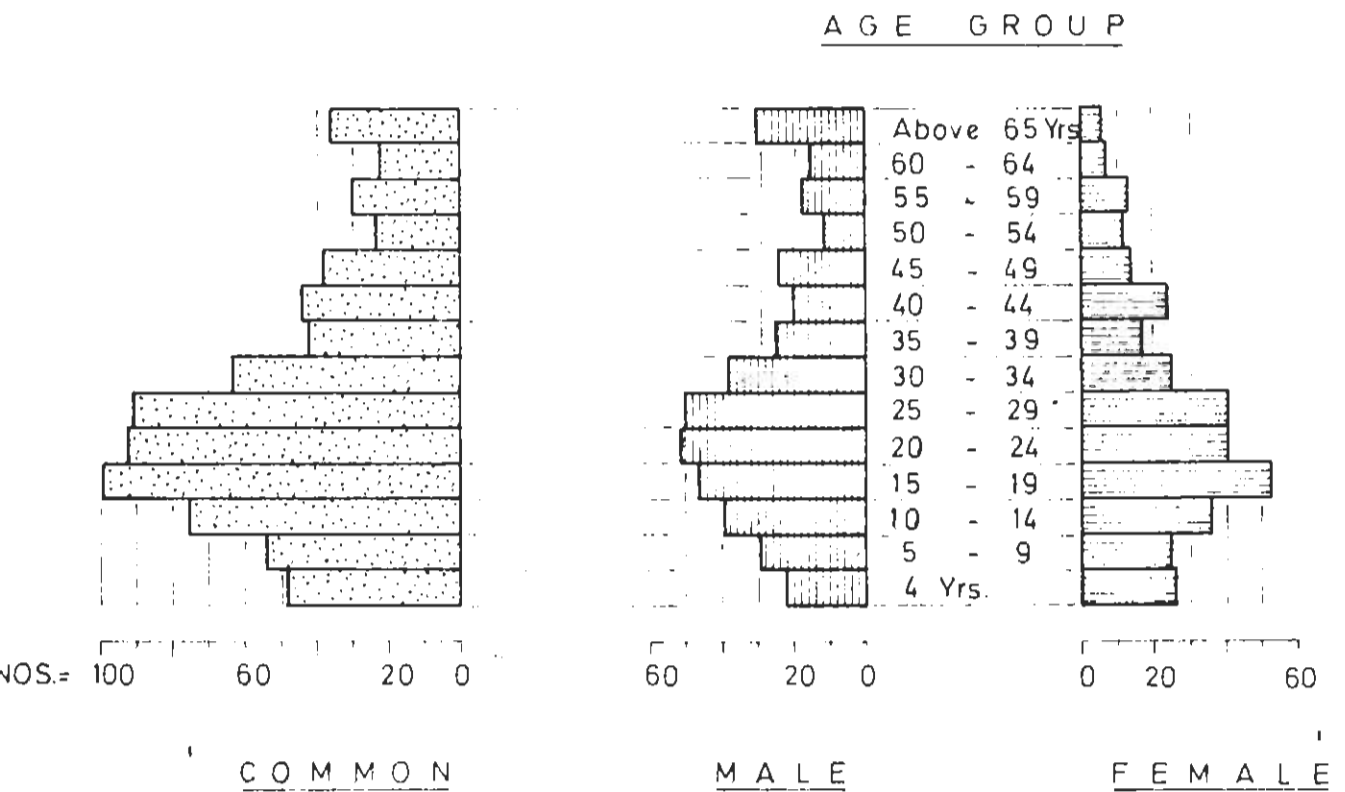
TABLE - 17

STATEMENT OF THE AGE AND SEX DISTRIBUTION OF
ALL THE FAMILY MEMBERS

Age group	Sex						C.F.
	Female		Male		Common		
	Num-ber	Per-cent	Num-ber	Per-cent	Num-ber	Per-cent	
4 year	26	3.43	22	2.90	48	6.33	48
5 - 9	25	3.30	29	3.83	54	7.13	102
10 - 14	36	4.76	39	5.15	75	9.91	177
15 - 19	53	7.00	46	6.08	99	13.08	276
20 - 24	41	5.42	51	6.74	92	12.16	368
25 - 29	41	5.42	50	6.61	91	12.03	459
30 - 34	25	3.30	38	5.02	63	8.32	522
35 - 39	17	2.25	25	3.30	42	5.55	564
40 - 44	24	3.17	20	2.64	44	5.81	608
45 - 49	14	1.85	24	3.17	38	5.02	646
50 - 54	12	1.59	11	1.45	23	3.04	669
55 - 59	13	1.71	17	2.25	30	3.96	699
60 - 64	7	0.92	15	1.99	22	2.91	721
Above-65	6	0.79	30	3.96	36	4.75	757
Total:	340	44.91	417	55.09	757	100.00	

1.6. Graph. 17 and Table 17 shows age-distribution in 5 years group for males and females. The shortage of ⁵³₀₅ among boys of ~~14~~ years and less as compared to girls is made up in next age group of 5-9 and is probably due to

Statement of the age and sex distribution of the universe of the study



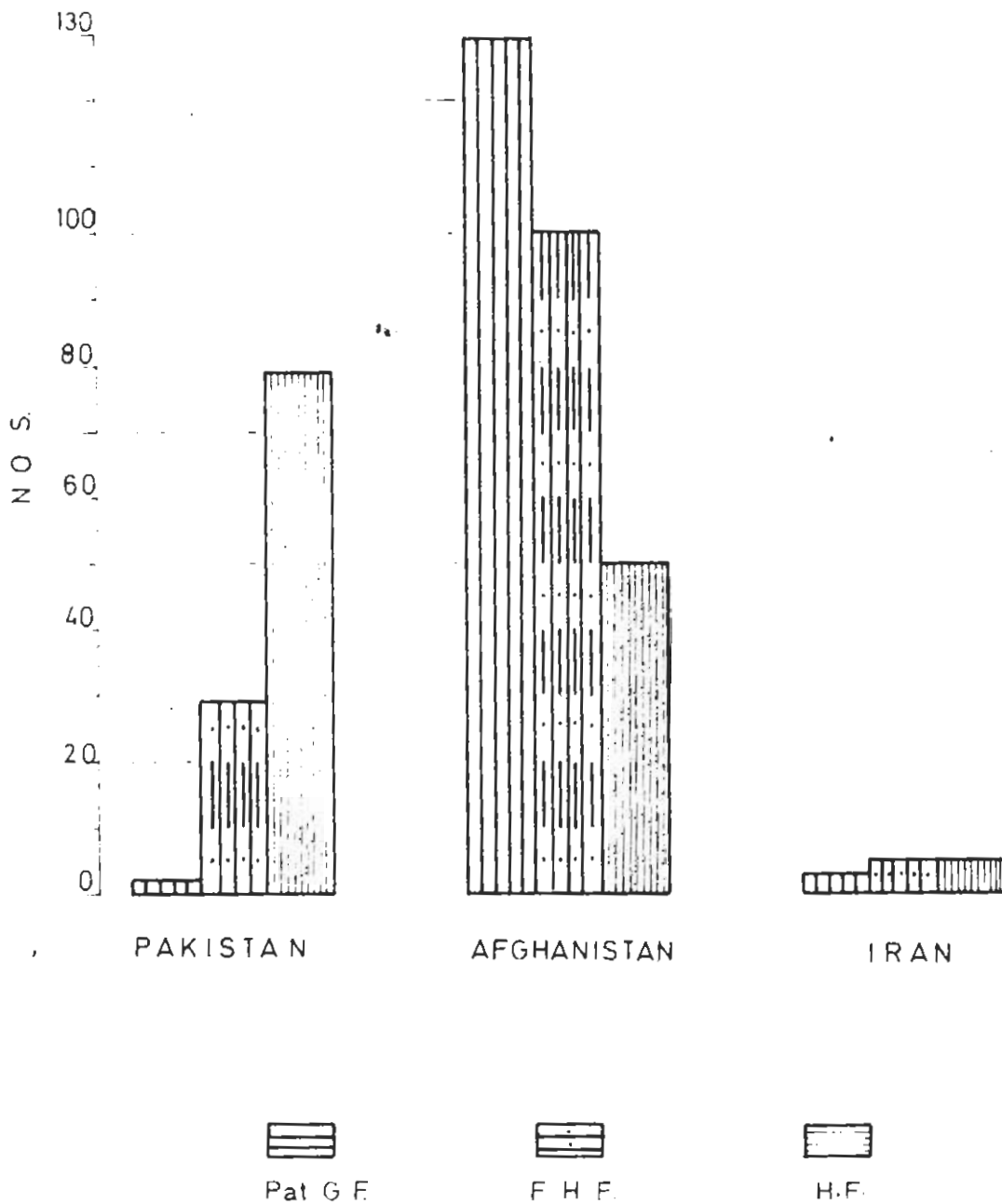
inaccuracy in reporting about girls. Similar is the case in age group 10-14. Women have less percentage in almost all age groups 14 and above and it clearly points to higher mortality among the women in reproductive age. Surprisingly they have less percentages beyond reproductive age of above 44 also and this suggests general ill-health and high mortality among women.

1.7. Places of birth of the head of the family, of their fathers and of their grandfathers are depicted in Table -18. Majority of the heads of the family (58.96 per cent) were

TABLE -18
PLACE OF BIRTH OF THE HEAD OF FAMILY, HIS
FATHER AND PATERNAL GRANDFATHER AND THEIR
COMPARISON

Places of Birth	Head of Family		Father of the Head of family		Paternal Grandfather of Head of family	
	Number	Percent	Number	Percent	Number	Percent
Pakistan	79	58.96	29	21.64	2	1.49
Afghanistan	50	37.31	100	74.63	129	96.27
Iran	5	3.73	5	3.73	3.	2.24
Miscellaneous	-	-	-	-	-	-
Total:	134	100.00	134	100.00	134	100.00

Places of birth of the H.F. his father and paternal grandfather and their com



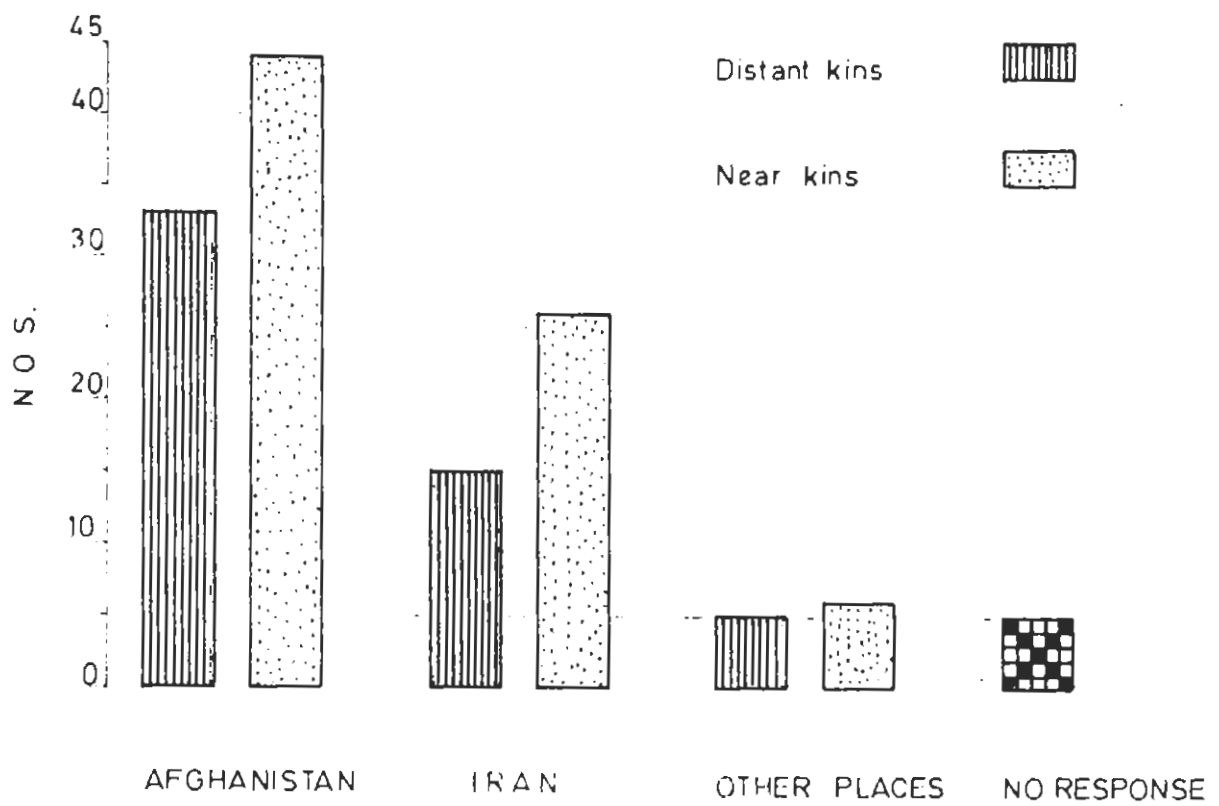
born in Pakistan. In contrast 74.63 per cent of fathers of the heads of family and 96.27 per cent of the grandfathers were born in Afghanistan. Those of the respondents who were born in Iran are 3.73 per cent as opposed to 3.73 and 2.24 per cent of the fathers and grandfathers respectively. The data of the table clearly reveal that predominant majority of the Hazaras were settled in Afghanistan before migration to Pakistan, as 74.63 per cent of the fathers and as many as 96.27 per cent of the grandfathers were born in that country. A substantial portion viz., 21.64 per cent of the fathers of the heads of the family were born in Pakistan and as such at least this number of Hazaras has been living in Pakistan for 3 generations. The remaining viz., 79.36 per cent of the fathers of the heads of the family were not born in Pakistan and therefore it can be said in their respect that they are living in Pakistan for two generations.

1.8. Even after migration, they have left their relatives in Afghanistan and Iran. As expected the largest portion of relatives are still in Afghanistan (57.46 per cent) and 30.59 percent of respondents have relatives in Iran vide Table 19. Although a mere 3.73 per cent of the fathers of the respondents were born in Iran, yet 30.59 per cent of relatives of the respondents are still in Iran.

TABLE - 19
DISPERSAL OF RELATIVES IN THE
OTHER COUNTRIES

With the Hazaras of which country do you have fami- lial relations?	Nature of kinship				Total	
	Near kins		Distant kins- hip		Num- ber	Per- cent
	Num- ber	Per- cent	Num- ber	Per- cent		
Afghanistan	44	57.9	33	62.3	77	57.46
Iran	26	34.2	15	28.3	41	30.59
Other places	6	7.9	5	9.4	11	8.20
No response	-	-	-	-	5	3.75
Total:	76	100.00	53	100.00	134	100.00

Dispersal of relatives in the other countries



This shows some relationship between the Afghanistani and the Iranian Hazaras. This also confirms that some of the Hazaras of Pakistan moved to Afghanistan from Iran and then to Pakistan whereby relatives were left in Iran. Out of 76 near relatives who are separated from the Head of the Family as many as 57.9 per cent are in Afghanistan and 34.2 per cent are in Iran. There is therefore a real separation of the members of the kinship in this respect. Similarly out of 53 distant relatives residing outside Pakistan, 62.3 per cent and 28.3 per cent are in Afghanistan and Iran respectively. This again corroborates the conclusion that most of the migrants Hazaras were earlier settled in Afghanistan.

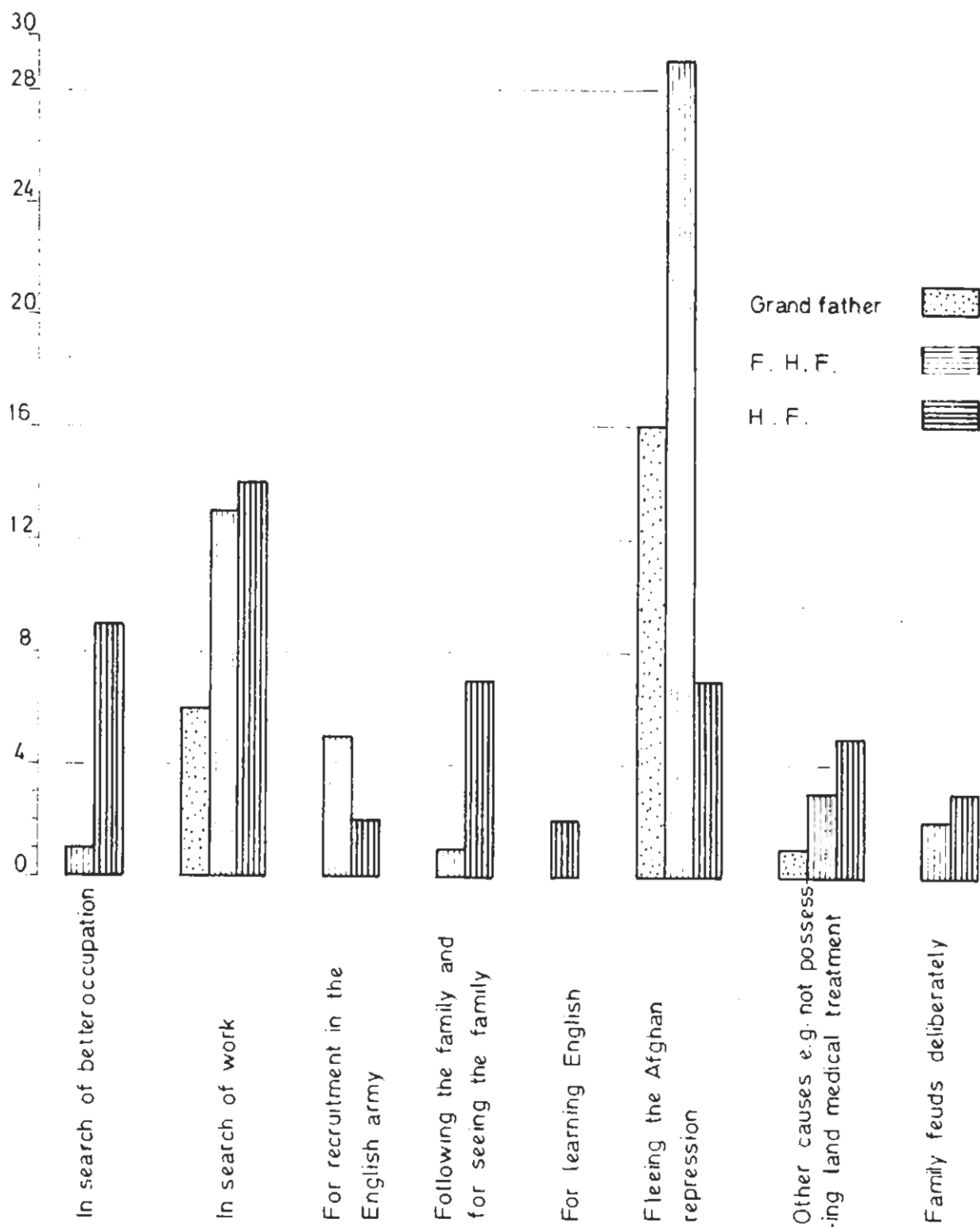
1.9. The reasons advanced by the respondents for their or their ancestors' migration to Pakistan are tabulated in Table-20. The most important reason, according to the table, has been the search for job which has been advanced as a reason for migration by 28.57 per cent of the head of the family and 24.8 per cent of the fathers of the heads of the family and 26.08 per cent grandfathers. Among the fathers and grandfathers the most pressing factor for migration had been the repression by the Afghan rulers which forced them to flee in 53.70 and 69.57 per cent cases. It appears from the data here that before migration of the fathers and grandfathers to Pakistan, the situation and living conditions were not favourable for the Hazaras in

TABLE - 20
 CONDITIONS AND THE CAUSES LEADING TO THE MIGRA-
 TION OF HEADS OF THE FAMILIES AND THEIR FATHERS
 (COMING DOWN TO QUETTA)

Causes of Migration	Head of family		Father of head of family		Grandfather	
	Number	Percent	Number	Percent	Number	Percent
In search of Better occupation	9	18.37	1	1.85	-	-
In search of work	14	28.57	13	24.08	6	26.08
For recruitment in the English Army	2	4.08	5	2.26	-	-
Following the Family and for seeing the family	7	14.29	1	1.85	-	-
For learning English	2	4.08	-	-	-	-
Fleeing the Afghan repression	7	14.29	29	53.70	16	69.57
Other causes, e.g., not possessing land medical treatment	5	10.20	3	5.50	1	4.35
Family feuds deliberately	3	6.12	2	3.70	-	-
Grand Total:	49	100.00	55	100.00	23	100.00

Afghanistan who felt themselves victims of tyranny on the part of Afghan rulers. This state of affairs continued there-after so as 14.29 per cent of the present heads of the family have complained

Conditions and the causes leading to the migration of the H.Fs. and their fathers (coming down to Quetta)



of repression by the Afghanis on them. The figures of the table also confirm the fact that prospects of improvement were better in Pakistan as 18.37 per cent of the heads of the family moved to Pakistan on account of this reason. Also prospect of possession of land and medical treatment attracted 10.20 per cent of the respondents.

1.10. Occupational mobility is noticeable among the Hazaras as per Table 21. As many as 56.72 per cent of the heads of family have changed their occupation in their life cycle, leaving a balance of 43.28 per cent who have not changed their occupation and have stuck to the old job. Table number 22 gives the reasons of change in occupation of the 76 heads of families during their settlement at Quetta mentioned in Table 21.

1.11. The reason as given out by the respondents the highest percentage (53.95) is assigned to the prospect of improvement in new job and a feeling of dissatisfaction with the unpleasant nature of the previous job. Some of the respondents (13.16 per cent) left the job due to retirement. Similarly some eight per cent (7.89) have advanced the reason of change in environment on migration. It means that these respondents have recently migrated to Quetta. Some Hazaras are also adopting army career and for the same reason 6.58 per cent changed the occupation because of winding up of their military unit.

1.12. Table 23 depicts the marital status of the heads of the family. According to the figures therein, 77.6 per cent of the heads of the family are married with wife still living, as opposed to 11.2 per cent who are widowers. A small number viz. 9.7 per cent are still unmarried. Among the unmarried heads of the family 15.38 per cent are in age group 20 years and less, 76.93 per cent are in age group 21-30 and surprisingly 7.69 per cent are also there in age group 41-50. Among the widowers, highest percentage (40.0) consists of those who are in age group 51-60. Among the divorces, 50 per cent are in age group 21-30 and the remaining

TABLE - 21

STATEMENT OF THE STATE OF CHANGE IN
THE OCCUPATIONS OF HEADS OF THE FAMILIES

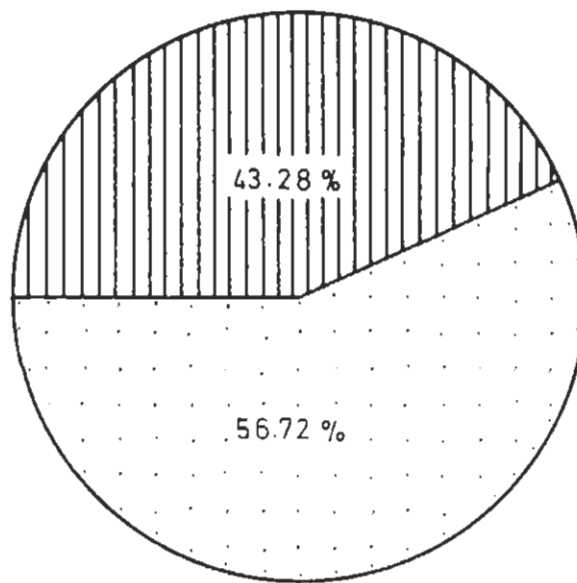
	Number	Percent
Occupation unchanged	58	43.28
Changed their occupations	76	56.72
Total:	134	100.00

50.0 per cent in age group 61-70. Among the married respondents with living wives, there is normal distribution except in age group 20 and less wherein there is none in this category. It shows marriages age for the Heads of the family is normally 21 years and above.

TABLE -22
STUDY OF THE CAUSES OF THE CHANGE IN OCCU-
PATIONS OF 76 FAMILIES

Cause of the Change in Occupation	Number	Percent
Retirement	10	13.16
Unpleasantness of the previous occupation and search for a bet- ter occupation	41	53.95
Change of environment and migration	6	7.89
Absence of work facilities	3	3.95
Lack of order and discipline in the work	4	5.26
Bankruptcy	2	2.63
Winding up of the Army unit	5	6.58
Miscellaneous causes e.g. Political differences death of the Father, old age, infirmities, sickness	5	6.58
Total:	76	100.00 76 Individuals changed their occupations

Statement of the state of change in the
occupations of the H.Fs.

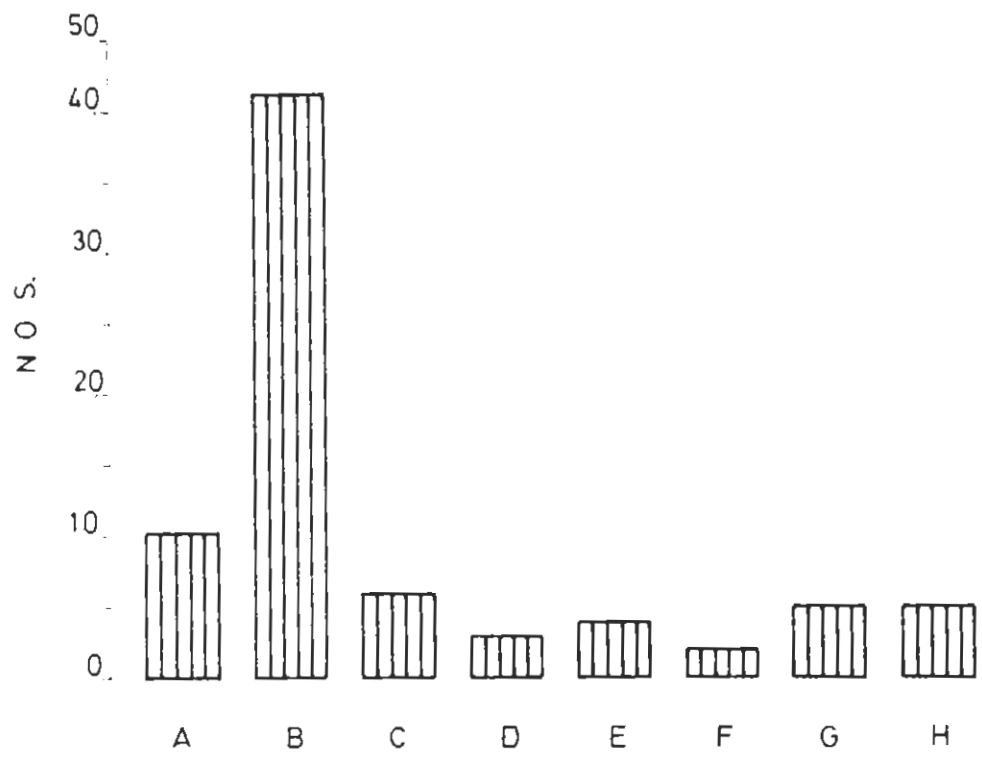


Occupation unchanged



Changed their
occupations.

Study of the causes of the change
in occupation of 76 families



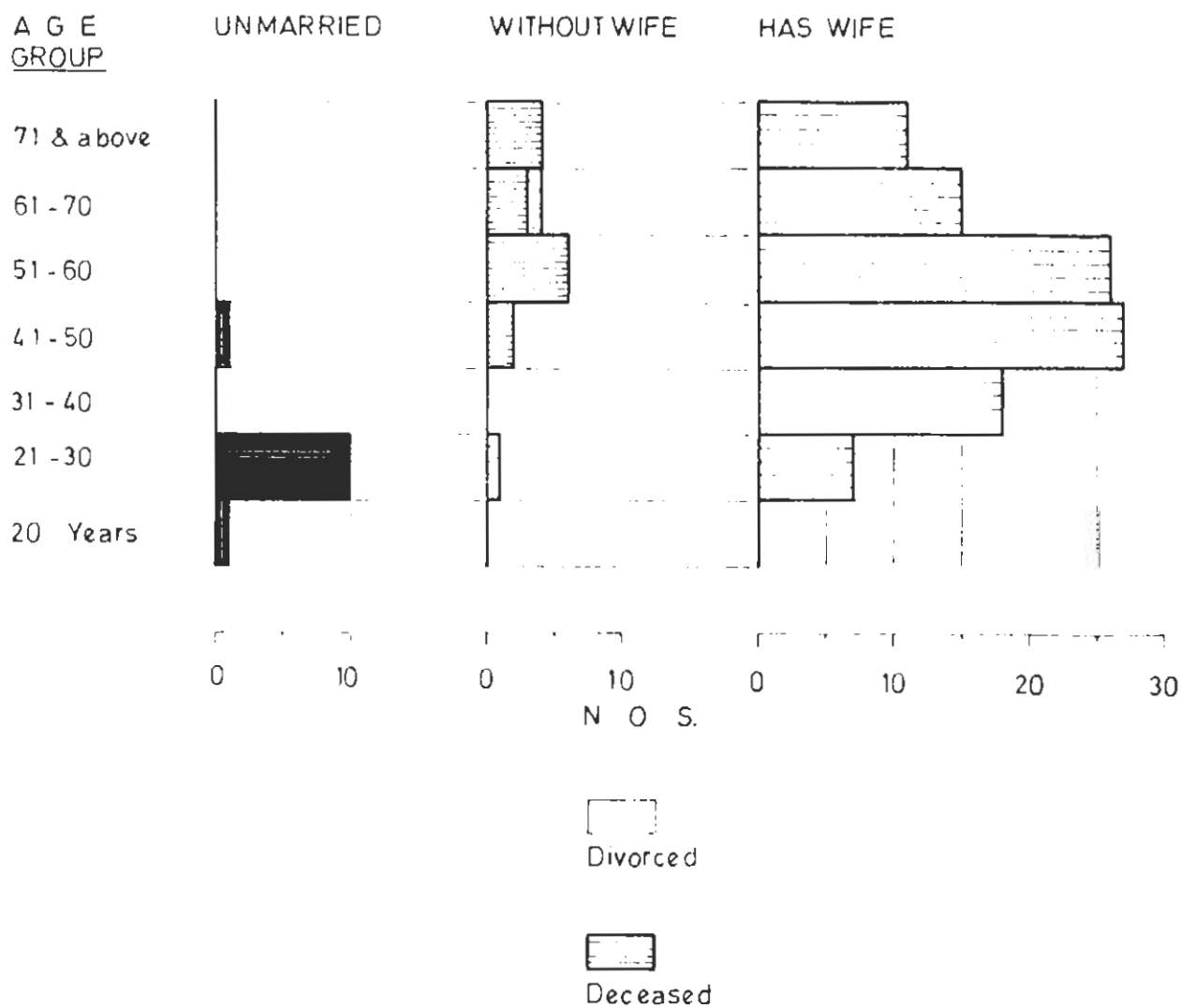
- A Retirement
- B Unpleasantness of
- C Change of
- D Absence of
- E Lack of
- F Bankruptcy
- G Winding up
- H Miscellaneous

TABLE - 23

AGE AND MARITAL STATUS OF HEADS OF THE FAMILY

Age Group	Total	As a Percent		Nature of Marriage					
		of the total Population	Has a wife	Decesed	Without a wife	Divorced	Unmarried		
			Num- ber	Per- cent	Num- ber	Per- cent	Num- ber	Per- cent	Num- ber
20 years	2	1.19	-	-	-	-	-	2	15.38
21 - 30 years	18	13.43	7	6.73	1	50.0	-	10	76.93
31 - 40 "	18	13.43	18	19.31	-	-	-	-	-
41 - 50 "	30	22.39	27	25.96	-	-	2	13.33	7.69
51 - 60 "	32	23.88	26	25.00	-	-	6	40.00	-
61 - 70 "	19	14.19	15	14.42	1	50.0	3	20.00	-
71 and above	15	11.19	11	10.58	-	-	4	26.67	-
Total:	134	100.00	104	100.00	2	100.00	15	100.00	13
			77.6 %		1.4 %		11.2 %		9.7 %

Diagram showing the nature of marriage of the H.Fs.



B. Testing of the Hypotheses:

2.0 The stage has now arrived to apply the data for finding out the validity of the hypotheses formulated. This is a crucial stage in analysis of data and the result thereof enables the researcher to draw conclusions and present the main findings.

2.1. The first hypothesis pertains to the system of endogamy which is largely prevalent among Hazaras. It arises out of anxiety to keep purity of blood. Maintenance of relationship with those who have blood ties also results from this practice of endogamy.

The indicators selected for endogamy are:

1. Marriage of the Heads of the family within their own clan (Table-24)
2. Marriage of the Heads of the family within their own tribe (Table-25)
3. Marriage of the father of the respondents within their clan (Table-26)
4. Marriage of the father of the respondents within their own tribe (Table-27).
5. Marriage within blood relations.

6. Opinion on marriage within close relations and kinship. The data of the tables 24-25 reveal that 57.46 per cent and 77.61 per cent of the Heads of the family are married within their own clan and within their own tribe respectively, as opposed to 67.16 per cent and 89.55 per cent of the fathers of the respondents who had done so. In respect of marriage within tribe the fathers

of the respondents have given higher per-centage. The majority of the present Heads of the family are also marrying within their own clan and also within their own tribe. Marriage within clan is similar to marriage within the sub-caste among Hindus and is more stranger clue of endogamy than marriage within tribe.

TABLE - 24
RELATIONSHIP OF THE MOTHER AND FATHER OF
THE HEAD OF FAMILY FROM THE STAND POINT
OF CLAN

Nature of relationship	Number	Percent
Mother from the clan was	90	67.16
Was not	35	26.12
No answer	9	6.72
Total:	134	100.00

TABLE -25

RELATIONSHIP OF THE MOTHER AND FATHER OF
THE HEAD OF FAMILY FROM THE STAND POINT
OF TRIBE

No	Nature of relationship	Number	Percent
Mother from	Was	120	89.55
the Father's	Was not	5	3.75
Tribe	No response	9	6.72
Total:		134	120.00

TABLE -26

RELATIONSHIP OF THE HEAD OF FAMILY AND HIS
SPOUSE FROM THE STAND POINT OF CLAN

No	Nature of relationship	Number	Percent
Wife from	Was	77	57.46
the clan of	Was not	41	30.60
the Head of	No response	16	11.94
family			
Total:		134	100.00

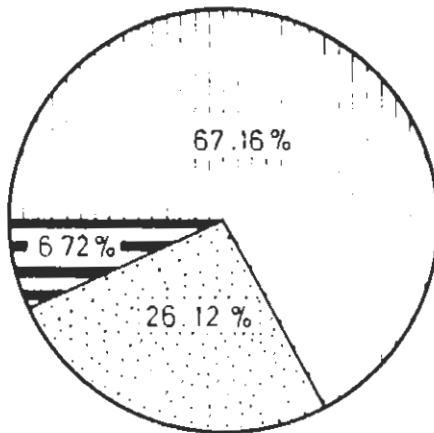
TABLE -27
RELATIONSHIP OF THE HEAD OF FAMILY AND HIS
SPOUSE FROM THE STAND POINT OF TRIBE

No		Number	Percent
Nature of relationship			
Wife from	Was	104	77.61
Tribe of the	Was not	7	5.23
Head of family	No response	23	17.16
Total:		134	100.00

Marriage within close relatives like daughters of paternal and maternal uncles and aunts common among Muslims and can be taken as an indicator of endogamy. In this respect we find that the wives of 23.88 per cent of the heads of the family have kinship relations while 64.18 per cent wives are not kins (Table-28). Marriage within kinship relations is thus also prevalent but not to a greater extent.

Relationship of the mother and father of the H.F.
from the standpoint of Clan & Tribe.

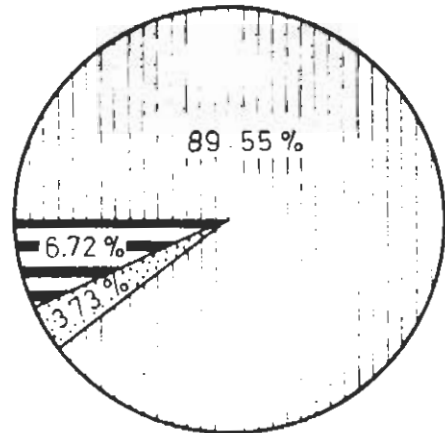
Clan



Mother from the Clan of the
father

G. 24

Tribe

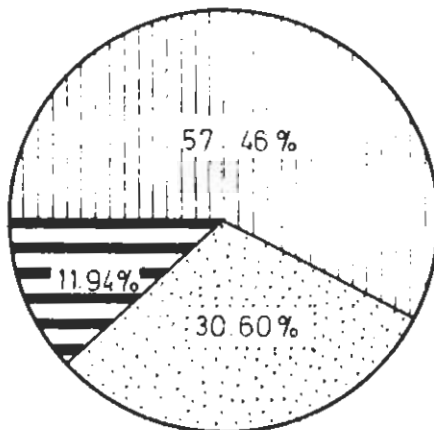


Mother from the father's tribe

G. 25

Relationship of the H.F. and his spouse from the
standpoint of Clan & Tribe.

Clan



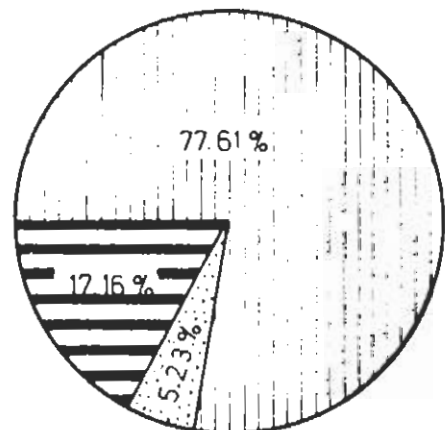
Wife from the Clan of the H.F.



Was

G. 26

Tribe



Wife from the tribe of the H.F.



Was not

G. 27



No response

As to the opinion of the Head of the family about marriage within blood relations or outside them, the figures of Table-29 reveal that 64.93 of them favour marriage within blood relations and 24.63 per cent prefer beyond blood relations. Opinionwise, Hazaras are stressing on marriage within blood relations. A mere 2.24 are indifferent about it and would not mind marrying outside the blood relations and other kins.

If we compare the opinion of the Heads of the family with that of the fathers of the Heads of the family, it is noticed vide Table 30 that 64.92 per cent of the latter were favouring marriage within blood relations or within kins. As many as 26.12 per cent were indifferent among the fathers as opposed to 2.24 per cent among the head of the family. It means that as far as opinion is concerned, heads of family and their fathers are equally of the same opinion about marriage within blood relations.

2.2. The second hypothesis states that Hazaras being endogamous are prevented from establishing affinity with non-Hazaras in Pakistan. The figures of Table -31 are showing relationship between heads of the family and their spouses. A negligible percentage (1.49) of the heads of the family have their spouses who are non-Hazaras.

The majority of the wives are themselves Hazaras and also belong to the same clan (57.46 per cent) and another 41.05 per cent wives are from the same tribe of Hazaras. Endogamous practices are again established and this is preventing kinship relations with non-Hazaras. Marriage outside the Hazaras would have brought affinity and thereby close association.

TABLE -28
KINSHIP RELATIONSHIP WITH
WIFE

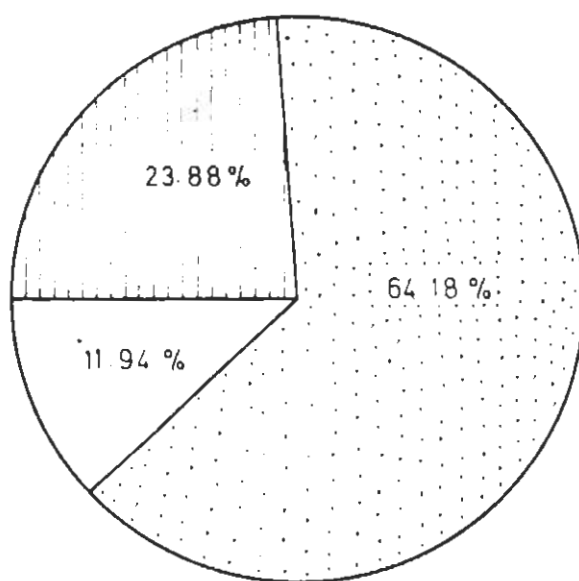
Relationship	Number	Percent
Wife belongs to kinship	32	23.88
Wife does not belong to kinship	86	64.18
Did not answer	16	11.94
Total:	134	100.00




TABLE -29

OPINION OF THE HEADS OF FAMILY ABOUT
MARRIAGE WITH RELATIVES

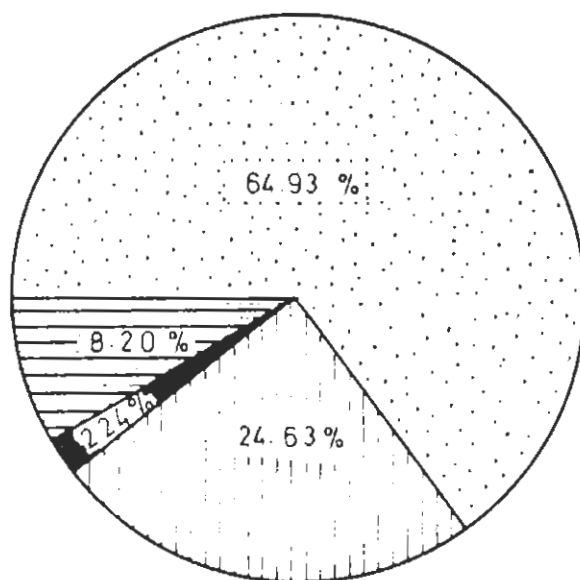
Nature of Marriage	Number	Percent
Is better with blood relatives	87	64.93
Is better with non-relatives	33	24.63
Indifferent	3	2.24
Did not answer	11	8.20
Total:	134	100.00

Kinship relationship with wife



Has	
Does not have	
Did not answer	

Opinion of the H.F. about marriage with relatives



Better with blood relatives



Better with non-relatives



Indifferent



Did not answer



TABLE 30

OPINION OF THE HEADS OF FAMILY REGARDING
FAMILY PLANNING

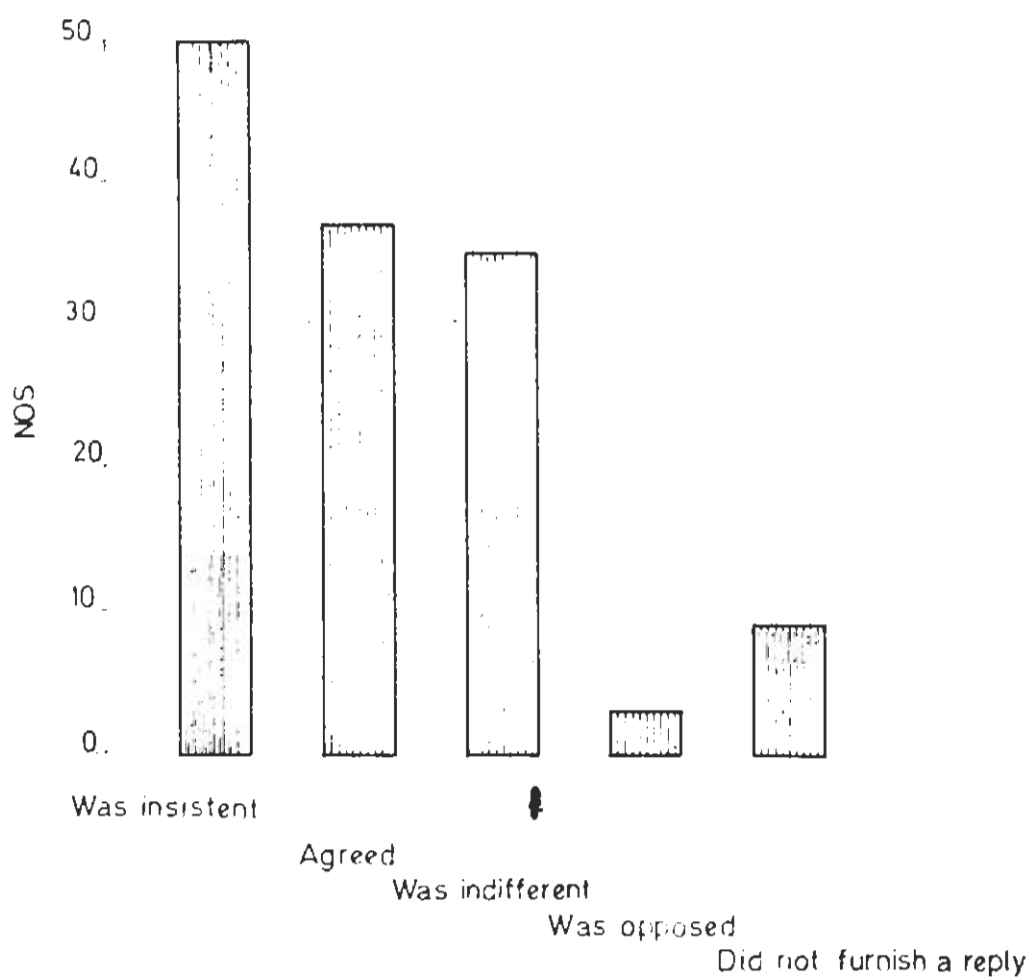
The father of the Head of family for Marriage with Relatives and family	Number	Percent
Was insistent	50	37.31
Agreed	37	27.61
Was indifferent	35	26.12
Was opposed	3	2.24
Did not furnish a reply	9	6.72
Total:	134	100.00

TABLE 31

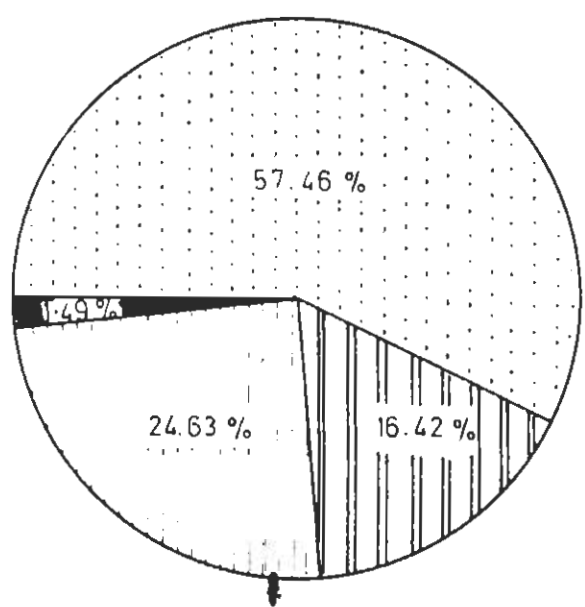
RELATIONSHIP OF HEADS OF THE FAMILIES AND
THEIR SPOUSES





	Relationships of head of family with spouses(wives)	Number	Percent
Endo- gamous	Hazara and Also own clan	77	57.46
	Hazara and a different clan	22	16.42
	Both from Hazara tribe	33	24.63
Exoga- mous	Hazaras with non Hazara	2	1.49
Total		134	100.00

Opinion of the H.F. regarding family marriage



Relationship of tribal or clan of the
H.Fs. and their spouses



- Hazara and also own clan 
- Hazara and a different clan 
- Both from Hazara tribe 
- Hazara with non-Hazara 

As opposed to actual practice, the favourable opinion about marrying outside Hazaras is found in 32.09 per cent cases (Table 32). A change is discernible as far as opinion is concerned and probably this opinion would result incorporating it into actual practices to that extent. The hard core of opinion is still in favour of marrying within Hazaras and even within the ~~same~~ clan of Hazaras.

The endogamous practices appear to be responsible for lack of association on the part of the Hazaras with other ethnic groups like Baluchis, Pathans and Punjabis residing in Quetta. As many as 83.58 per cent of Hazaras (Table 33) are establishing close association with their own people. Association with Baluchis are given out in 11.92 per cent cases. Punjabis and Pathans are associated in 17.16 and 13.92 per cent cases. Association with Punjabis is higher than with Baluchis and Pathans. If there are Persian-speaking individuals among other ethnic groups, as many as 47.76 per cent (highest) Hazaras associate with them. Similarly ^{it} of language spans some of the social distance and close association is promoted.

By and large, the inter-actual process among the Hazaras is like a closed society. There is almost no affinity with people of other groups and paucity of association of a close type with the latter.

2.3. When there is lack of close association with non-Hazaras by and large, the question evidently arises whether there are harmonious relations between Hazaras and non-Hazaras. This is the very focus of the 3rd hypothesis which presumes existence of harmonious relations. In Table-34, the non-existence of any confrontation or difficulties with non-Hazaras is confirmed by 77.61 per cent of the heads of the family, while the fathers of the heads of the family provide a smaller percentage (42.53). It appears that at the initial stage of their migration, the fathers have had difficulties and confrontation with non-Hazaras to

TABLE 32

OPINION OF THE HEADS OF FAMILY REGARDING MARRIAGE WITHIN OWN CLAN OR TRIBE OR OUTSIDE IT

Nature of Marriage	Number	Percent
Is better within the Hazara Tribe	75	55.97
Is better only within own clan	16	11.94
Is immaterial	43	32.09
Outside the Hazara tribe	-	-
Total:	134	100.00

TABLE-33

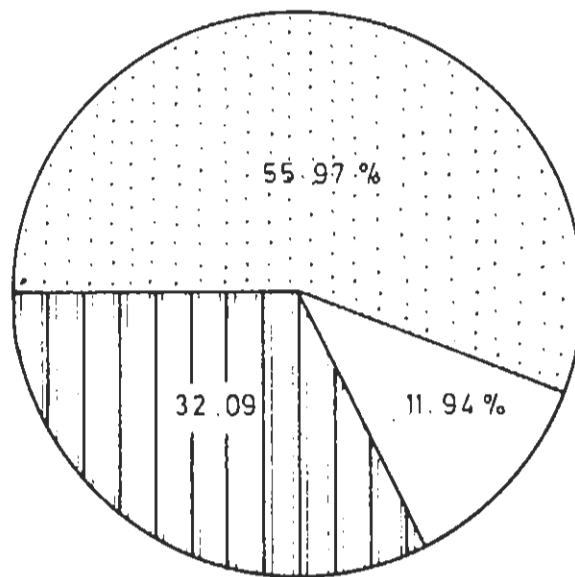
STATEMENT OF THE TENDENCY OF THE HAZARAS TO
ASSOCIATE WITH ALL OTHER GROUPS OF PEOPLE.

	Number	Percent
Hazara	112	83.58
Baluch	16	11.94
Pathan	18	13.43
Punjab	23	17.16
Persian Speaking	64	47.76
No difference	25	18.65

a marked extent viz. 49.25 per cent cases. The incidences of confrontation have declined during the life cycle of the Heads of the family and they have lesser complaint in this respect (21.64 per cent. At any rate, the ideal situation of no confrontation at all is yet to be achieved.

The Hazaras are all belonging to Shia sect whereas majority of other ethnic groups belong to Sunni sect. This sectarian difference has the

Opinion of the H.F. regarding marriage within own clan or tribe or with others



Better within the Hazara tribe

Better only within own clan

Immaterial

Statement of the tendency of the Hazaras
to associate with all other groups of people

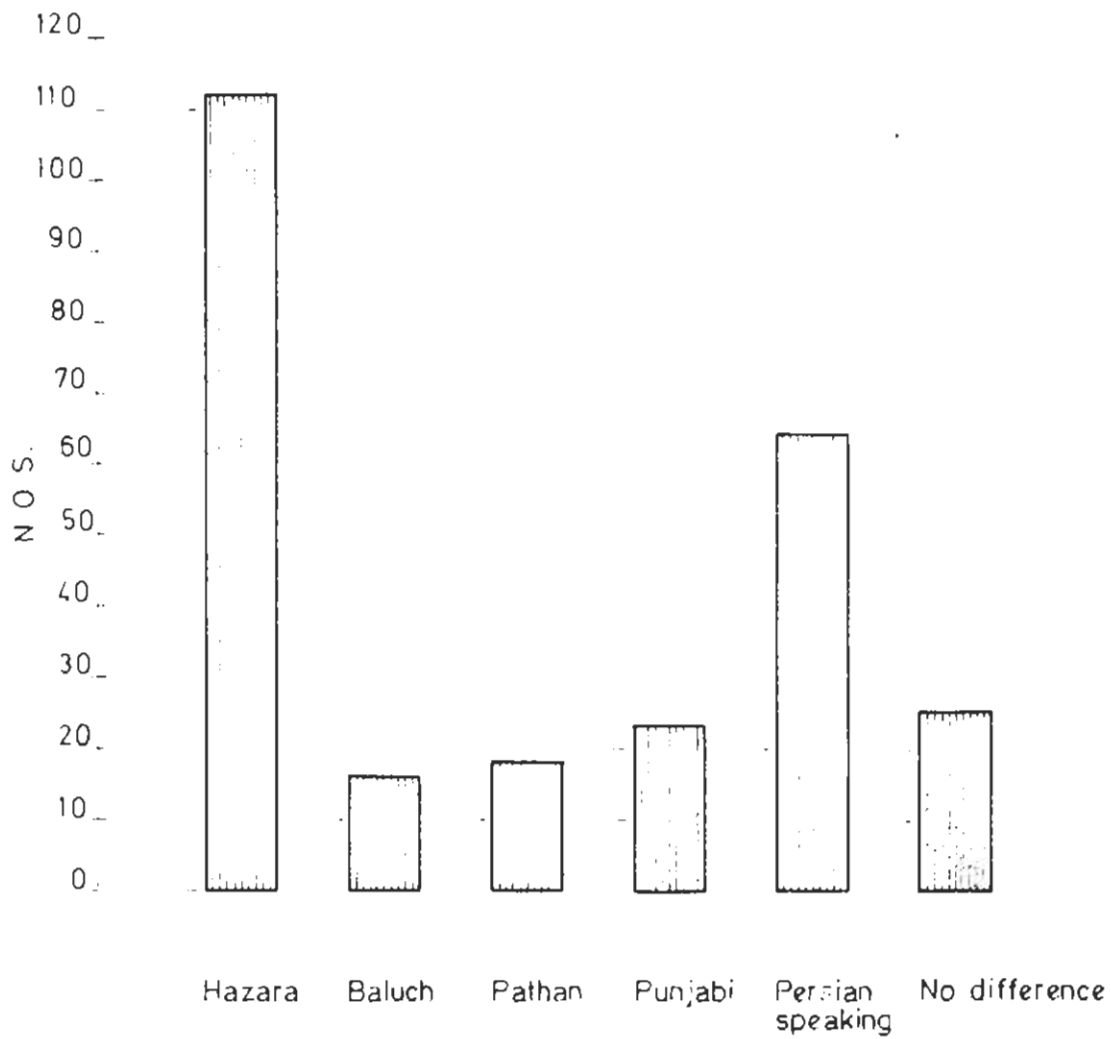


TABLE -34

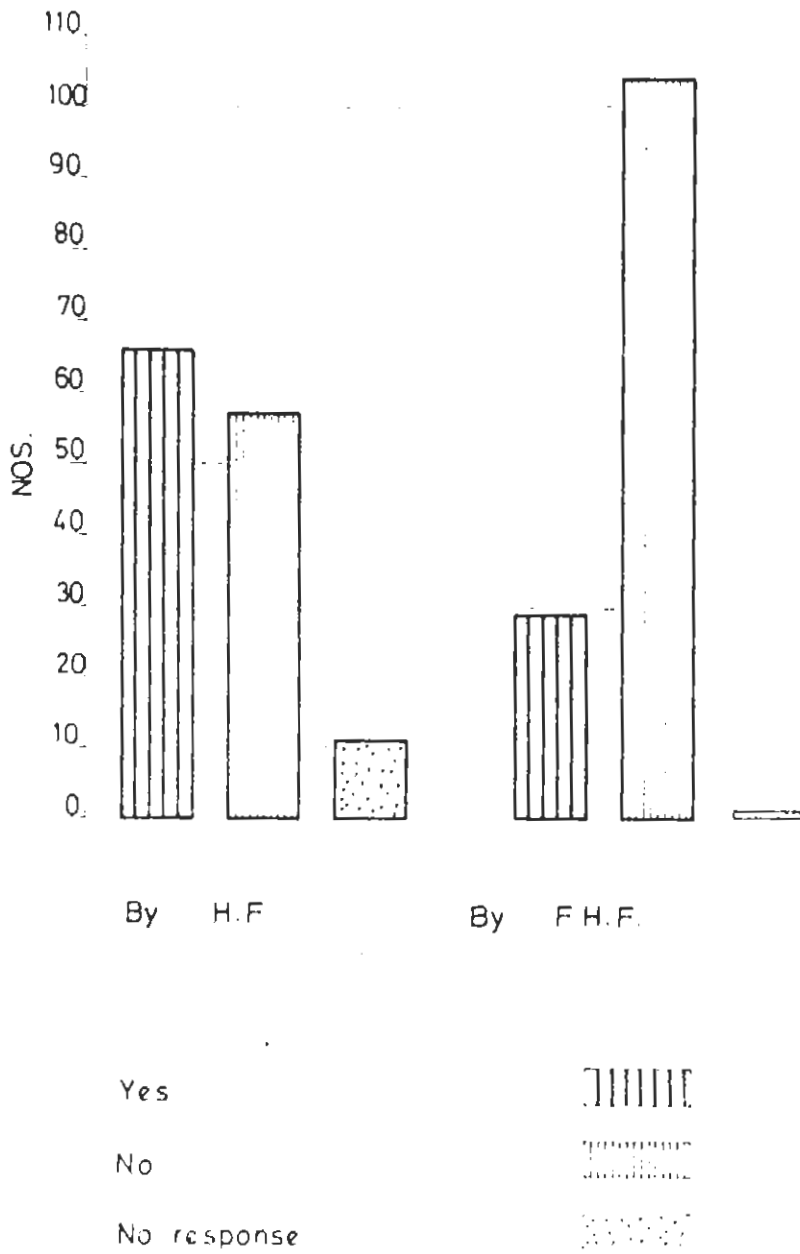
DIFFICULTIES AND CONFRONTATION WITH NON-HAZARAS

Did you have any difficulties and Confrontation with non Hazaras

By the Father of the Head of Family				By Head of the Family			
Yes		No		Yes		No	
Number	Per-cent	Number	Per-cent	Number	Per-cent	Number	Per-cent
29	21.64	104	77.61	66	49.25	57	42.53
No response 1 % .75				No response 11 % 8.22			
Total	134	% 100.00		Total	134	% 100.00	

potential of sectarian conflict of the people of the two sects. In this respect, as shown by Table 35, too no confrontation is given out by 79.10 per cent of the Heads of the family, whereas 42.54 per cent of the fathers of the heads of the family have not complained of confrontation.

Difficulties and confrontation with non-Hazaras



The existence of sectarian confrontation is more marked at the time of fathers than at the present time of the heads of the family. A mere 14.18 per cent of the heads of the family are complaining of the confrontation on account of sectarian differences as opposed to 48.50 of their fathers. Also confrontation on account of sectarian difference is less marked than confrontation on account of difference in ethnicity. Table 36-37 are also relevant in the matter. It reveals first reminiscences of the heads of the family. Favourable reminiscences are given out by 21.64 per cent of heads of the family. Also 17.16 per cent are asserting that they were treated as one of them at the time. Majority of them have said that they do not know.

2.4. On migration, there has occurred change in occupation is the next hypothesis. Data of Table-38 reflects the occupational distribution of the heads of the family as compared to that of their fathers. The highest percentage of grandfathers and fathers was engaged in farming viz 91.79 and 58.73 per cent respectively. In contrast a negligible .75 per cent of the heads of the family are engaged therein.

TABLE-35
CONFLICT WITH FOLLOWERS OF
OTHER SECTS

Did you have any confrontation with the Followers of other sects

Ancestors of the Head of Family				Head of Family			
Did not have		Had a confrontation		Did not have		Had a confrontation	
Num- ber	Per cent	Num- ber	Per- cent	Num- ber	Per- cent	Num- ber	Per- cent
57	42.54	65	48.50	106	79.10	19	14.18
No response		12	% 8.96	No response		9	% 6.72
Total:		134	% 100.00	Total:		134	% 100.00

Farming has been left out by almost all of the Hazaras, today. The heads of the family of today have the highest percentage in business (34.33), whereas fathers and grandfathers adopted it in negligible number (8.21 and 2.24 per cent respectively). As technicians, the respondents have given a percentage of 12.69 whereas there was none among grandfathers

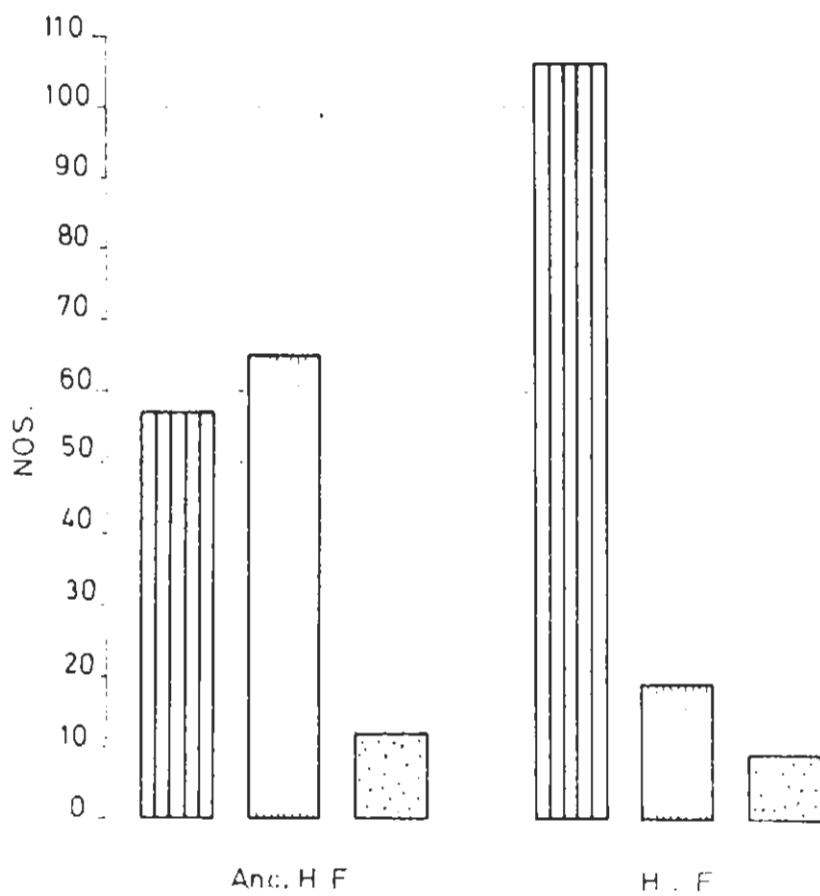
TABLE -36

FIRST REMINISCENCES OF MIGRATION

Did the non-Hazara people consider you during these first days as one of them or not				First reminiscences on migration of the Head of the Household and his fathers			
Considered so		Did not consider		Bad Memories		Good Memories	
Number	Per-cent	Number	Per-cent	Number	Per-cent	Number	Per-cent
23	17.16	108	80.59	29	21.64	5	3.73
No response		3	% 2.25	No response		100	% 74.63
Total:		134	% 100.00	Total:		134	% 100.00

and a mere 2.98 per cent among fathers. Government service drew 25.37 per cent each from respondents as well as their fathers, the grandfathers being only 2.98 per cent. Present day Hazaras are also taking professional jobs like those of teaching, engineering, medicine etc. who are 7.46 per cent among them. In contrast, there was 2.24 and 1.49 per cent professionals among grandfathers and fathers. Changes from typical agricultural pursuits to typical urban occupations are clearly discernible as far as occupations are concerned. Although the table does not show if the change occurred on migration or earlier but the figures of the table are pointing to the change in environment

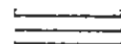
Conflict with followers of other sect



Did not have

Had a confrontation

No response



First reminiscences on migration

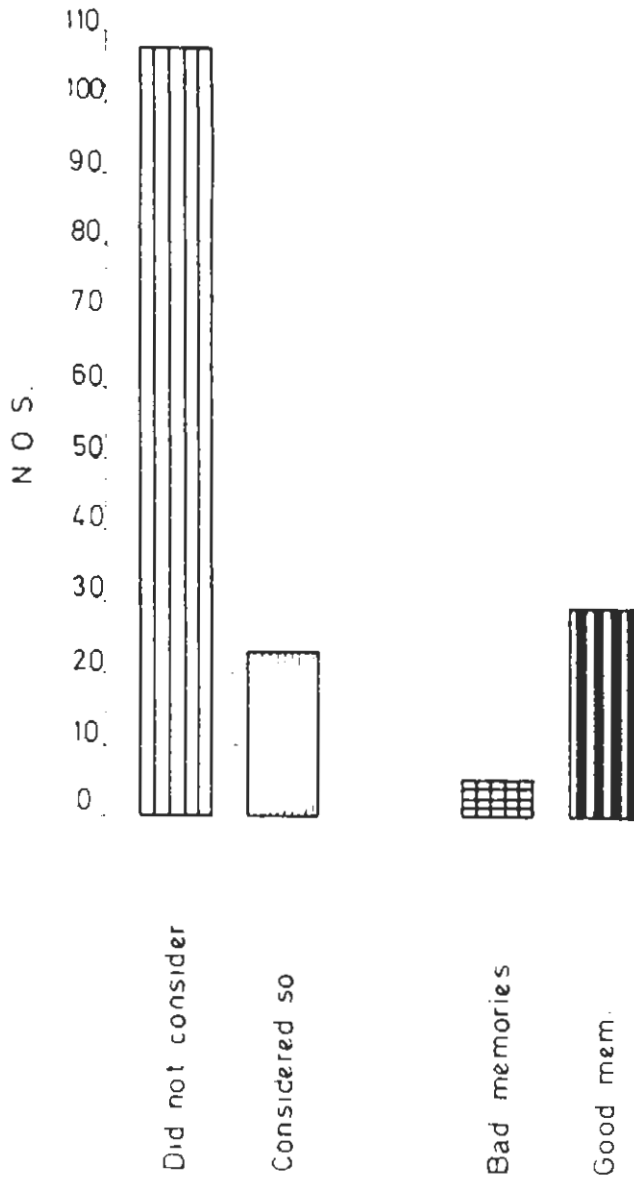


TABLE 37
IF YOU HAD DIFFICULTIES WHAT WAS THEIR
NATURE

Kind of Difficulty	In the Opinion of the Head of Family		In the opinion of the father of Head of family	
	Number	Percent	Number	Percent
Friction in the Army and various differences	5	21.74	-	-
Sec ^{to} torian fuds	13	56.52	31	59.62
Political quarrels	1	4.35	-	-
Quarrels with the people of Afghanistan	3	13.04	12	23.08
Confrontation with non-hazaras	-	-	3	5.77
Repression of Abdul Rehman	-	-	4	7.68
Other differences	1	4.35	2	3.85
Total:	23	100.00	52	100.00

as the factor for occupational change as farming is successively replaced in two generations from the grandfather's time to the present head of the family. Most of the Hazaras are now living in an urban ecological environment and as such have adopted typical urban occupations of trade, technicians, professionals etc.

If you had difficulties what was their nature

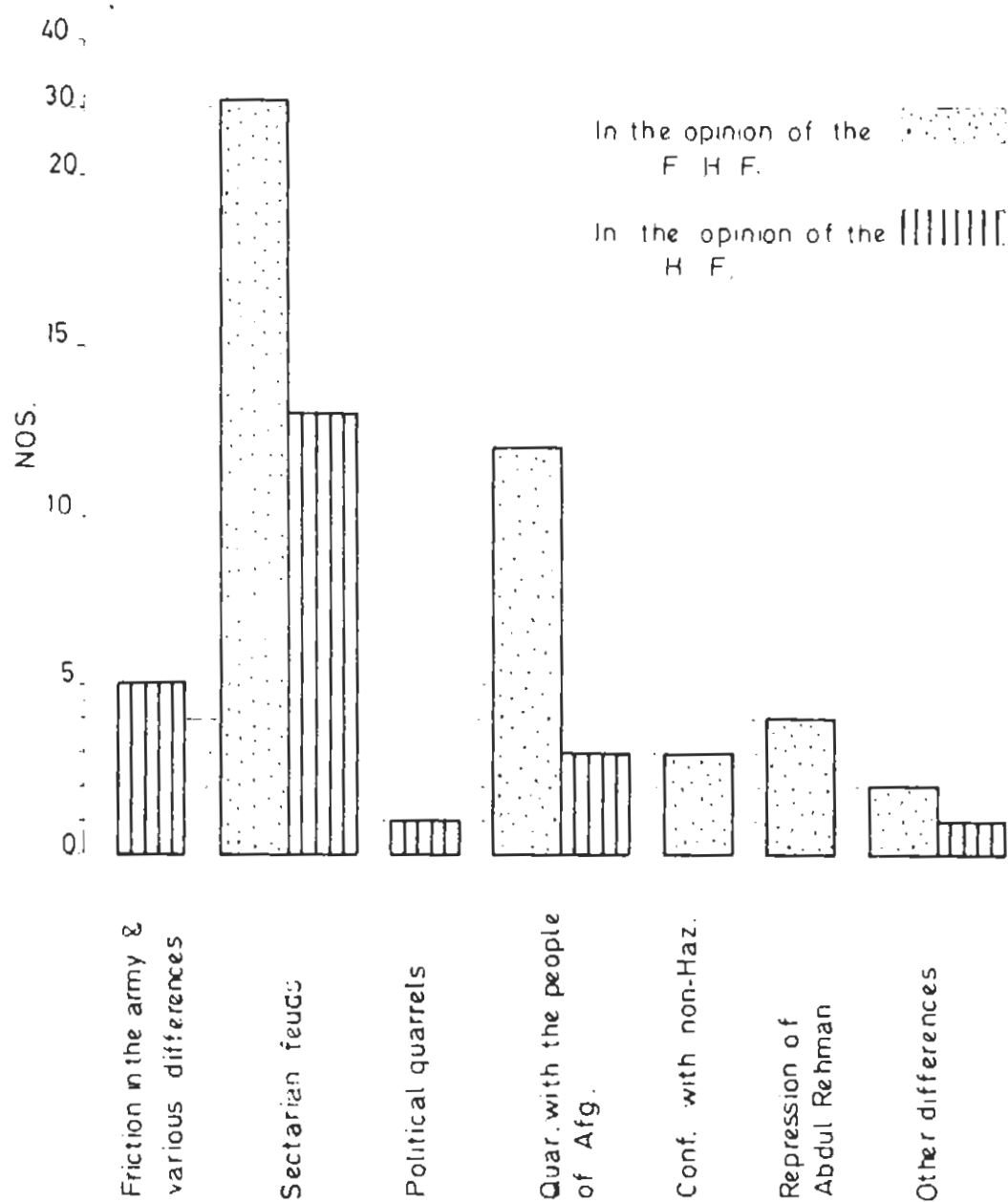
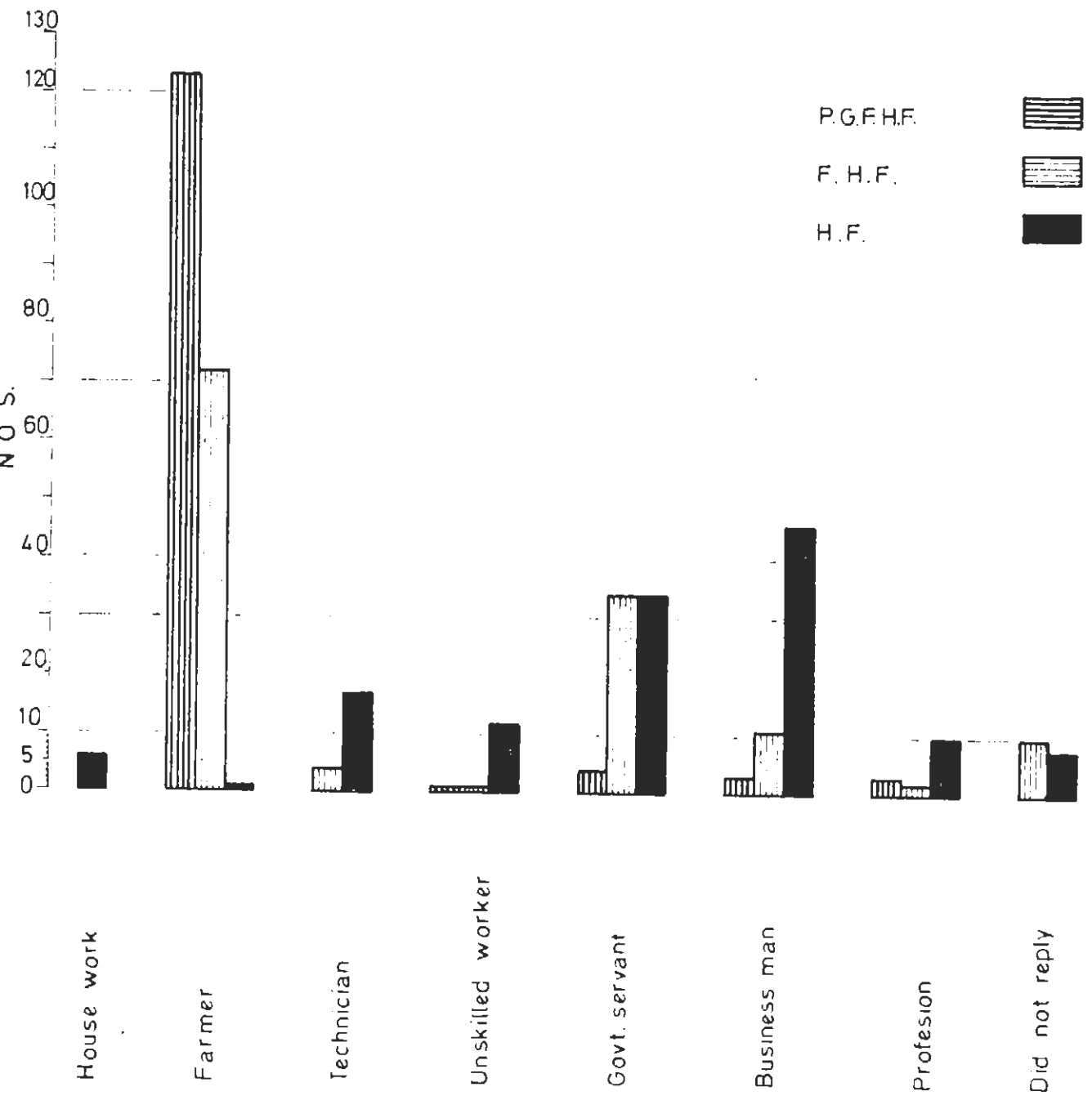


TABLE -38

OCCUPATIONAL DISTRIBUTION OF HEADS OF THE
FAMILIES AND THEIR FATHERS

Nature of occupation	Occupation of the Head of family		Occupation of the father of the Head of family		Occupation of the Paternal Grandfather of the Head of family	
	Number	Percent	Number	Percent	Number	Percent
Housework	6	4.48	-	-	-	-
Farmer	1	0.75	72	53.73	123	91.79
Technician	17	12.69	4	2.98	-	-
Unskilled worker	12	8.95	1	0.75	1	0.75
Government servant	34	25.37	34	25.37	4	2.98
Businessman	46	34.33	11	8.21	3	2.24
Professional	10	7.46	2	1.49	3	2.24
Did not reply	8	5.97	10	7.47	-	-
Total:	134	100.00	134	100.00	134	100.00

Occupational distribution of the H.F.s. and their fathers



2.5. Enjoyment of civic facilities is the right of every citizen of Pakistan. Hazaras have won the citizenship on being settled here from several decades or even from several generations. The civic rights are therefore accruing to them equally as to other citizens of Pakistan. Table-39 depicts the civic amenities enjoyed by the Hazaras. As many as 82.83 per cent have asserted that the facilities of education are open to them. Freedom of choice of work is reported to be available to them in 92.53 per cent cases. Government services are also accessible to them according to 68.65 per cent of respondents. Availability of the right of ^Sale and purchase of property is asserted by 76.11 per cent of Hazaras. The new scheme of identity card is being availed of by 79.85 per cent of them. The right to be elected to the legislature develops a consciousness of civil liberty and a sense of participation. Some 43.28 per cent have expressed the view that this right, too, is enjoyed by them. The rest are not sure and definite about it or the matter is not relevant for them. It does not mean that they do not enjoy the right. In the matter of sympathy and love by non-Hazaras, some 27.0 per cent have said that it is, too, enjoyed by them. Those who have not

TABLE -39

ENJOYMENT BY HEADS OF THE FAMILIES AND THEIR
FAMILIES OF THE AMENITIES OF LIFE IN PAKISTAN,
BASED ON THEIR OWN EXPRESSION OF VIEWS

No	Kind of amenity	Head of Family and his Family	
		Number	Percent
	Education	111	82.83
	Freedom of choice	124	92.53
	Election to legislatures	58	43.28
	Government Services	92	68.65
	Enjoying the love of other tribes	37	27.61
	Sale and Purchase of Property	102	76.11
	Personal Identity Card	107	79.85

responded to this query are not complaining of enmity
or hatred on the part of the non-Hazaras but they exhibit
some indifference which is usual in a city.

Enjoyment by the H.F.s. and their families of the amenities of life in Pakistan based on their own expression of views

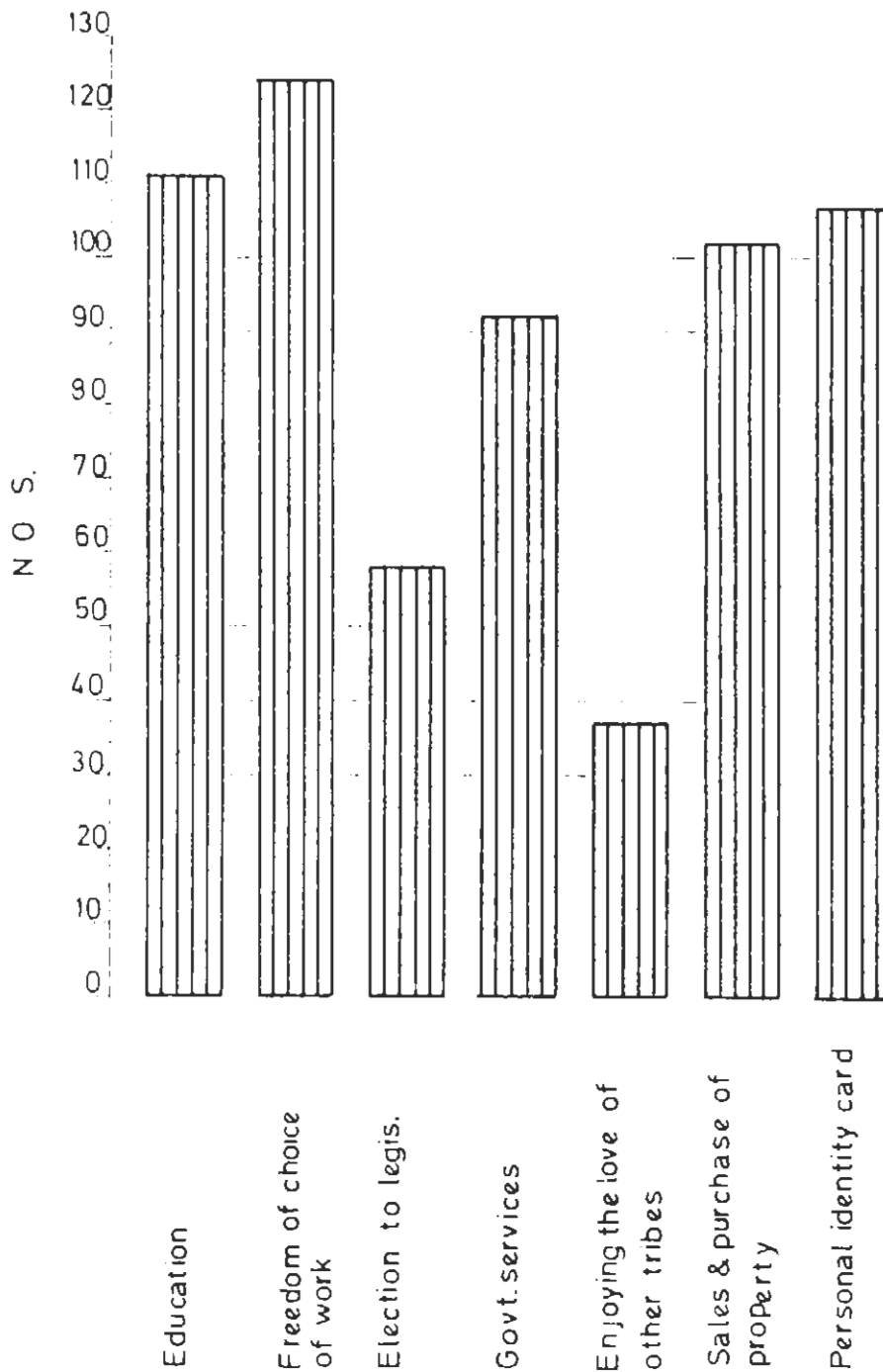
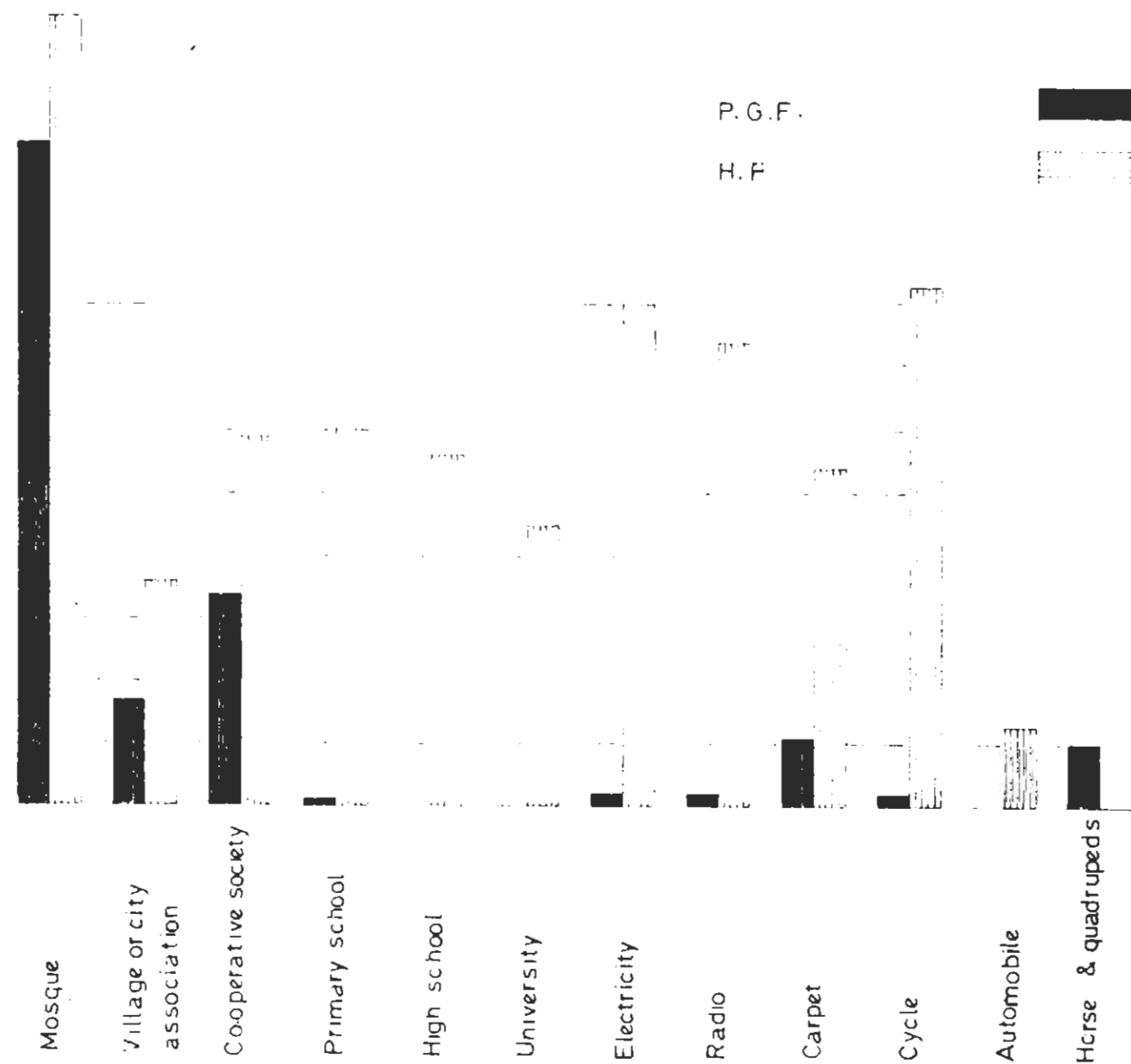


TABLE -40
 UTILIZATION OF AND BENEFITING FROM INSTI-
 TUTIONS AND OTHER FACILITIES (THROUGH HEAD
 OF THE FAMILY)

User	Head of Family		His Paternal Grandfather	
	Number	Percent	Number	Percent
Mosque	126	94.02	106	79.10
Village or city Association	36	26.86	17	12.68
Co-operatives society	59	44.02	34	25.37
Primary school	60	44.77	1	0.74
High school	56	41.79	-	-
University	45	33.58	-	-
Electricity	80	59.70	2	1.49
Radio	74	55.22	2	1.49
Carpet	54	40.29	11	8.20
Cycle	83	61.94	2	1.49
Automobile	13	9.70	-	-
Horses and quadrupeds	-	-	10	7.46

Table 40 shows the benefits accruing to Hazaras from institutional facilities and a comparison is also made between the extent of such facilities utilized by the present Heads of family and their fathers. Mosques are open according to 94.02 per cent of Heads of family whereas it was 79.10 per cent in

Diagram showing utilization of and benefiting from institutions and other facilities (through H.F.)



the case of the fathers. Facilities of electricity radio and cycle are reported to be available to 59.70 per cent, 55.92 per cent and 61.94 per cent respectively of our respondents whereas their fathers mostly lacked these facilities. Education at primary level, high school level and university level is available to 44.77, 41.79 and 33.58 percent respectively of Heads of families in contrast to almost no such facilities available to their fathers. As per figure of Table-41, 88.06 percent of Heads of families have asserted that their sons have accessibility to secular education at Quetta. A negligible percentage (5.97) have given negative response. In their cases their own intention or financial resources might be the bottle-neck.

TABLE -41
POSSIBILITY OF STUDIES OF HEADS OF
THE FAMILIES' CHILDREN

Subject	Answer	Number	Percent
Are there possibilities of education of your children available in Quetta	Yes	118	88.06
	No	8	5.97
	No reply	8	5.97
Total:		134	100.00

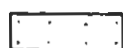
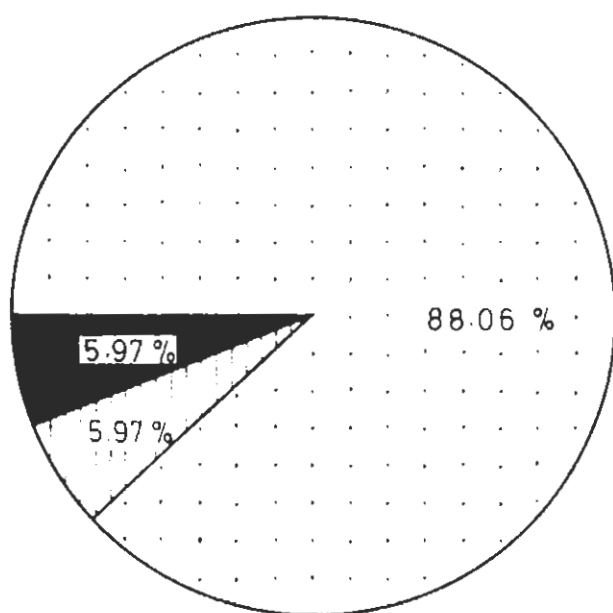
Right of ownership of property when fully enjoyed by a citizen gives a sense of security and enhances his prestige among other fellows around him. This sense of security gives rise to the idea of belongingness to the society he has become a member of on migration. Data in Table -42 uphold this contention. The Hazaras on migration did get this security when as many as 74.62 per cent of them own their residential accommodation and a small minority of 17.91 per cent is residing in a rented house. The latter too could own the house if they had enough resources. Some seven percent are enjoying free occupancy presumably on sites owned by public trusts

TABLE -42

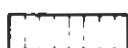
NATURE OF OWNERSHIP OF THE RESIDENTIAL
ACCOMMODATION OF THE HEAD OF FAMILY.

Nature	Number	Percent
Personal property	100	74.62
Rented	24	17.91
Free occupancy	10	7.47
Total:	134	100.00

Possibility of studies of the H.Families children



YES

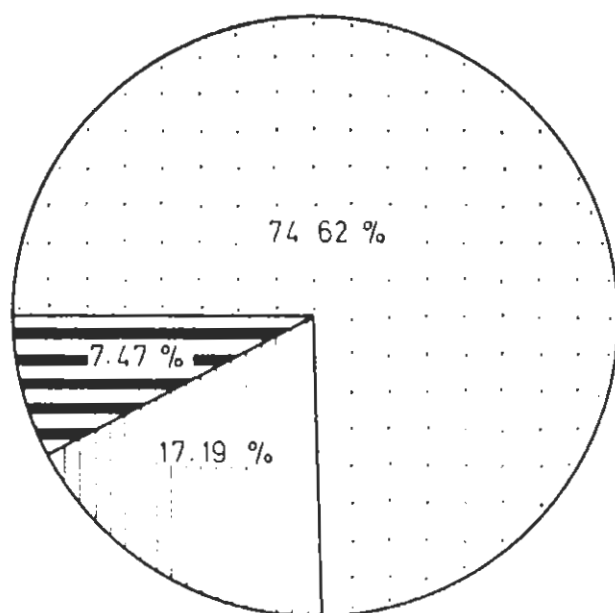


NO

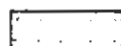


No reply

Nature of ownership of the residential accommodation of the H.F.



Personal property



Rented



Free occupancy



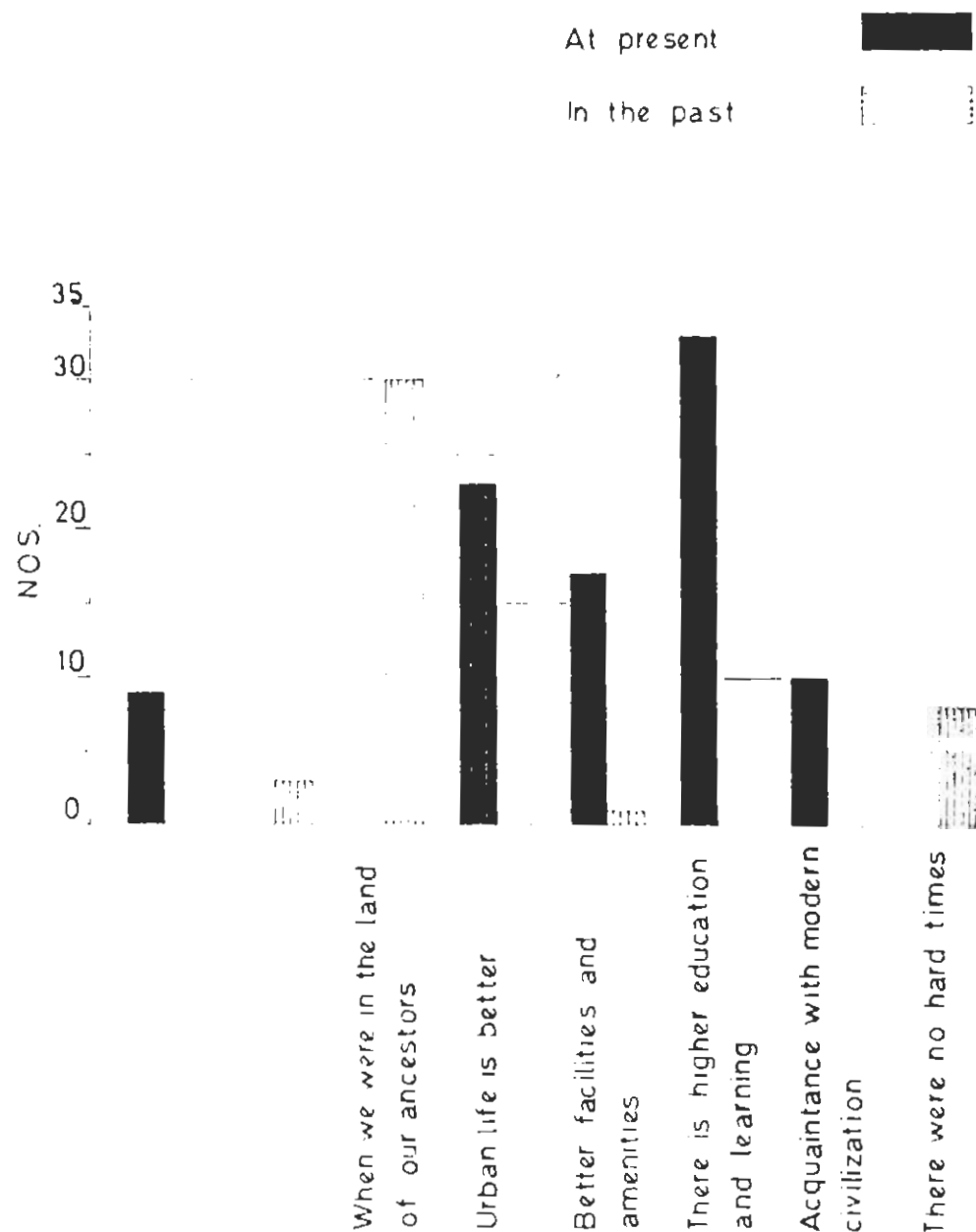
and charitable organizations of the Hazaras themselves. Ownership right is thus available to all the Hazaras as to a common citizen of Pakistan. In fact they appear to be well off as the high percentage of 74.62 per cent ownership of residential accommodation shows their preferences, backed by economic strength, for having their own house and in doing so they are under no disabilities whatever.

TABLE -43

COMPARISON OF LIVING CONDITIONS OF THE TRIBE IN THE PAST AND AT PRESENT IN THE OPINION OF HEAD OF FAMILY

Causes	At what time were the living conditions of your tribe better			
	In the past		At present	
	Number	Percent	Number	Percent
-	-	-	9	6.71
-	3	2.23	-	-
When we were in the land of our ancestors	30	22.38	-	-
Urban life is better	-	-	23	17.16
Better facilities and amenities	1	0.74	17	12.68
There is higher education and learning	-	-	33	24.62
Acquaintance with modern civilization	-	-	10	7.46
There were no hard times	8	5.97	-	-
No. 134 Total 100.0	42	31.34	92	68.66

Comparison of living conditions of the tribe in the past and at present in the opinion of the H.F.



2.6. Types of jobs in which Hazaras work are given in Table-44. It reveals that highest percentage (34.32) consists of businessmen. The next highest percentage (24.63) consists of government servants. Modern occupations like those of technicians and professionals such as physicians and engineers etc are adopted by 12.69 per cent and 6.72 per cent respectively. Labourers are 8.96 per cent, and 4.48 per cent are even doing household work. It means that they are women respondents. The wives of the Head of the family are largely doing household work (70.15). A substantial number of respondents (29.10 per cent) did not reply about their wives. If we include this percentage also as having domestic wives, almost all wives except one are engaged in house-keeping. The solitary case pertains to a wife who is in government service besides being a housewife. The table clearly reveals that Hazaras are engaged in almost all types of occupations. Big industrialists and entrepreneurs are still not there among them but as the time passes and some of the Hazaras become well-off and amass wealth this occupation, too, might be entered into by them.

Change of occupation is discernible from next Table-45. It gives the occupations desired by the Heads of the families for their sons and daughters. Professions

like medicine, engineering and teaching are the ideal of 44.77 per cent of the heads of the family for their sons. This type of occupation has great attraction and has secured highest percentage as a desired job. Business and government services secure the next highest percentages of 23.88 and 16.42 respectively as ideal occupations for sons. Other occupations secure negligible percentages. For daughters, the majority of the Heads of the families are desiring home-making as the ideal thing (47.76 per cent). This is not surprising due to the cultural values and segregation practices prevalent among the Hazaras. What is surprising is however the fact that 23.88 per cent have preferred professions for their daughters. They are thus eager to allow their daughters to leave the confinement of home and take independent job. This also reveals change in attitude at least. All kinds of jobs are not desired for daughters as yet although the trend is noticeable among girls living in big cities like Karachi.

TABLE -44

OCCUPATION OF THE HEAD OF THE FAMILY AND
HIS WIFE

Nature of occupation	Head of Family		Wife of the Head of family	
	Number	Percent	Number	Percent
Household	6	4.48	94	70.15
Farmer	1	0.75	-	-
Technicians	17	12.69	-	-
Labourer	12	8.96	-	-
Government servant	33	24.63	1	0.75
Businessmen	46	34.32	-	-
Professionals	9	6.72	-	-
Did not reply	10	7.45	39	29.10
<hr/>				
Total:	134	100.00	134	100.00

Occupation of the head of the family & his wife

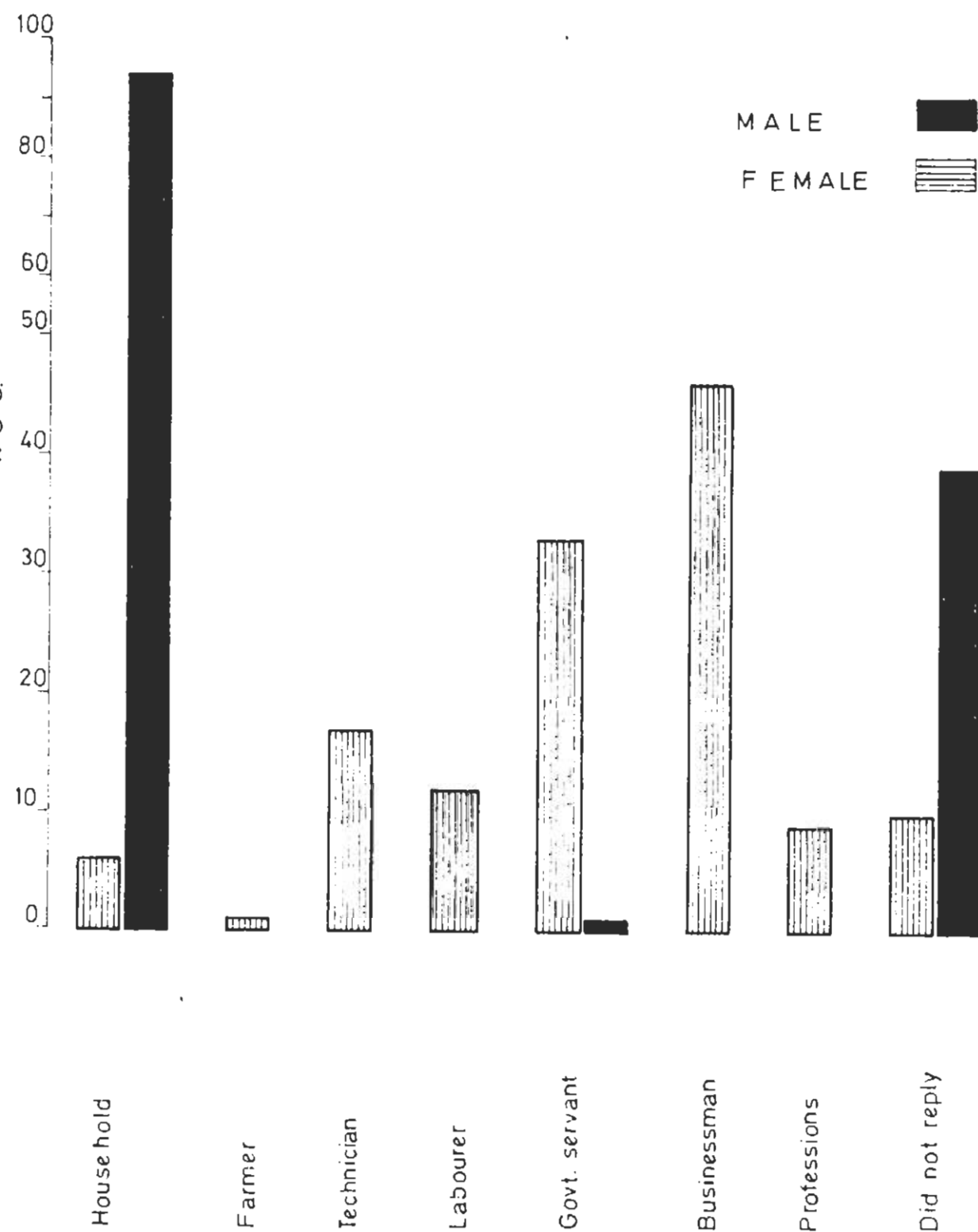


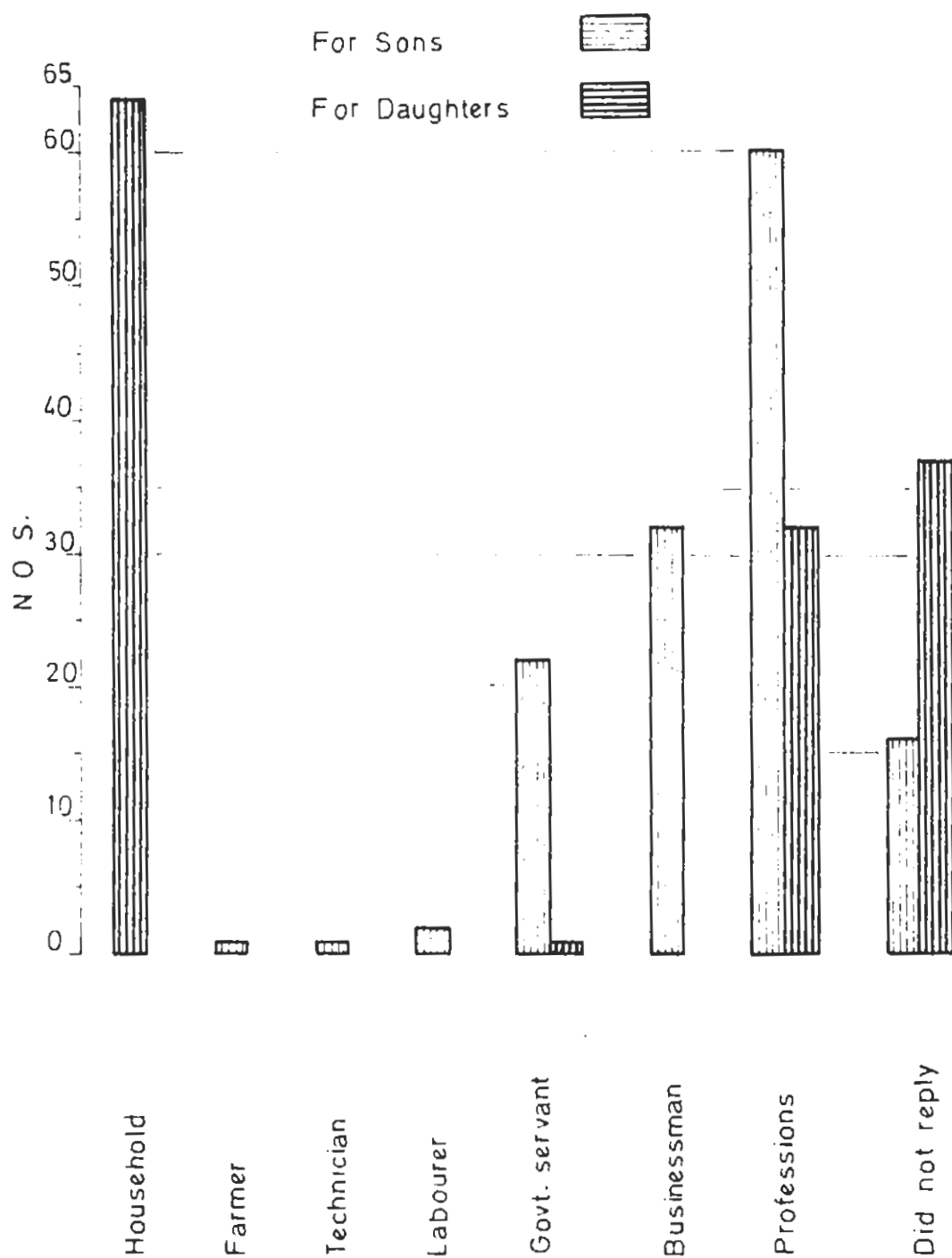
TABLE -46

THE IDEAL OCCUPATIONS FOR SONS, IN THE OPINION
OF THE FATHER

Nature of occupation	For sons		For daughters	
	Number	Percent	Number	Percent
Household	-	-	64	47.76
Farmer	1	0.75	-	-
Technician	1	0.75	-	-
labour	2	1.43	-	-
Government servant	22	16.42	1	0.75
Businessman	32	23.88	-	-
Professional	60	44.77	32	23.88
Did not reply	16	11.94	37	27.61
Total:	134	100.00	134	100.00

2.7. Hypothesis 7 enunciates that the Hazaras of today are largely not meddlesome in the matter of the choice of occupations by their sons. From Table-46, it appears that the Heads of families were themselves free in their matter to the extent of 80.60 per cent of cases, whereas, in the

The ideal occupations for sons in the opinion of the father



case of their sons, they show an inclination of permitting such a freedom in only 58.96 per cent of cases. This apparently goes counter to the hypothesis since the degree of such freedom is greater in the case of the Heads of families than in the case of their off-spring.

Nevertheless, keeping in regard to the researcher's own personal observations and field experiences indicating an absence of interference by fathers in the matter of the choice of occupations by their sons; and taking into account the tendency in social life of greater freedom of the son, together with the variety and multiplicity of occupations open to them, the researcher has arrived at the following conclusions:-

1. that if the percentage freedom of the previous was greater, it was solely due to the fact that the great majority of them had themselves migrated unaccompanied by their fathers who could have given them advice or brought pressure to bear on them to take up an occupation of their (the fathers') choice;
2. They arrived in an environment which was entirely new and different creating a situation in which it was obviously imperative to take up any work for livelihood and thus be gainfully employed in the new environment and this is usually one of the conditions present in any migration;

3. Even if the table and the figures go counter to our generalization, the researcher still holds the view that if the conditions now obtaining had also prevailed at the time of the fathers of the heads of the families and the fathers had been together in one place with their sons, they (the fathers of the heads of the families) would have been more inclined to select an occupation for their sons up to the present generation. because. Also the domination of the family and, its patriarchal power and authority tend to diminish in urban societies, and, naturally and without doubt, the Hazara society is subject to such forces.

TABLE -46

THE HAZARAS INTERFERENCE IN THE CHOICE OF OCCUPATION OF THEIR CHILDREN
WERE YOU FREE IN THE CHOICE OF OCCUPATION?

Answer of Head of Family	Number	Percent
Yes	108	80.60
No	21	15.67
No response	5	3.73
Total:	134	100.00

TABLE -46/1

IS YOUR SON OBEDIENT TO YOU?

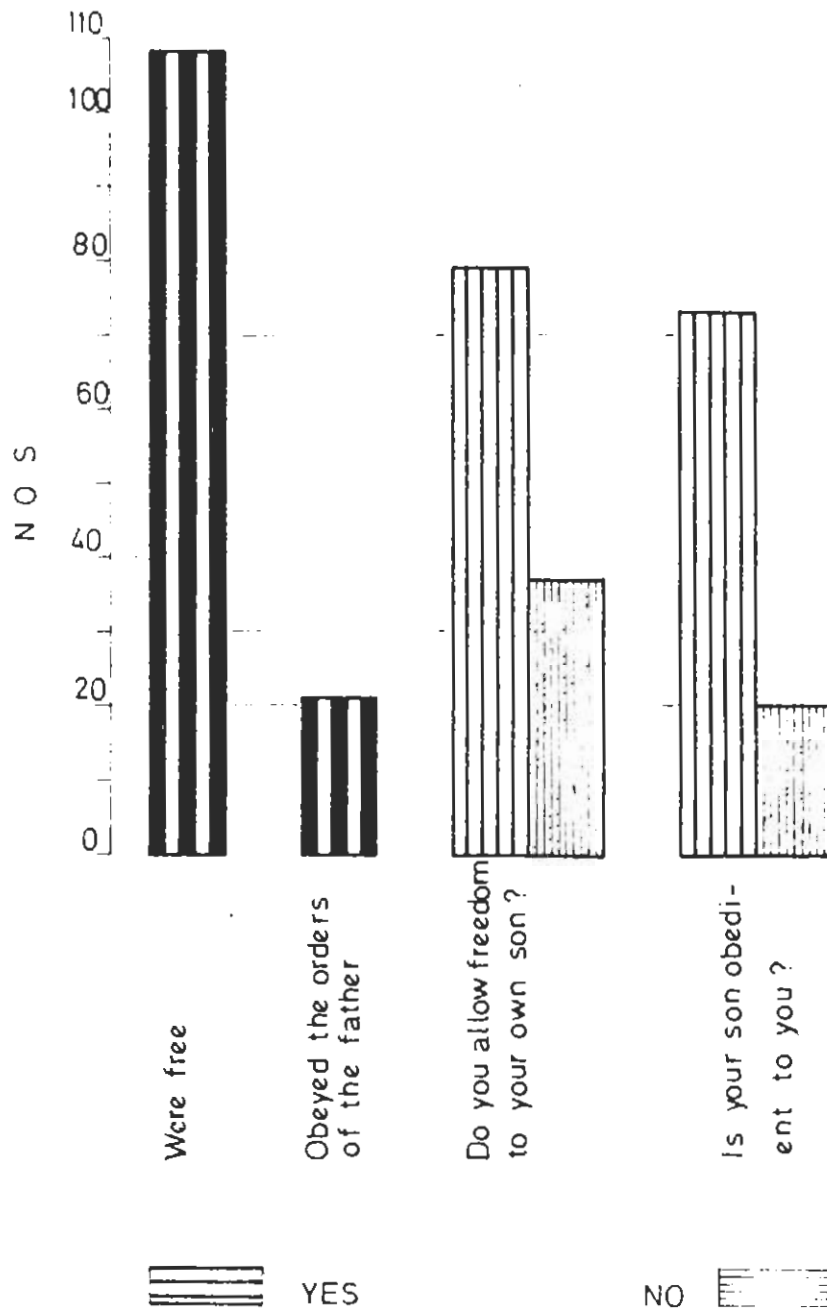
Answer of Head of Family	Number	Percent
Yes	73	54.48
No	20	14.92
No response	41	30.60
Total:	134	100.00

TABLE -46/2

DO YOU ALLOW FREEDOM TO YOUR OWN SON

Answer of Head of Family	Number	Percent
Yes	79	58.96
No	37	27.61
No response	18	13.43
Total:	134	100.00

Selection of occupation in the Hazara tribe

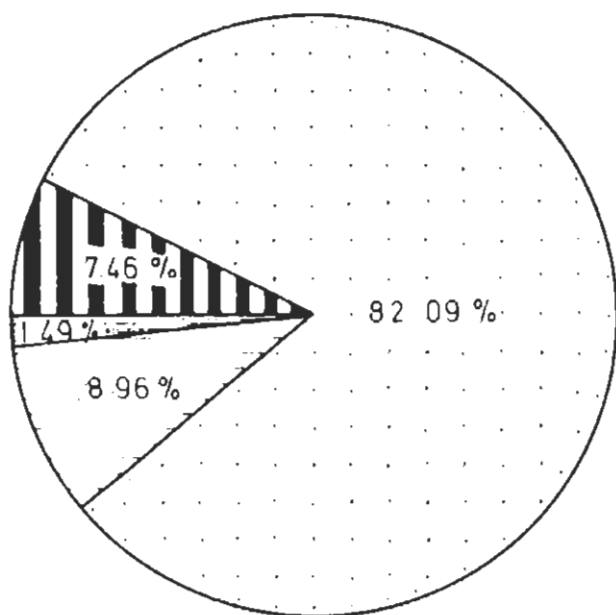


2.8. The Hazaras are better off on migration to Pakistan is the next hypothesis. It is presumed that their level of income has considerably improved thereby. Table-47 gives their own version as to the improvement of income in course of last 5 years. A predominant majority (82.09 per cent) has confirmed our version that their income has improved during last 5 years. A mere 8.96 per cent of them have asserted no increase. There are 7.46 per cent respondents whose income has declined. On the whole the trend of improvement in level of income is discernible contributing to their well-being.

TABLE -47
INCOME OF THE HEAD OF FAMILY DURING
THE LAST FIVE YEARS

Amount of Income	Number	Percent
Decreased	10	7.46
Increased	110	82.09
Remained unchanged	12	8.96
Does not know	2	1.49
Total:	134	100.00

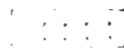
income of the H.F. during
the last five years



Decreased



Increased



Remained unchanged



Does not know



2.9. The well-being of the Hazaras is also indicated by the availability to them and use by them of latest gadgets and modern amenities which is the subject matter of hypothesis No.9. Table -48 shows the modes of transport utilized by the Heads of family and their ancestors. At the time of their grandfathers, 58.21 per cent were using the horse whereas at the time of their fathers the percentage declined to 26.87 which is less than half of what was earlier. None of the present day Hazaras are using the horse for transport. They are now largely using cycle(52.39 percent)whereas their fathers were using this vehicle in 29.10 per cent cases. Automobiles too are used for transport by 5.97 per cent of the Heads of families. There is a marked decline in use of donkey as a means of transport which was utilized by 29.85 per cent of the grandfathers and 15.67 per cent of fathers. For present day Hazaras donkey is largely not utilized. Modern devices are therefore available and are largely utilized.

Table 49 gives the figures regarding use of modern amenities by the Hazaras of today as compared to their fathers and grandfathers. The marked change in this respect is about use of soap. Today all of the present day Hazaras are using soap which became a common facility but this facility was not available largely both in their fathers' and grandfathers' period

and as such a negligible number of their grandfather (4.47 per cent) and one-fifth of the fathers (20.14 per cent) were having the privilege of the use of soap. Another interesting feature of social life earlier was the fetching of water from distant rivers or springs which was more usual in their grandfathers' time than their fathers' time when 67.16 per cent of the former as opposed to 32.38 per cent of the latter had to do so. The present day Hazaras too had to fetch water in 7.46 per cent cases but largely they are now using showers (40.29 per cent). Similarly washing powder is a new facility and is availed of by 73.88 per cent of the heads of family whereas 8.20 per cent of their fathers and none of their grandfathers had this facility. Similar is the case about shoe polish and toothpaste, both of which are largely in use today, but a generation back a small minority had the use while none of the grandfathers had the use. Shaving razor is also a kind of gadget which was sparingly in use earlier and is a common thing now. On the whole, the present day Hazaras have all the modern gadgets and amenities denied or sparingly available earlier.

Table-50 points to the change in respect of addictions. Chewing tobacco was more prevalent

earlier when 35.08 per cent of fathers and 24.63 of the heads of family of today are doing so. As regards tobacco-smoking, it is significant that the hookah has declined as the favourite, being 23.88 per cent in the case of the fathers of the heads of families and 3.73 per cent now in the case of the latter. But the use of cigarette-smoking has shot up, being 44.78 per cent in the case of the Heads of families when it was only 8.21 per cent in the case of their fathers. As regards alcoholism, it is a very heartening indication that none has reported addiction to alcoholic drinks, thus showing the powerful force of religion in keeping the Hazaras from this social vice. The finer point here, however, is that even if there might be some addicted to intoxicating drinks, they have not disclosed it because of religion belief and social censure. However, as an indication of non-addictions, the percentage of the heads of families as compared to that of their fathers has declined from 32.83 per cent to 26.86 per cent, thus showing that addictions have generally increased especially of smoking cigarettes.

TABLE -48

MODES OF TRANSPORT UTILIZED BY THE HEAD
OF FAMILY AND HIS ANCESTORS

User Means	Head of the family		Father of the Head of family		His Paternal Grandfather	
	Number	Percent	Number	Percent	Number	Percent
Automobile	8	5.97	1	0.74	1	-
Motor cycle	6	4.48	-	-	-	-
Cycle	71	52.39	39	29.10	2	1.49
Victoria	-	-	-	-	-	-
Horse	-	-	36	26.87	78	58.21
Donkey	1	0.74	21	15.67	40	29.85
Has no means of transport	48	35.82	37	27.62	14	10.45
Total:	134	100.00	134	100.00	134	100.00

Modes of transport utilized by the H.F. and his ancestors

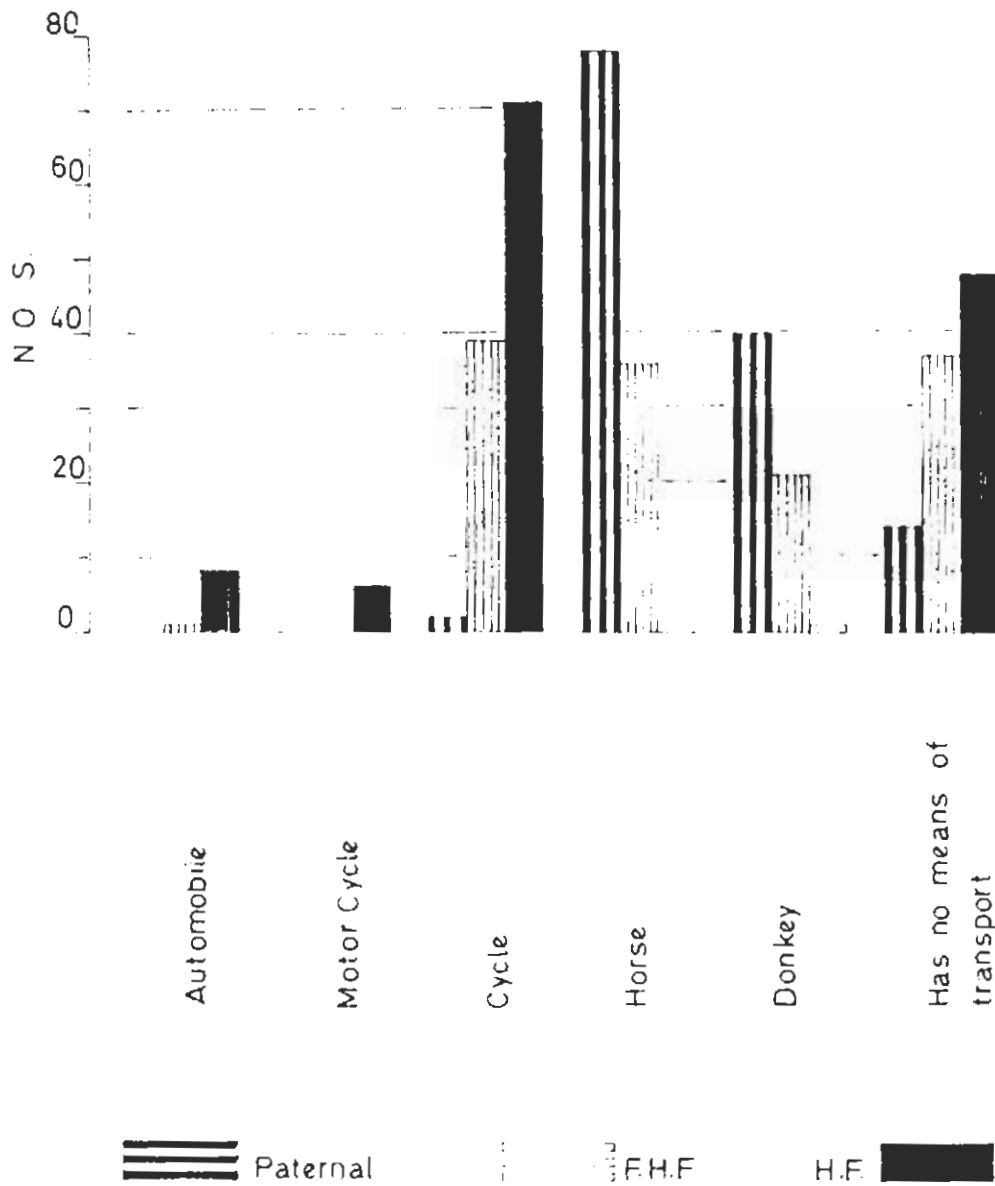


TABLE - 49

ENJOYMENT OF MODERN AMENITIES (FULLY BY THE
HEAD OF FAMILY AND HIS ANCESTORS AND A COM-
PARISON BETWEEN THE TWO

	Head of Family		Father of Head of family		Paternal Grand- father of the Head of Family	
	Number	Percent	Number	Percent	Number	Percent
Shaving Electric Razor	5	3.73	3	2.23	-	-
Shaving Hand	84	62.68	18	13.43	14	10.44
Shampoo	17	12.68	1	0.74	-	-
Tooth-Paste	87	64.92	10	7.46	2	-
Washing Powder	99	73.88	11	8.20	-	-
Shoe Polish	104	77.61	12	8.95	1	0.74
Fau De Cologne	33	24.62	1	0.74	-	-
Special bath	71	52.98	32	23.88	6	4.47
Common bath	13	9.70	11	8.20	4	2.98
Shower	54	40.29	-	-	2	1.42
Water store	9	6.71	1	0.74	2	1.49
Water from the river or spring	10	7.46	30	32.38	90	67.16
Soap	134	100.00	27	20.14	6	4.47

Enjoyment of modern amenities (fully) by the H.F. and his G.F. and a comparison between the two

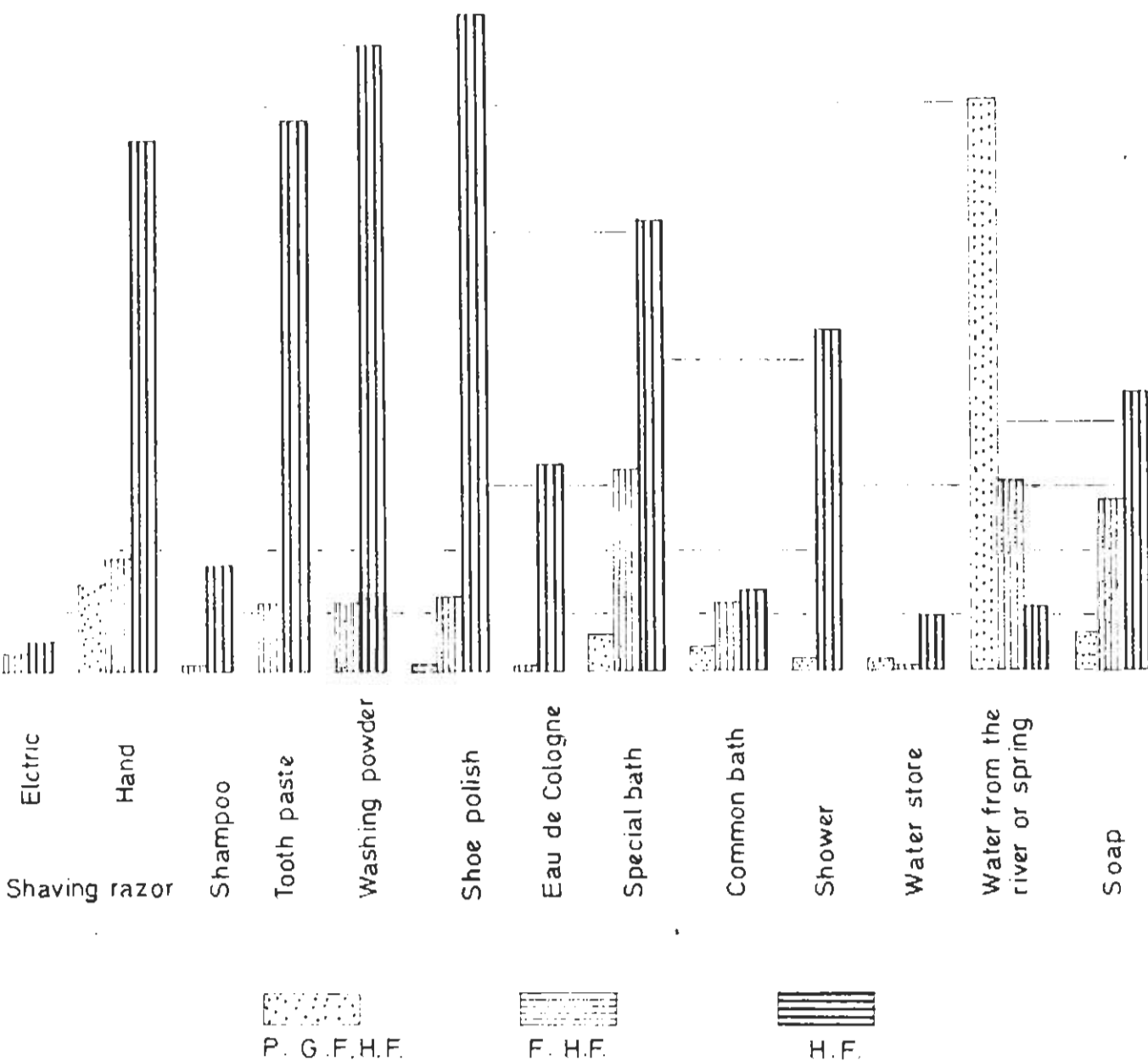
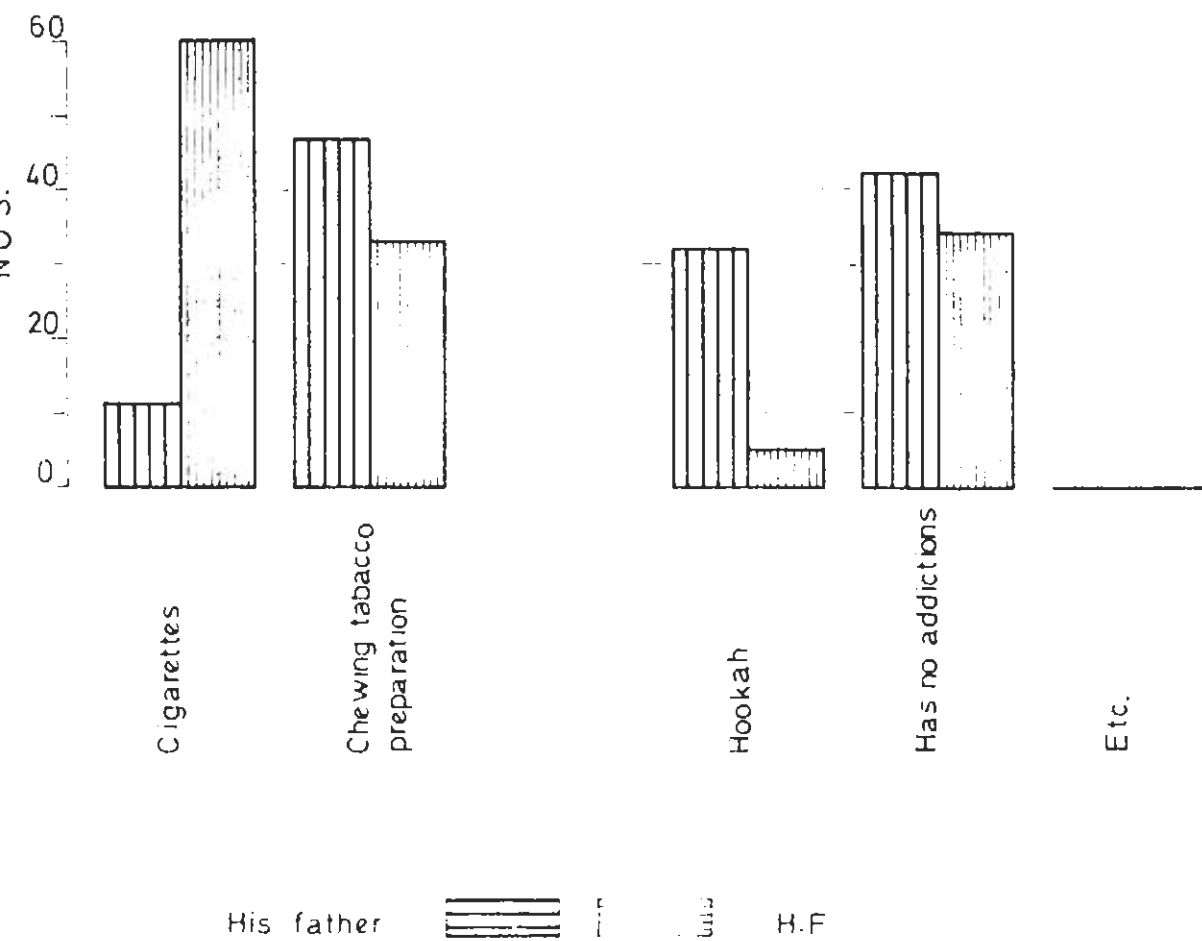


TABLE -50
ADDICTIONS

Nature of Addiction	Head of Family		His father	
	Number	Percent	Number	Percent
Cigarettes	60	44.78	11	8.21
Chewing Tobacco preparation	33	24.63	47	35.08
Hookah	5	3.73	32	23.88
Alcohol etc.	-	-	-	-
No addiction	36	26.86	44	32.83
Total:	134	100.00	134	100.00

ADDICTIONS



2.10. Literacy rate is an important indicator of progress in a society. If it raises, the general improvement in status, in meaningful absorption in occupations and consequently rise in income becomes feasible and practiceable. The hypothesis being dealt with now is in this very area. It is hypothesized that the present-day Hazaras are more literate and educated than their ancestors and send more of their off-spring for education. Data of Table-51 shows rate of literacy. Among heads of families a little more than one fourth (26.12 per cent) are illiterate, so that a vast majority is literate as well as more educated than mere literacy. Among their wives, on the other hand there are 46.29 per cent illiterate and a mere 22.39 per cent are literate and above. It appears that women's education is still not largely in vogue among the Hazaras.

TABLE -51
STATE OF LITERACY

Level of education	Head of families		Their wives		Total of males and females	Percent
	Number	Percent	Number	Percent		
Illiterate	35	26.12	62	46.29	97	36.19
Sufficiently literate to be able to read and write and above this state	99	73.88	30	22.39	129	48.14
Did not answer	-	-	42	31.34	22	15.67
Total:	134	100.00	134	100.00	248	100.00

The comparison of level of literacy of heads of families of today and their fathers as given in Table-52 points to big improvement therein. Illiterate fathers were 30.59 percent as opposed to 26.12 per cent heads of family. Among fathers a high percentage consisted of those who could merely read and were therefore not really literate but the present heads of the family have 20.89 per cent in this category. If we treat the latter category as illiterate then the total percentage under such a heading would be 47.01 per cent among the present heads of family and 62.68 per cent among their fathers. In terms of more education than mere literacy, the present day Hazaras give a percentage of 48.51 as opposed to 32.84 per cent among their fathers who have had the benefit of

TABLE- 52

LEVEL OF LITERACY OF THE HEAD OF FAMILY AND ITS
COMPARISON WITH THAT OF HIS FATHER

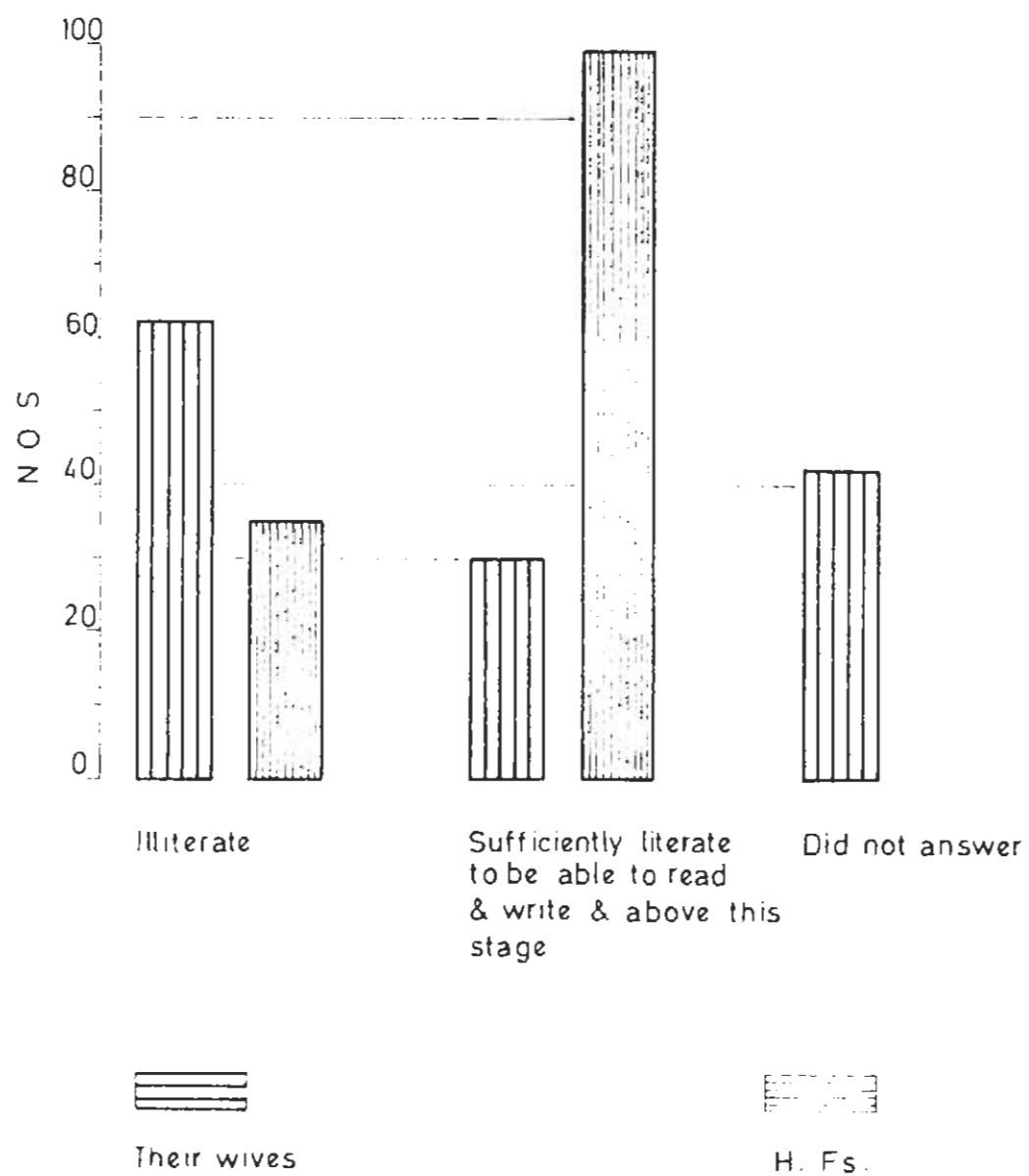
Degree of Literacy	Head of Family		Father of Head of Family	
	Number	Percent	Number	Percent
Illiterate	35	26.12	41	30.59
Can only read	28	20.89	43	32.09
Can read and write	6	4.48	6	4.48
Have had schooling 5 years and more	65	48.51	44	32.84
Total:	134	100.00	134	100.00

schooling for 5 years and more. There is 16 per cent improvement in course of one generation. This is also supported by Table-53 which gives the figure of the Head of family who had found education in the schools provided by the Government as 47.76 per cent. In religious type of schools, 17.76 per cent have been educated.

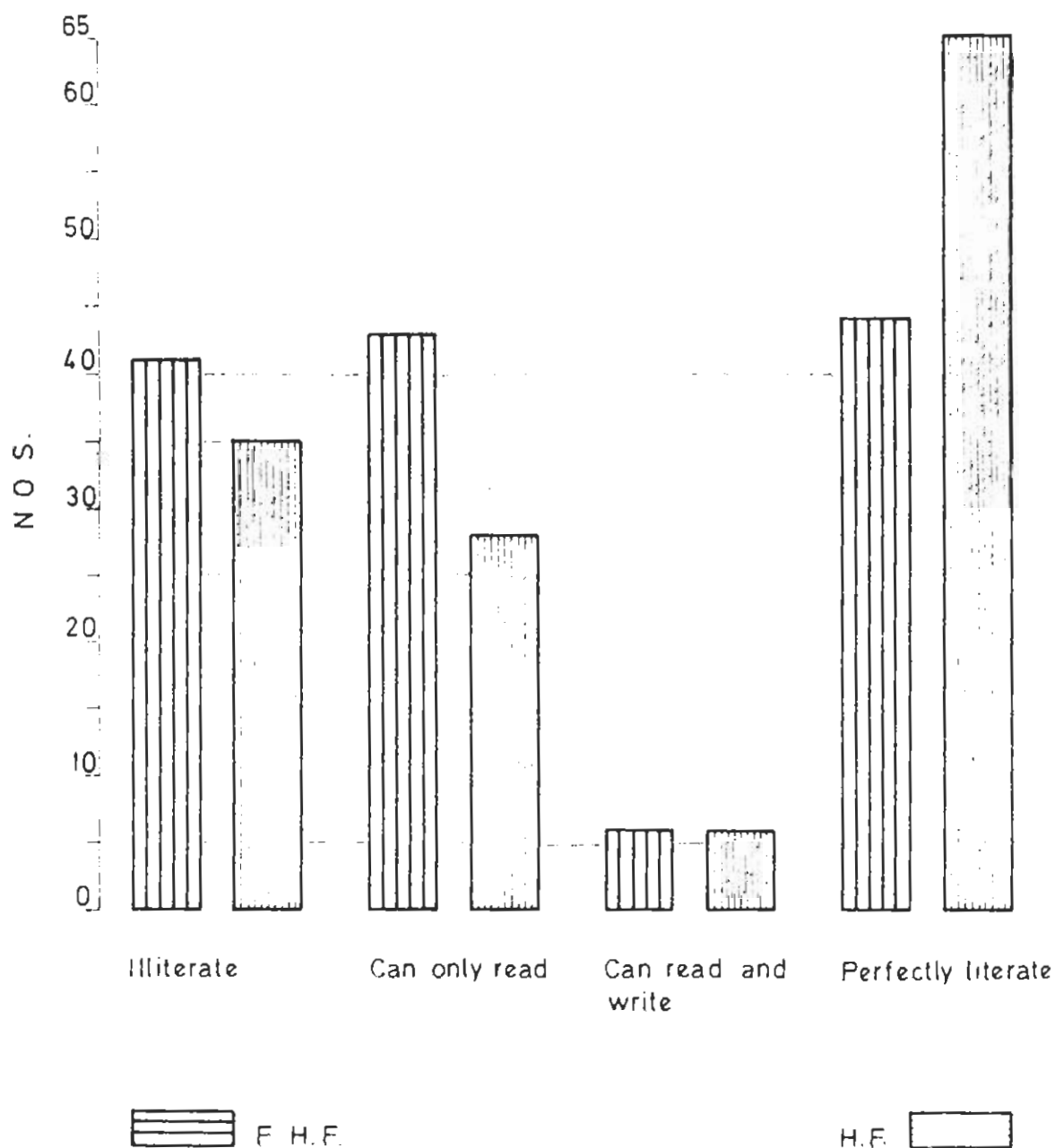
TABLE -53
KIND OF THE SCHOOL AND THE PLACE OF EDUCATION
OF THE EDUCATED AND LITERATE HEAD OF FAMILIES

Kind	Number	Percent
Government	64	47.76
Religious	23	17.16
Old fashioned primary school	12	8.96
Literate	35	26.12
Total:	134	100.00

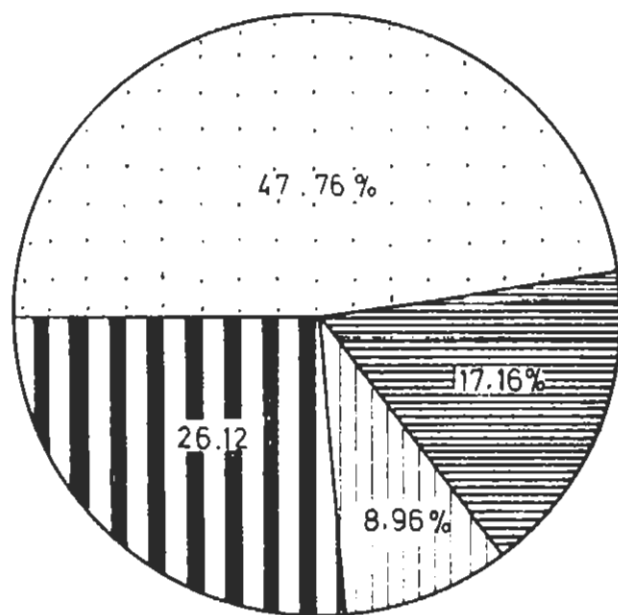
State of literacy



Level of literacy of the H.F. and its comparison with that of his father




Kind of the school and the place of education
of the educated and literate H.F s.



 Government

 Religious

Old fashioned primary school 

Illiterate 

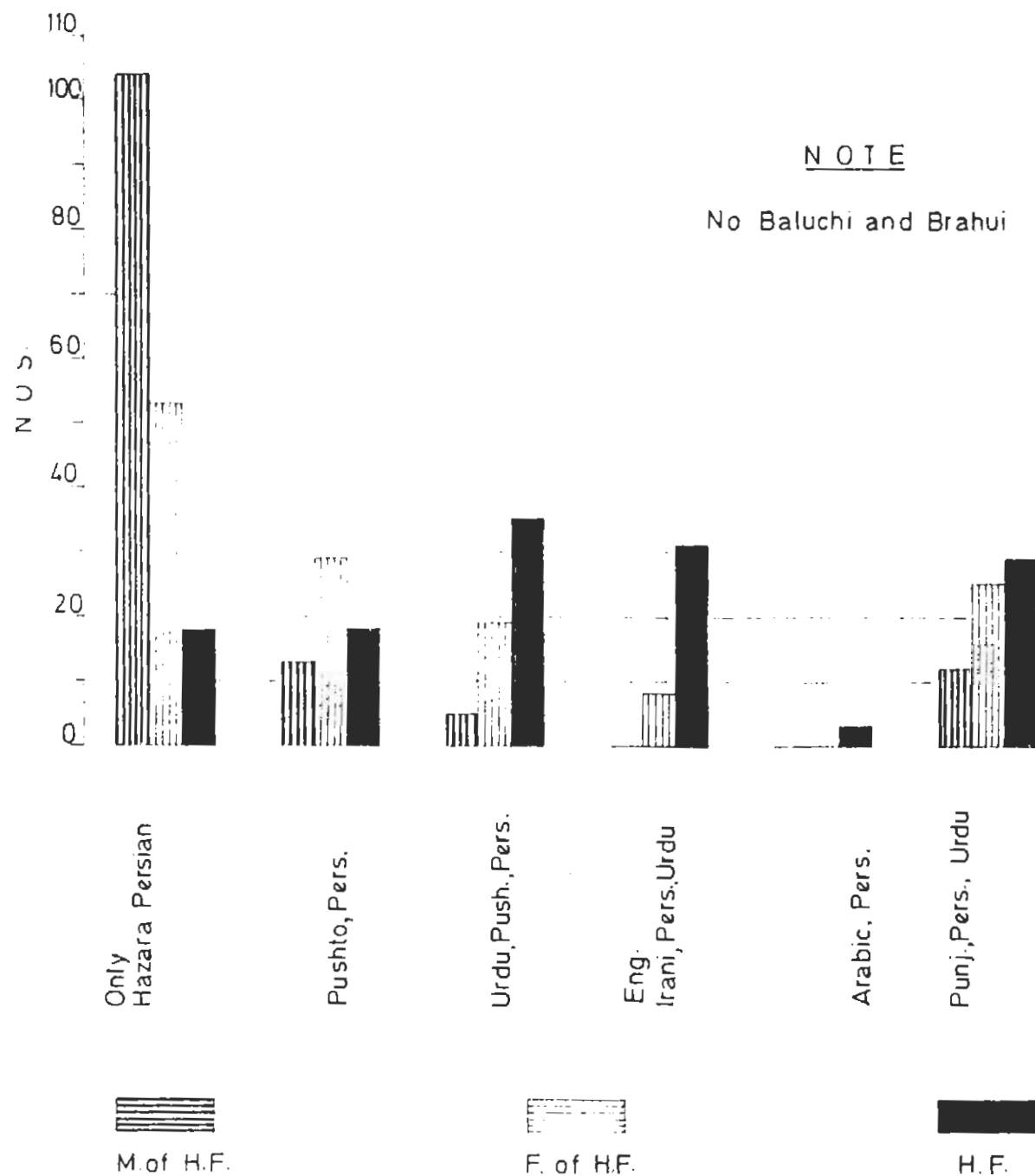
In terms of languages spoken, the heads of the families who can speak in English, Urdu and Iranian Persian are 23.14 per cent and a mere 5.97 per cent among their fathers and none among grandfathers (Table-54). Those who can speak Urdu, Pushto and Persian have also increased among present day Hazaras who are 26.11 per cent as compared to 14.18 per cent among their fathers and 3.74 per cent among grandfathers. There is another combination of languages spoken, viz. Urdu, Punjabi and Persian which is applicable to 21.65 per cent of heads of families, 18.66 per cent of fathers and 8.95 per cent grandfathers. Only Hazara-Persian (Hazaragi) speaking were

TABLE -54

COMPARISON OF THE LANGUAGES WHICH HEAD OF FAMILY AND
HIS FATHER OR MOTHER CAN SPEAK

Kind of language	Head of family		Father of head of family		Mother of head of family	
	Number	Percent	Number	Percent	Number	Percent
Only Hazara Persian	18	13.43	53	39.55	104	77.61
Pushto and Persian	18	13.43	29	21.64	13	9.70
Urdu, Pushto Persian	35	26.11	19	14.18	5	3.74
English, Iran Persian and Urdu	31	23.14	8	5.97	-	-
Galuchi	-	-	-	-	-	-
Brahui	-	-	-	-	-	-
Arabic and Persian	3	2.24	-	-	-	-
Punjabi, Persian and Urdu	29	21.65	25	18.66	12	8.95
Total:	143	100.00	143	100.00	143	100.00

Comparison of the languages which H.F. and his father or mother can speak



therefore highest among grandfathers (77.61 per cent). Fathers are also higher in this category (39.65 per cent) than their sons of today (13.42 per cent). The surprising fact, however, that is clearly noticeable here is that neither the sons, nor the Heads of the family, nor their fathers nor grandfathers, knows or knew Baluchi or Brahui although they live in Baluchistan.

Even 38.06 per cent of the heads are now prepared to get more education if the opportunity is provided whereas 47.76 per cent of them express their inability to do so, vide Table 55. At any rate, a substantial portion is willing to improve their education.

TABLE -55
TRENDS IN THE CONTINUANCE OF STUDIES

Subject	Answer	Number	Percent
Are you inclined	Yes	51	38.06
Towards More education	No	64	47.76
	No reply	19	14.18
Total:		134	100.00

Table-56 enumerates the circumstances on account of which 26.12 per cent (35 persons) of the respondents remained illiterate. Absence of educational facilities nearer home was given out as a factor by 28.58 per cent. Indifference of parents and their own illiteracy are important factors accounting for 22.85 per cent and 17.14 per cent of the responses respectively. Parental factors was thus operative in 47.01 per cent cases.

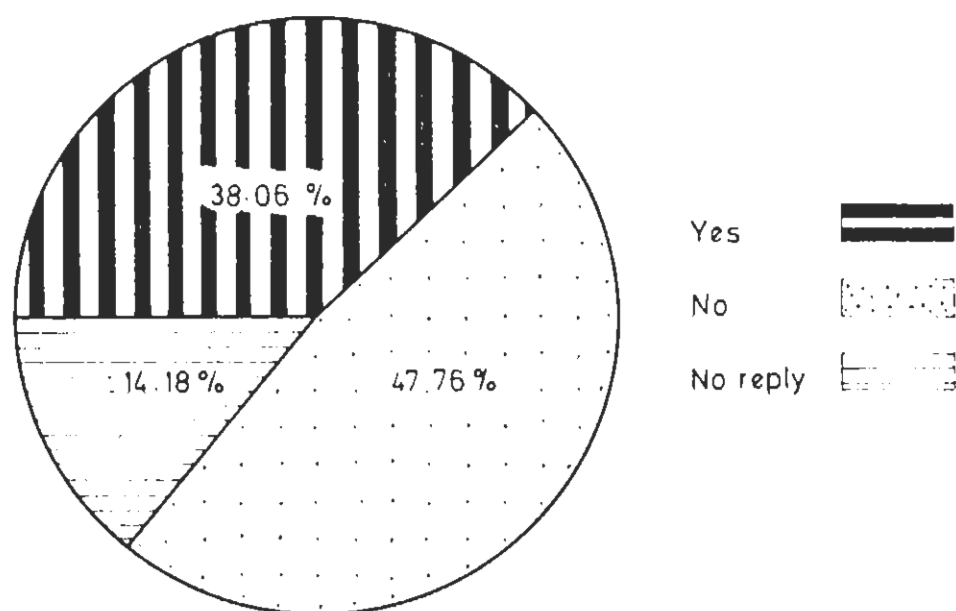
The improvement in educational level of the present day Hazaras as compared to their ancestors is established from the above 5 tables.

TABLE -56

STUDY OF THE CAUSES OF ILLITERACY OF THE 35 OF
THE HEAD OF FAMILY

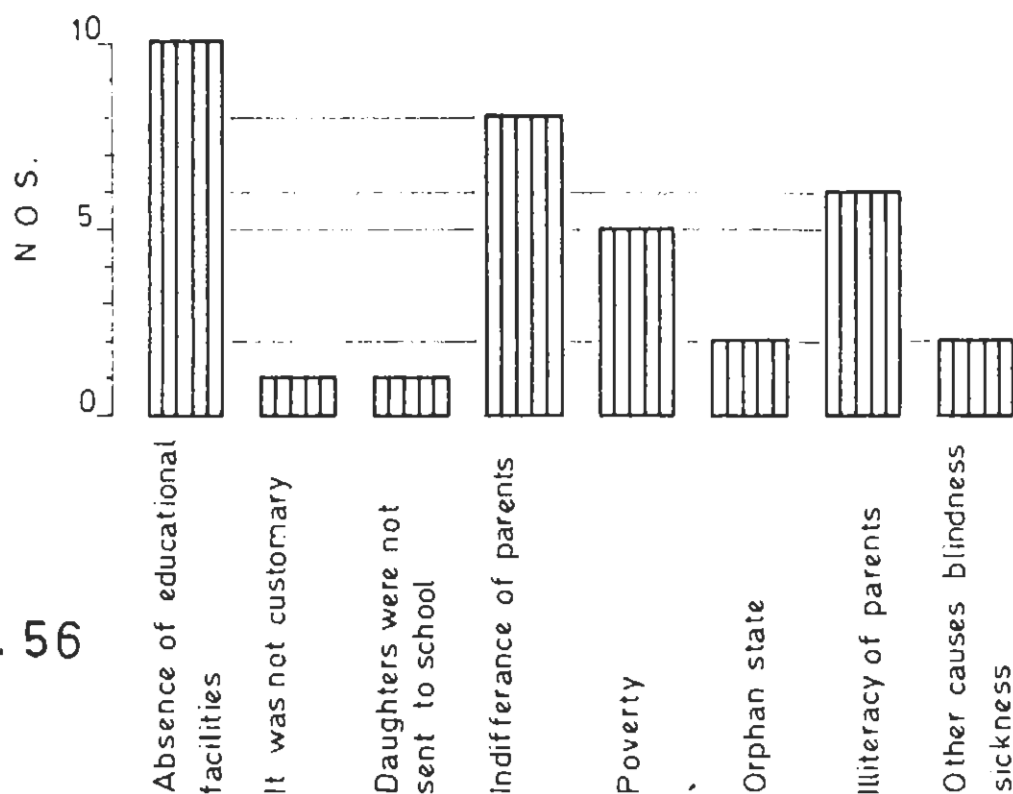
Subject	Answer	Number	Percent
If you are unedu- cated what is the ^a cause of your being so?	Absence of educational facilities	10	28.58
	It was not customary	1	2.86
	Daughters were not sent <u>to</u> school	1	2.86
	Indifference of parents	8	22.85
	Poverty	5	14.29
	Orphan state	2	5.71
	Illiteracy of parents	6	17.14
	Other causes blindness sickness	2	5.71
Total:		35	100.00

Trends in the continuance of studies



G. 55

Study of the causes of illiteracy of 35 H.F.



G. 56

2.11. The womenfolk of Hazaras are very adept in handicrafts and arts. Table-57 presents the data collected in this context through interview schedule. Among the wives of Hazaras, 65.88 per cent are adept in handicrafts and arts. Among daughters too,

TABLE -57

THE HANDICRAFTS AND ARTS OF MEMBERS OF THE FAMILY

Subject		Number	Percent
Which one of the members of your family knows handicrafts	Wife	88	65.88
	Daughter	84	62.68
	Son	21	15.67
Name of the handicrafts that he or she knows	^Q Suit Making	17	12.68
	Embroidery	30	22.38
	Painting on Glass	1	0.74
	Jacket making	7	5.22
	Printing	1	0.74
	Tailoring	30	22.38
	Wool spinning	2	1.49
	Etc.	-	-
From whom did you learn it?	Teacher	6	4.47
	Elder sister	1	0.74
	Family	4.	2.98
	Tribes	12	8.95
	Neighbours	20	14.92
	Mother	45	33.58

62.68 per cent are knowing skills of handicraft making. Even grown-up sons are also engaged in handicrafts (15.67 per cent). Out of the various handicrafts, the highest percentage is engaged in embroidery for which they have a liking and which they mostly use for their own family members. Quilt-making is the next homely occupation of Hazara women in which 12.68 per cent are engaged. There are, however, certain arts and crafts like gun-powder manufacture, gunsmithry and shawl-making which in the past were generally practised both by Hazara men and women in 1.49, 2.94 and 25 per cent cases respectively but which have now entirely disappeared vide Table-58. Quilt-making too is no longer as widespread as it was in the past when it accounted for 29.41 per cent.

TABLE -57

ARTS AND CRAFTS THAT WERE PRACTISED IN THE OLDER DAYS AND HAVE DECLINED THESE DAYS

	Number	Percent
Quilt Making	20	29.41
Gold thread work	23	33.83
Manufacture of coat of mail	2	2.94
Gun Powder making	1	1.47
Business of a gun smith	2	2.94
Business of a black smith	2	2.94
Shawl making	17	25.00
Under wear and camp making	1	1.47
	68	100.00

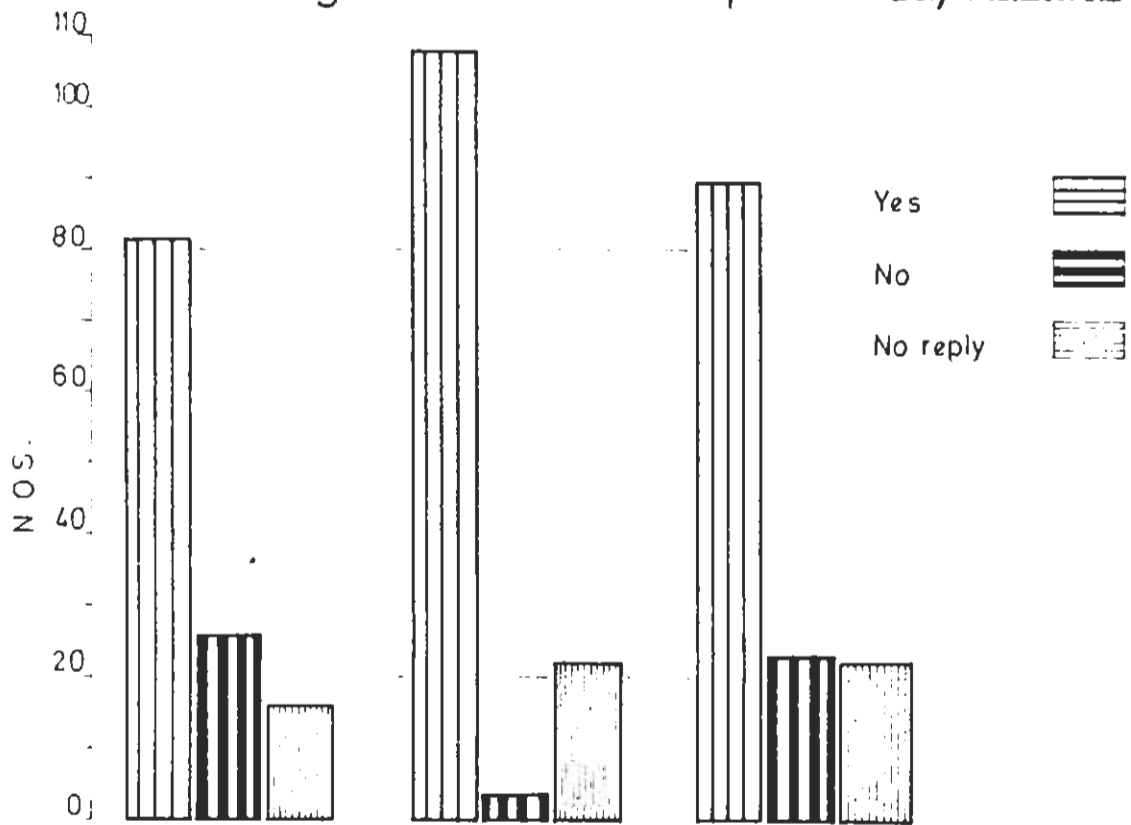
The arts and crafts now practised are current among all the Hazaras. Table-59 gives 80.59 per cent respondents who agree that these crafts are current among all the Hazaras. A number of these arts and crafts were known to the ancestors of Hazaras according to 66.41 per cent respondents and they were also practising them according to 61.19 per cent of the respondents. All the tables presented in this section confirm the engagement of the Hazara women in arts and crafts as a leisure time activity both at present and earlier in their ancestors' time. The womenfolk are thus kept usefully engaged at home and these arts and crafts are not largely practised for sale of products to contribute to the family

TABLE-59

STUDY AND COMPARISON OF ARTS AND CRAFTS PRACTISED
AMONG THE OLD AND THE PRESENT DAY HAZARAS

Were your father and mother acquainted with and proficient in the Arts and Crafts now practised by members of your family			Are the present day arts and crafts practised in your family also current among all the Hazaras		Whether these arts and crafts were also customary among the Hazaras in the olden days	
	Number	Percent	Number	Percent	Number	Percent
Yes	89	66.41	108	80.59	82	61.19
No	23	17.16	4	2.98	26	19.40
No reply	22	16.41	22	16.41	16	11.94
Total	134	100.00	134	100.00	134	100.00

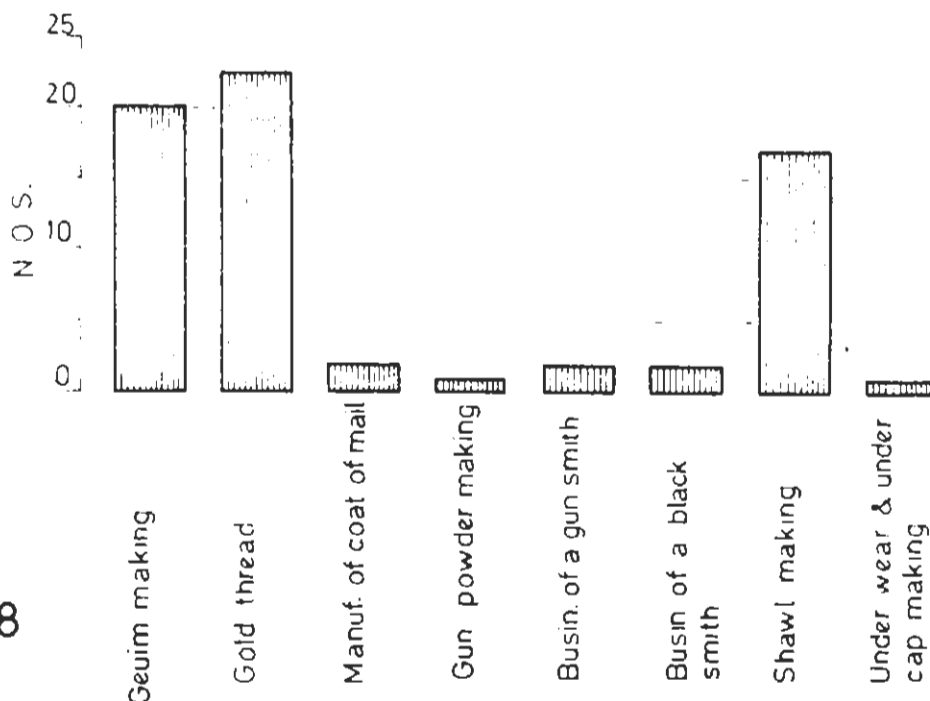
Diagram of study and comparison of arts and crafts practised among the old and the present day Hazaras



NOTE Reffer data

G. 59

Handicrafts practiced in the past but now decreased



G. 58

income. They are of the nature of a useful pastime. The Hazara women were and still are particularly adept and proficient in these crafts which became a distinctive feature of the Hazara culture.

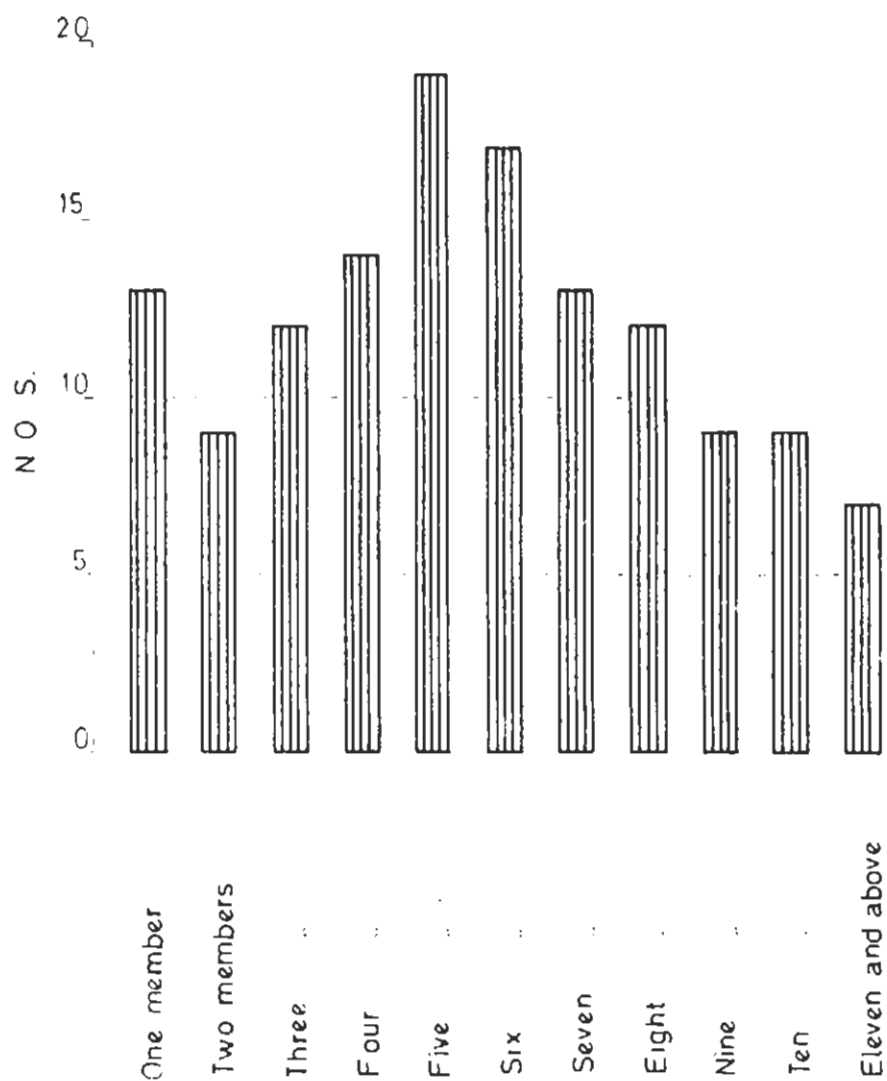
2.12. Usually the size of the family is large among tribal people. There are feuds and factions within the tribe and outside it. Because of joint-family system and because of the security which a large family provides in such factions and feuds, there is largely the trend of big family. The data in respect of the Hazaras in this context, as presented in Table 60 give the average size of the family

TABLE -60
FAMILY SIZE

Size	Number	Percent	No. of Person
One member	13	1.72	13
Two members	9	2.38	18
Three members	12	4.76	36
Four members	14	7.40	56
Five members	19	12.55	95
Six members	17	13.48	102
Seven members	13	12.94	98
Eight members	12	13.73	154
Nine members	9	10.70	81
Ten members	9	11.88	90
Eleven members	7	8.46	64
Total:	134	100.00	757

Average Size = 5.6

F a m i l y s i z e



to a figure of 5.6. This average compares favourably with that of the whole of Pakistan which is nearly 5.7. The fact emerges that the Hazaras are not keeping usually large families. They are not different from average Pakistani family. The impact of urban life might have reduced the effect of joint family. The necessity of security might be less felt as they are residing in a settled area. The trend of keeping large family is not therefore marked in the case of Hazaras.

More over there are 29.81 per cent heads of the family who have 5 members and less in their household. A substantial portion has therefore a small family by all standards. Another 26.43 per cent respondents have 6-7 members in their households, leaving 44.77 per cent of households which have more than 7 members. The latter can be taken as really having large families.

The ideal number of children desired as opposed to actual members of household is depicted in the Table-6! wherein a comparison is also made with the situation in this respect at the time of the fathers of the respondents. A little more than one-fourth of the respondents (26.87 percent) have the ideal, of three children, whereas there was none among their fathers wanting 3 children. Another 34.33 per cent have the desired number of 4-5 children among the present day Hazaras whereas there were merely

5.98 per cent among their fathers in this category. More than 5 children is a large size of the household and 10.44 per cent of our respondents as compared to 17.90 per cent of their fathers have had this ideal on the size of

TABLE -61

THE OPINION OF THE HEAD OF FAMILY AND HIS FATHER
IN REGARD TO THE IDEAL NUMBER OF CHILDREN

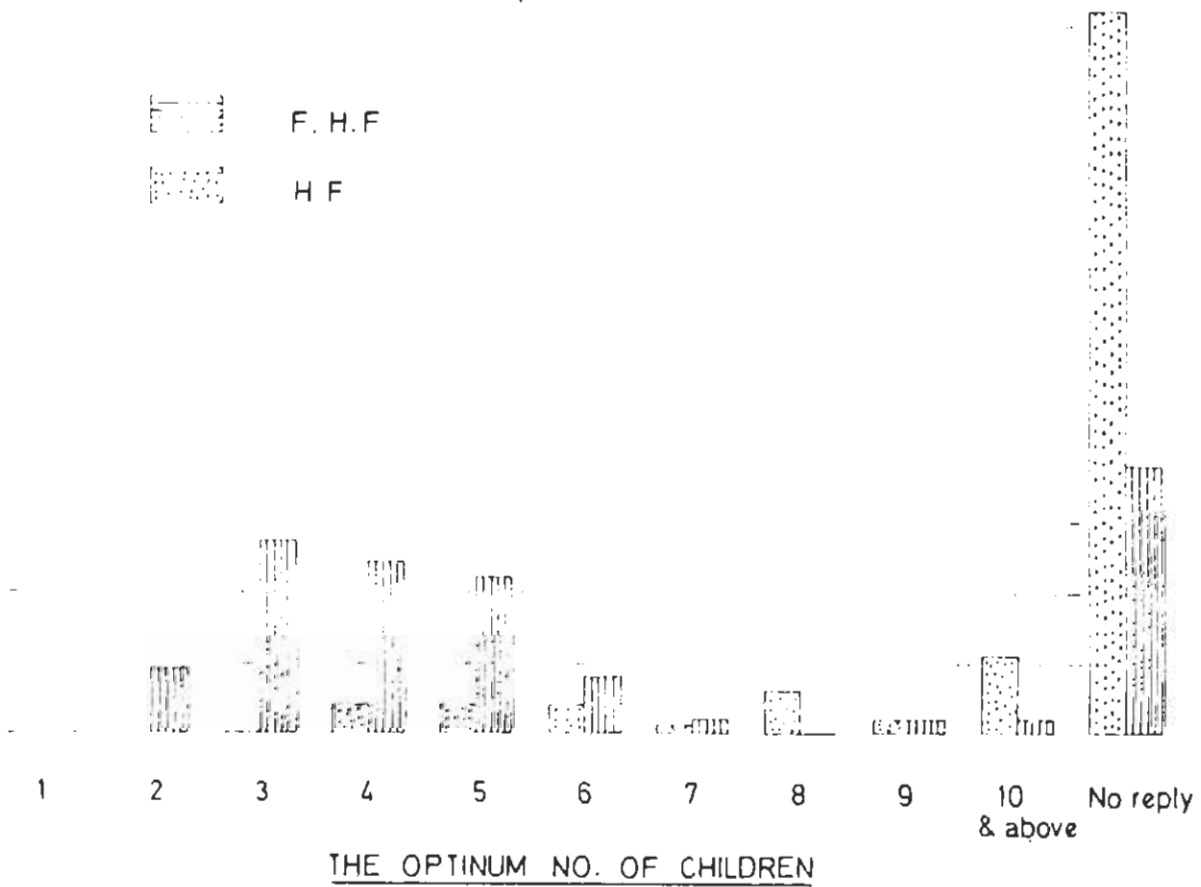
The optimum number of children	Head of Family		Father of the Head of family		
	Number	Percent	Number	Percent	
1					
2	9	6.72	-	0.0	} 00.00 F.H.F.
3	27	20.15	-	0.0	
4	24	17.91	4	2.99	
5	22	16.42	4	2.99	} 5.98 F.H.F.
6	8	5.97	4	2.99	
7	2	1.49	1	0.74	} 10.44 H.F.
8	-	-	6	4.47	
9	2	1.49	2	1.49	} 17.90 F.H.F.
10 and above	2	1.49	11	8.21	
No reply	38	28.36	102	76.12	
Total:	134	100.00	134	100.00	

Average of Ideal number of children

$$\bar{X} = \frac{\sum fx}{\sum f} = \frac{\sum fx}{N} = \frac{405}{96} = 4.21 \text{ O.H.F.}$$

$$\bar{X} = \frac{\sum fx}{\sum f} = \frac{\sum fx}{N} = \frac{243}{32} = 7.59 \text{ O.F.H.F.}$$

The opinion of the H.F. and his father
in regard to the ideal number of children



the family. Unfortunately there was no response from 28.36 per cent of respondents and no information was supplied in respect of 76.12 per cent of fathers but, as the figures are, the average number of children desired for the present day Hazaras comes to 4.21 and for their fathers it comes to 7.59. The trend for desiring lesser number of children among present generation as compared to previous generation of Hazaras is established.

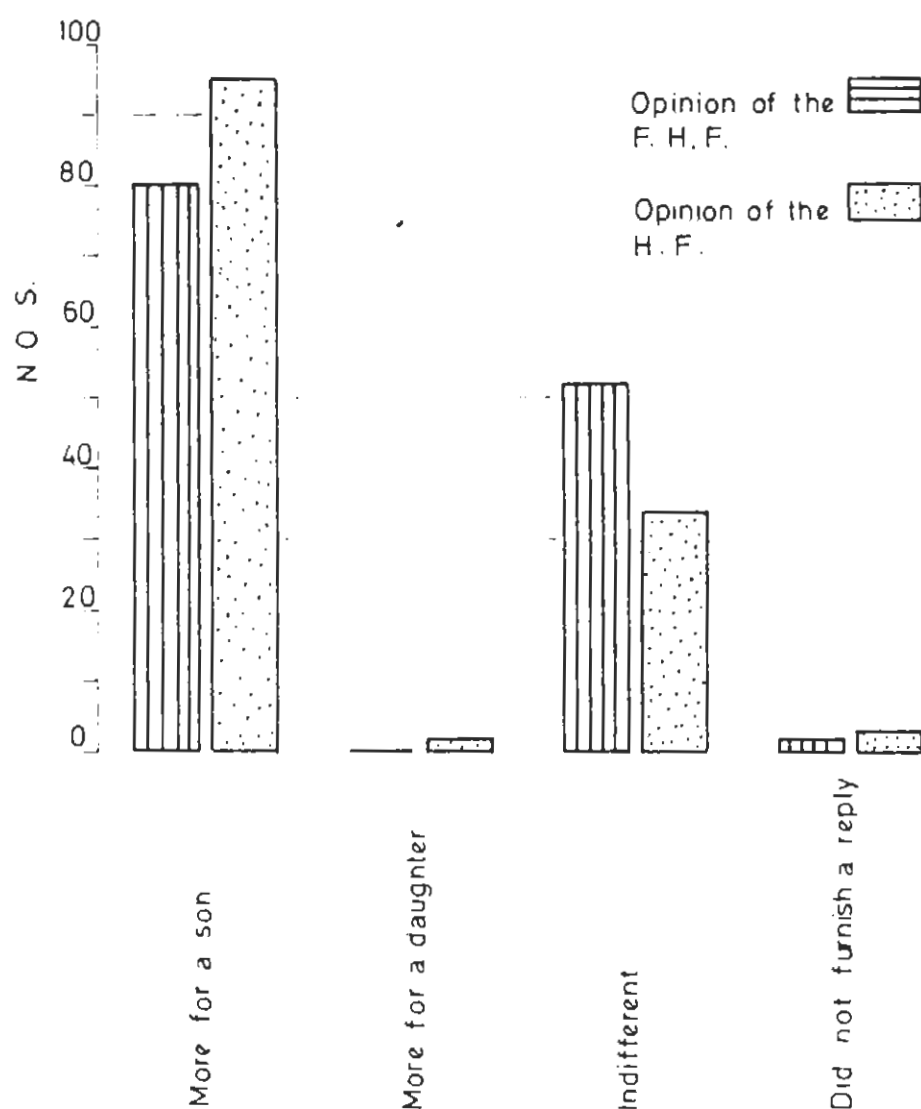
Preference for sons is also usually found in tribal people because of patriarchal system of the family. The figures of our next table-62 confirm this generalization.

TABLE-62

PREFERENCE FOR A SON OR DAUGHTER IN THE
OPINION OF THE HEAD OF FAMILY AND HIS
FATHER

	Opinion of the Head of the family		Opinion of the Father of the Head of Family	
	Number	Percent	Number	Percent
More for a sons	95	70.90	80	59.70
More for a daughter	2	1.49	-	-
Indifferent	34	25.37	52	38.81
Did not furnish a reply	3	2.24	2	1.49
Total:	134	100.00	134	100.00

Preference for a son or daughter in the opinion of the H.F. and his father



As many as 70.90 per cent of present Hazaras prefer sons over daughters. Their fathers have provided a lesser per centage of 59.70. Prbbably they were also as much as in favour of male offspring but the matter has been concealed in the category of indifference which secures a percentage of 38.81 among fathers and appears to be high and might be including some per centage of those desiring sons.

Our hypothesis that largely the size of the family of the Hazaras ranges from 5 to 7 and that the present day Hazaras have lesser number of children than their ancestors is established.

2.13. The present section deals with the religiosity of the Hazaras. It is presumed in our hypothesis No.13 that the hold of religion on them is strong. The first indicator of the religiosity is the extent of observance of religious duties by the Hazaras and the data in this respect are presented in Table-63. The implied items in religious duties include the usual pillars of Islamic faith like saying prayers, daily, fasting and alms-giving. Among the present day Hazaras there are 85.08 per cent who are rigidly observing religious duties. Among their parents there were 95.52 per cent rigidly observing them. Predominant majority of the latter and a big majority of the former are therefore

rigid in conformity of their religious duties. Those who are a bit lax therein there are 4.48 per cent among fathers of the heads of the family and 11.19 cent among the latter. There is more than twice as much percentage in laxity among the present day Hazaras as compared to among their fathers, although the percentages in both the groups are low.

TABLE -63
OBSERVANCE OF RELIGIOUS
DUTIES

Extent of Observance of Religious Duties											
By Head of Family						By the Ancestors of Head of family					
Rigidity		Lax		Does not observe		Rigidity		Lax		Does not observe	
No.	Per.	No.	Per.	No.	Per.	No.	Per.	No.	Per.	No.	Per.
114	95.08	15	11.19	5	3.73	128	95.52	6	4.48	-	-

All the Hazaras belong to Shia sect as is evident from Table-64 whereby 98.51 per cent have openly declared themselves as belonging to Shia sect whereas there was no response from 1.5 per cent but the latter too are definitely Shias.

TABLE-64
SEC^T OF HAZARAS

Religion of the Head of Family			
Shia		Non-Shia	
Number	Percentage	Number	Percentage
312 / 32	98.50	-	-
No response		2	1.49
Total		134	100.00

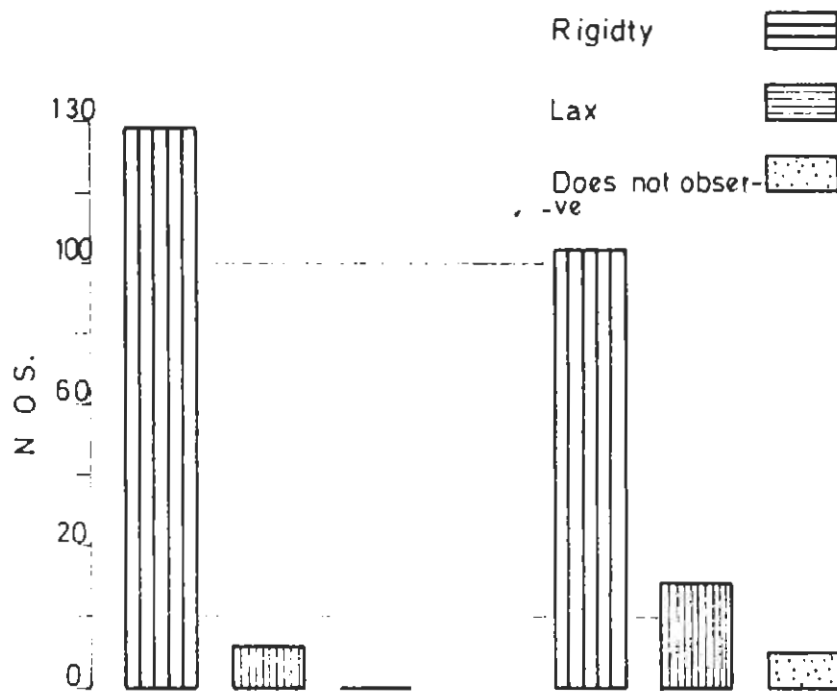
During the first month of the Hijri era Shias are mourning the martyrdom anniversary (Shahadat) of Hazrat Imam Hussain, the grandson of the Holy Prophet. According to Table-65, those Shias who are rigid in mourning practices usually indulge in breast-beating and inflict injuries on self with iron chains. The Hazaras of Quetta when asked about their mourning practices, as many as 90.68 percent of the present-day Hazaras and 82.47 per cent of their fathers are favouring the breast-beating and self-inflicted ~~and self-inflicted~~ injuries as part of mourning in memory of the sad event of the martyrdom of Hazrat Hussain. The rigidity of their religiosity is manifested by such a stiff attitude. Surprisingly the fathers have provided a little less percentage as compared to the present day Hazaras. The reason for this will be given in the analysis for the next table.

TABLE - 65

ATTITUDE TOWARDS BREAST BEATING AND SELF
INFLECTED INJURIES WITH CHAINS DURING MU-
HARRAM

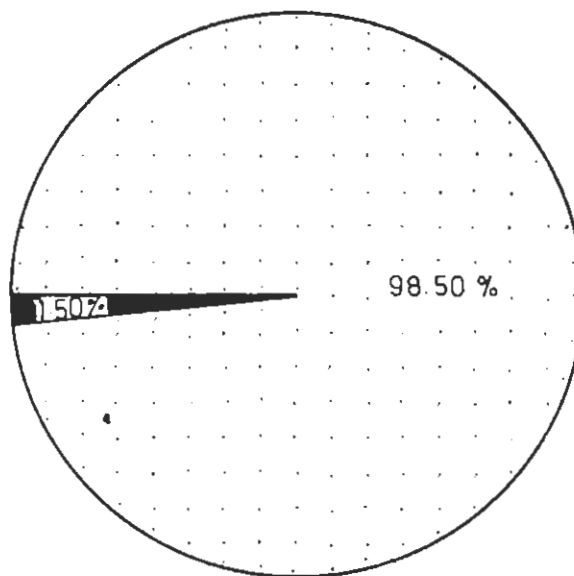
Head of Family				Father of Head of Family			
Favour		Disfavour		Favour		Disfavour	
No.	Per.	No.	Per.	No.	Per.	No.	Per.
243	90.67	25	9.33	221	82.46	47	17.54

Observance of religious duties



G. 63

Sect of Hazaras



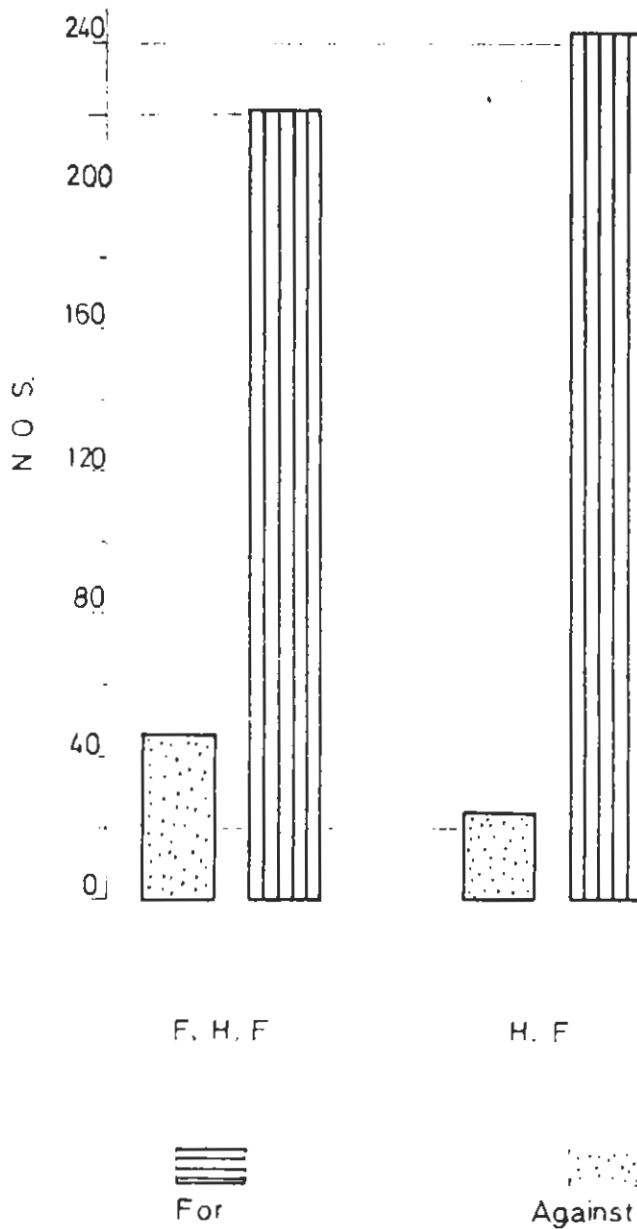
Religion of the H. F.

G. 64

SHIA

No Response

Attitude towards breast beating
beating and self inflicted injuries with chains
during moharra



According to the next table-66, the beating of breast is favoured more than the infliction of injuries through chains as a part of mourning by the present day Hazaras as well as their fathers when 96.29 per cent of both groups like the breast-beating as compared to 85.07 and 68.65 per cent respectively who like the infliction of injuries. In inflicting injuries by chains, the present day Hazaras are more stiff in attitude than their fathers. This difference can be explained thus. These practices, it may be emphasized, are not the basis of religion but are more like customs. Beating themselves with chains, particularly, has been acquired by association with the Pakistani Shias.

The religiosity of the Hazaras is also indicated by the tendency among them to associate largely with the people of their own sect. The data of table-67 shows that they have such a tendency when 82.84 per cent of them are asserting that they largely associate with the people of the same sect. viz. Shias of Quetta. A mere 12.68 per cent have no tendency of the kind.

Marriage within the same sect, as shown in table-68, is also being favoured by 78.36 per cent of our respondents. Majority is displaying stiff attitude against marrying outside the sect and again the stiffness of the attitude in this respect upholds our hypothesis of the hold of religious considerations in the pure personal matter of marriage.

In a general way the conclusion emerges that the Hazaras have a strong adherence to religious faith although it is not proved that the present day Hazaras are less rigid therein than their fathers, especially in mourning the martyrdom of Hazrat Imam Hussain in the form of inflicting injuries on themselves, wherein the Hazaras of today are showing greater enthusiasm than their ancestors.

ATTITUDE OF HEADS OF FAMILIES AND THEIR FATHERS TOWARDS BEATING OF BREASTS AND SELF INFLICTED INJURIES WITH CHAINS IN MOURNING CEREMO-

Opinion of the Head of Family						Opinion of the Father of Head of Family					
Do you like Breast Beating			Do you like whipping yourself with chains			Do you like Breast beating			Do you like whipping yourself with chains		
Yes	No		Yes	No		Yes	No		Yes	No	
No.	Per.		No.	Per.		No.	Per.		No.	Per.	

488

Attitude towards H.Fs. and their fathers about beating of breasts and self-inflicted injuries with chains in mourning ceremonies as compared

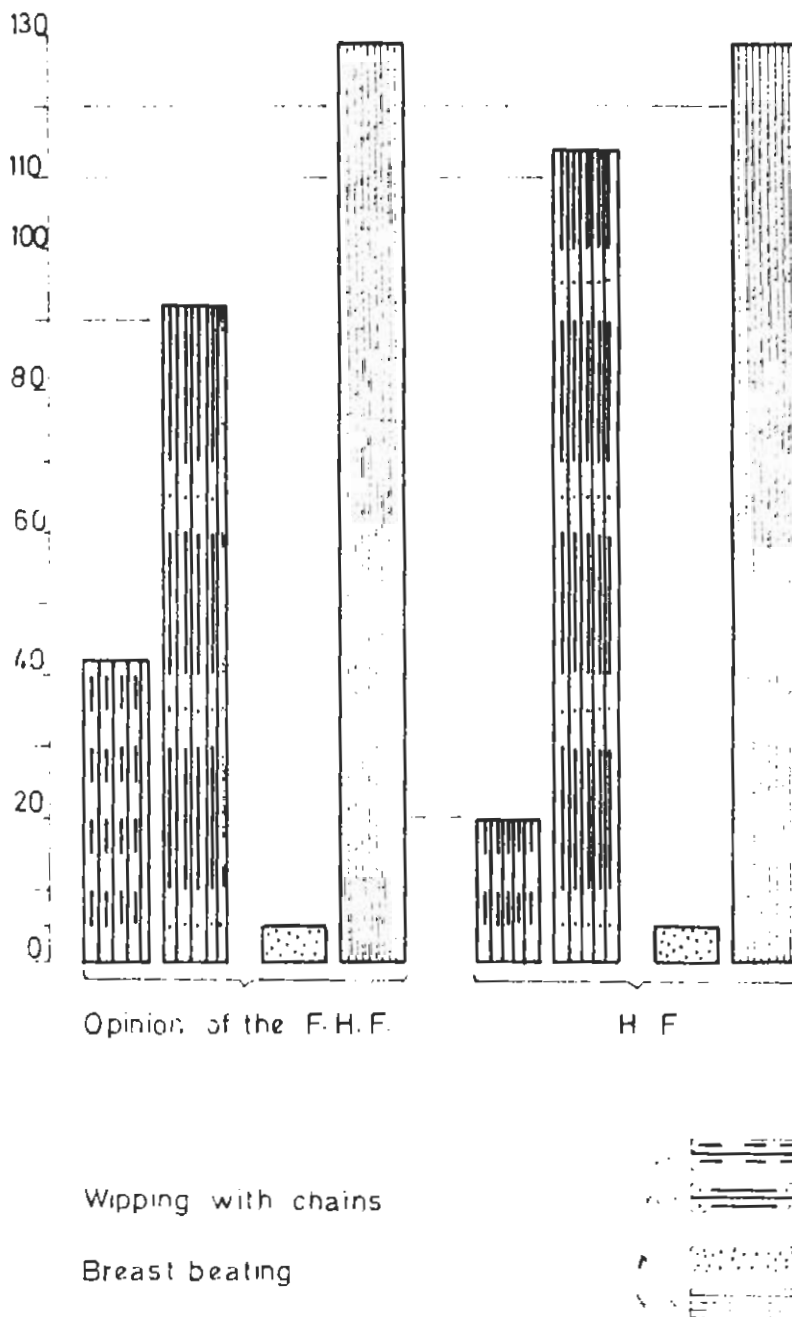


TABLE -67

STATEMENT OF THE TENDENCY OF THE HAZARAS
TO ASSOCIATE WITH THE FOLLOWERS OF OTHER
RELIGION

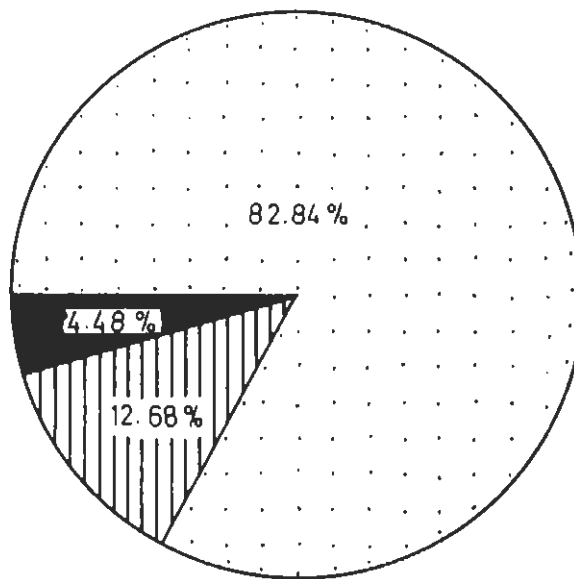
Name of group	Number	Percent
Same sect	111	82.84
Of another sect	17	12.68
No response	6	4.48
Total:	134	100.00

TABLE -68

ATTITUDE OF THE HEAD OF FAMILY ON MARRIAGE
FROM THE RELIGIOUS STANDPOINT

Religion	Number	Percent
Shia	105	78.36
Non-shia	-	-
Makes no difference	23	17.16
Did not answer	6	4.48
Total:	134	100.00

Statement of the tendency of the Hazaras
to associate with the followers of other
religions



Same sect

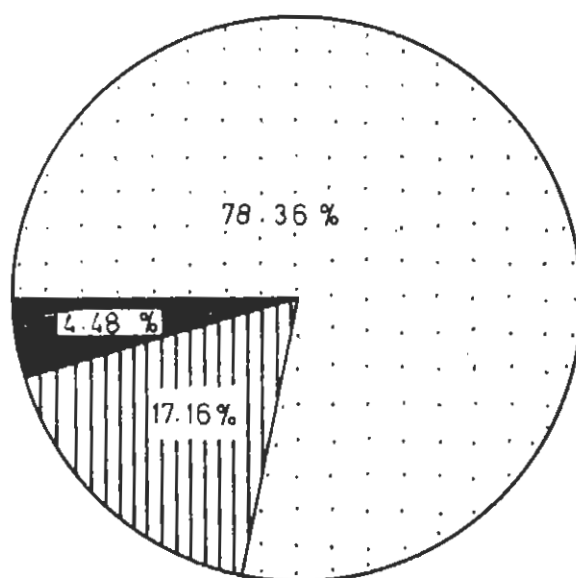


Of another
sect

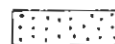


No response

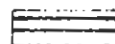
Attitude of the H.F. on marriage
from the religious standpoint



Shia



Makes no difference



Did not answer



2.14. Consciousness of the kind is present in all closed societies and in small communities. A communal feeling is generated thereby and the individuals are tied down to each other. There is more cohesiveness in such groups than those where the people are heterogeneous ethnically, linguistically and religiously. Our hypothesis number 14 incorporates this communal feeling among the Hazaras which is presumed to be present among them but its intensity is on the decline. Table-69 gives the opinion whether all the individuals of the tribe should

TABLE -69
OPINION ON COMMUNAL FEELINGS AMONG HAZARAS
OPINION ABOUT ALL THE INDIVIDUALS OF THE
TRIBE LIVING TOGETHER

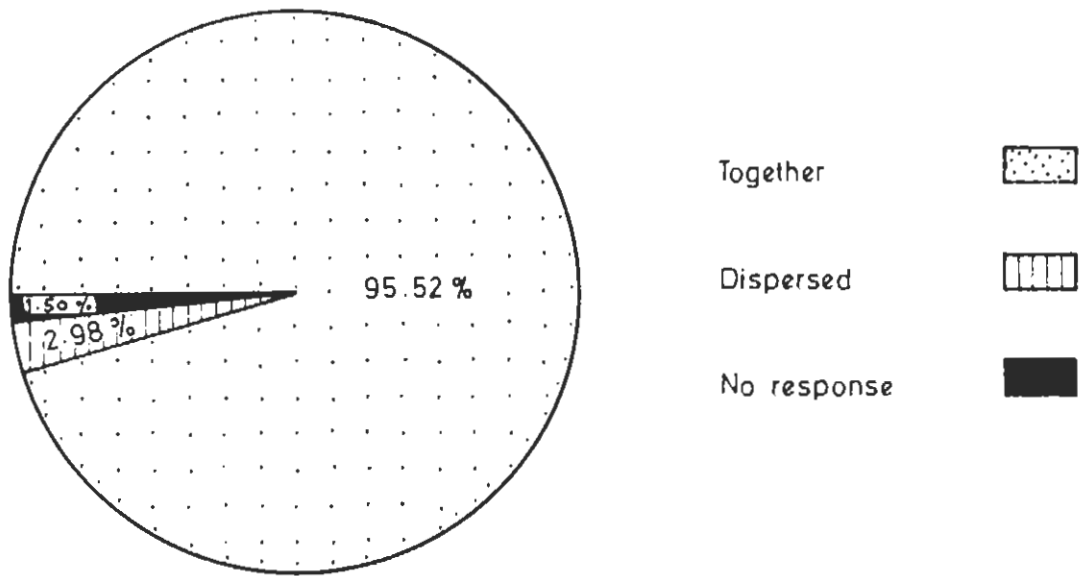
	Number	Percentage
Together	128	95.52
Dispersed	4	2.98
No response	2	1.50
Total:	134	100.00

live together. A predominant majority, 95.52 per cent, entertain the notion that all individuals of the Hasaras should live together. Evidently such living together not only provides physical proximity of the people having similarity of ethnicity, language and religion but also promotes mutual social relationship and keeps the individuals closely tied to the group.

Services rendered by an individual to his other fellows is a common feature. We find from Table-70 that this is the case among the Hasaras that they render services to their fellows. However, 24.63 per cent of our respondents assert that they render as much services

TABLE -70
COMPARISON BETWEEN THE SERVICES RENDERED TO
PEOPLE OF THE TRIBE BY THE HEAD OF FAMILY
AND HIS FATHER

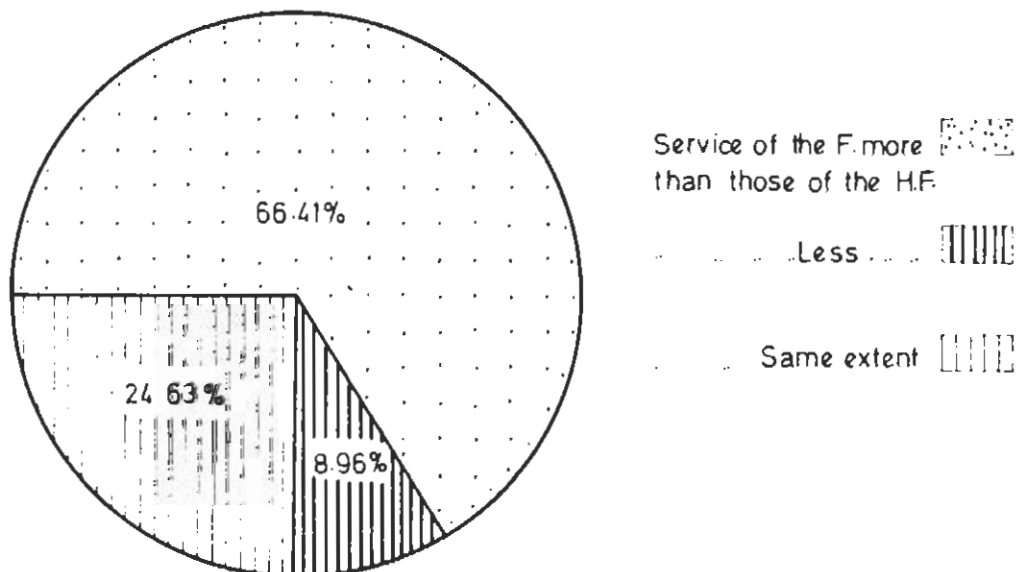
Services of the father to the same extent as those of the Head of Family		Services of the father less than those of the Head of family		Services of the father more than those of the Head of family		Total	
No.	Per.	No.	Per.	No.	Per.	No.	Per.
33	24.63	12	8.96	89	66.41	134	100.00



Opinion on communal feelings among Hazaras.
 opinion about all the individuals of the tribe
 living together

G. 69

Comparison between the services rendered to people
 of the tribe by the H.F. and his father



G. 70

as their fathers whereas 66.41 per cent felt that their fathers were more active in their respect than they themselves. Rendering service to others is felt as a moral obligation by the Hazaras and is suggesting that there is a consciousness of the kind and the resultant group solidarity.

One-fifth of our respondents have admitted vide Table-71 that they are helped by others of the tribe whenever any difficulty beset them. Even 6.72 per cent

TABLE -71

HELP RECIPROCALLY RENDERED BY THE HAZARA PEOPLE
TO THE HEAD OF FAMILY

Nature of the help	Number	Percent
In major difficulties	9	6.72
In the day to day difficulties	20	14.92
Guidance	1	0.75
Rendered and help	34	25.37
Had no need for help	13	9.70
No response	57	42.54
Total:	134	100.00

admit of receiving help in most serious difficulties. Unfortunately there was high percentage --42.54-- of no response otherwise the help being received would have been largely admitted.

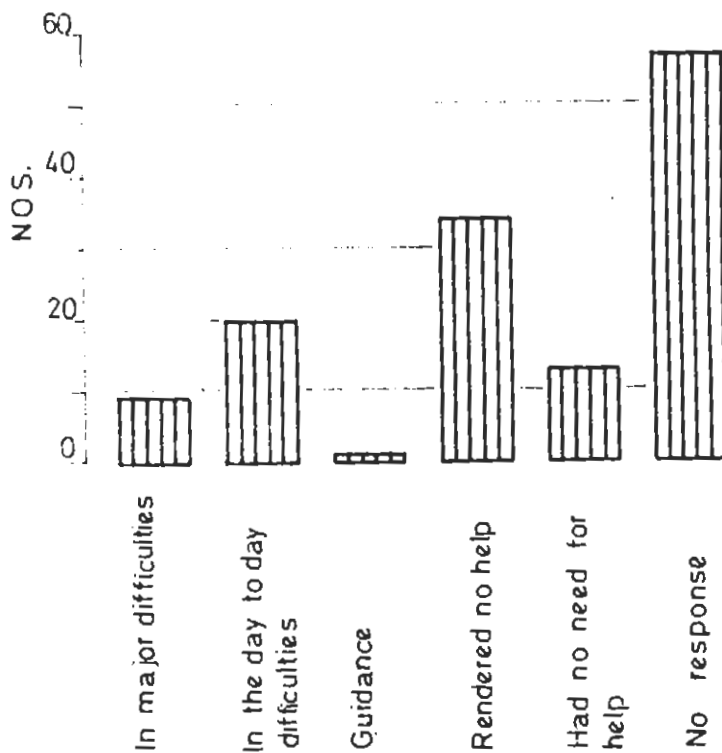
There is decline in rendering mutual help among the present day Hazaras than earlier is also evidenced from Table-72. Two-thirds of the Heads of the family hold the opinion that there was more mutual consultation earlier than now. On the other hand one-third of them asserts that mutual consultation is more now than earlier. At any rate, there is a marked trend among the Hazaras to consult each other mutually which again confirms our hypothesis of prevalence of communal feeling among them as a cohesive group.

As we see in the above table, 66.41 per cent of the respondents answered that mutual consultation in the past was greater than now. It is very significant to note that exactly the same figure, namely 66.41 per cent, emerges in Table-70 in respect of mutual services rendered being greater in the past than now.

TABLE -72
OPINIONS ON MUTUAL CONSULTATION OF HEAD OF FAMILY
IN DIFFICULTIES

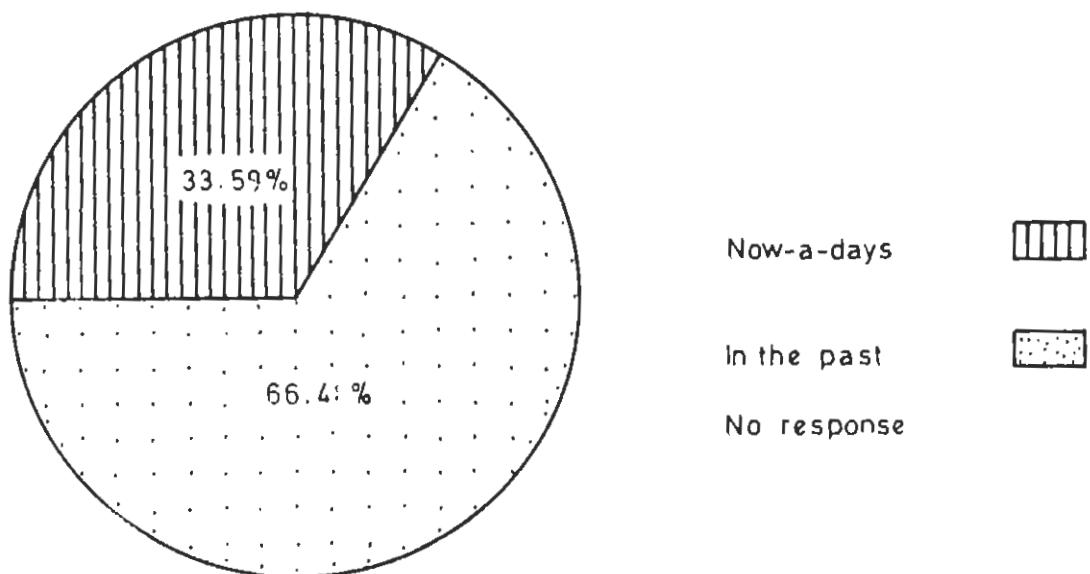
Time	Number	Percentage
Now-a-days	45	33.5
In the past	89	66.41
No response	-	-
Total:	134	100.00

Help reciprocally rendered by the Hazara people to the H.F.



G.71

Opinions on mutual consultation of the H.F. in difficulties mutual help is greater in the past



G.72

2.15. The Hazaras are settled in Quetta for the last 80 years and more, so that three generations have passed since they migrated to an urban centre. The long stay in the city has brought a change in their attitude and a substantial number have begun to have preference for city life. Table-73 shows that as many as 85.07 per cent of the present generation of Hazaras have preference for urban life, as compared to 59.70 per cent of their fathers

TABLE -73
OPINION OF THE HEAD OF FAMILY AND HIS
FATHER ABOUT PREFERENCE OF URBAN OR
RURAL LIFE

	Head of family		Father of Head of Family	
	Number	Percent	Number	Percent
Village	20	14.93	48	35.82
Town	114	85.07	80	59.70
No response	-	-	6	4.48
Total:	134	100.00	134	100.00

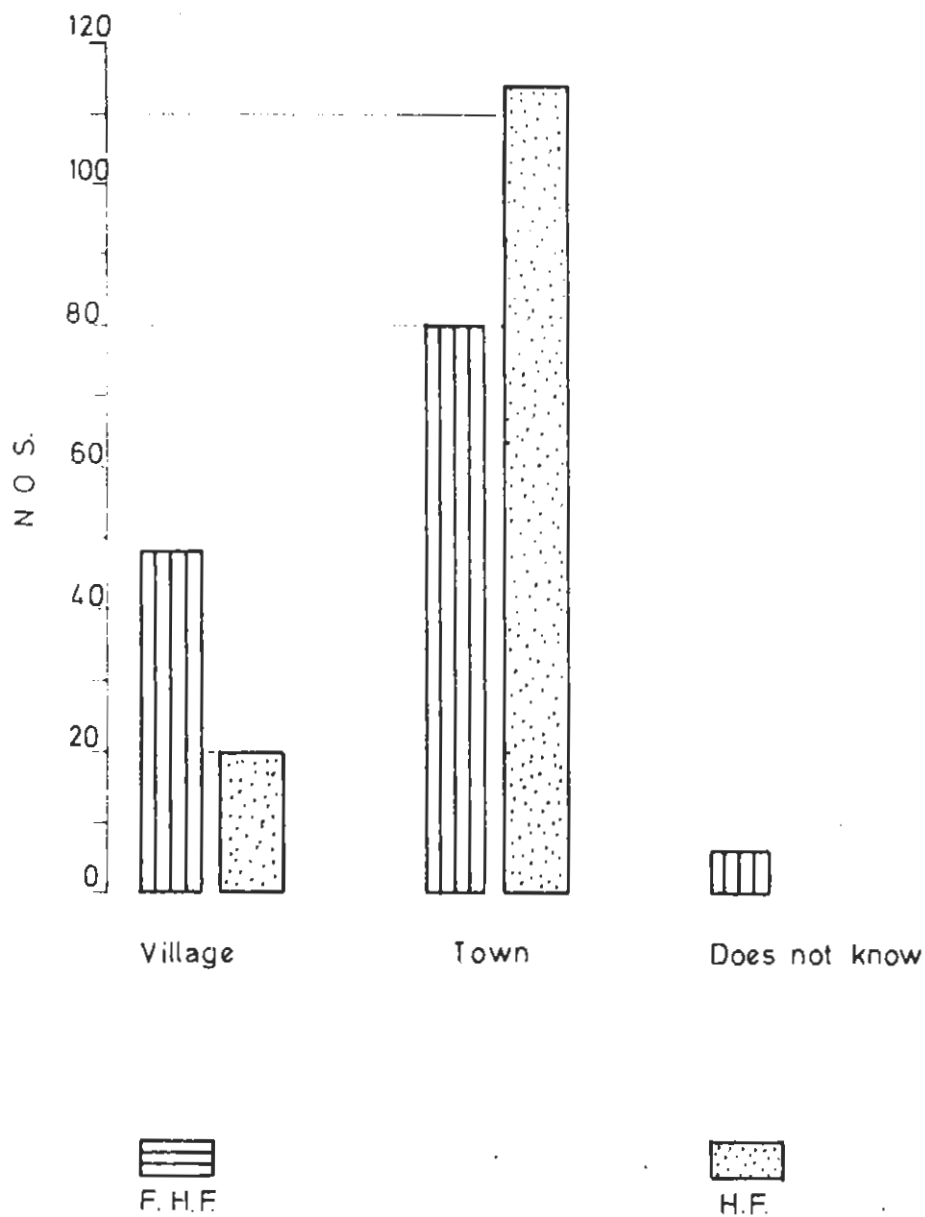
having such preference. Urban life has its own distinctive culture so that the people who migrate to cities ^e undergo a big change in their customs and practices. A change of the kind has actually occurred among the Hazaras as is evident from Table-74. Although 92.54 per cent of the Heads of Family who constituted our universe are acquainted with the customs and practices of the tribe, yet almost half of these (50.79 per cent) are observing these customs. A little more than one-third (34.33 per cent) are blantly refusing that they observe tribal customs which have thus lost their obligatory characteristic. The hold of the customs of the tribe

TABLE-74

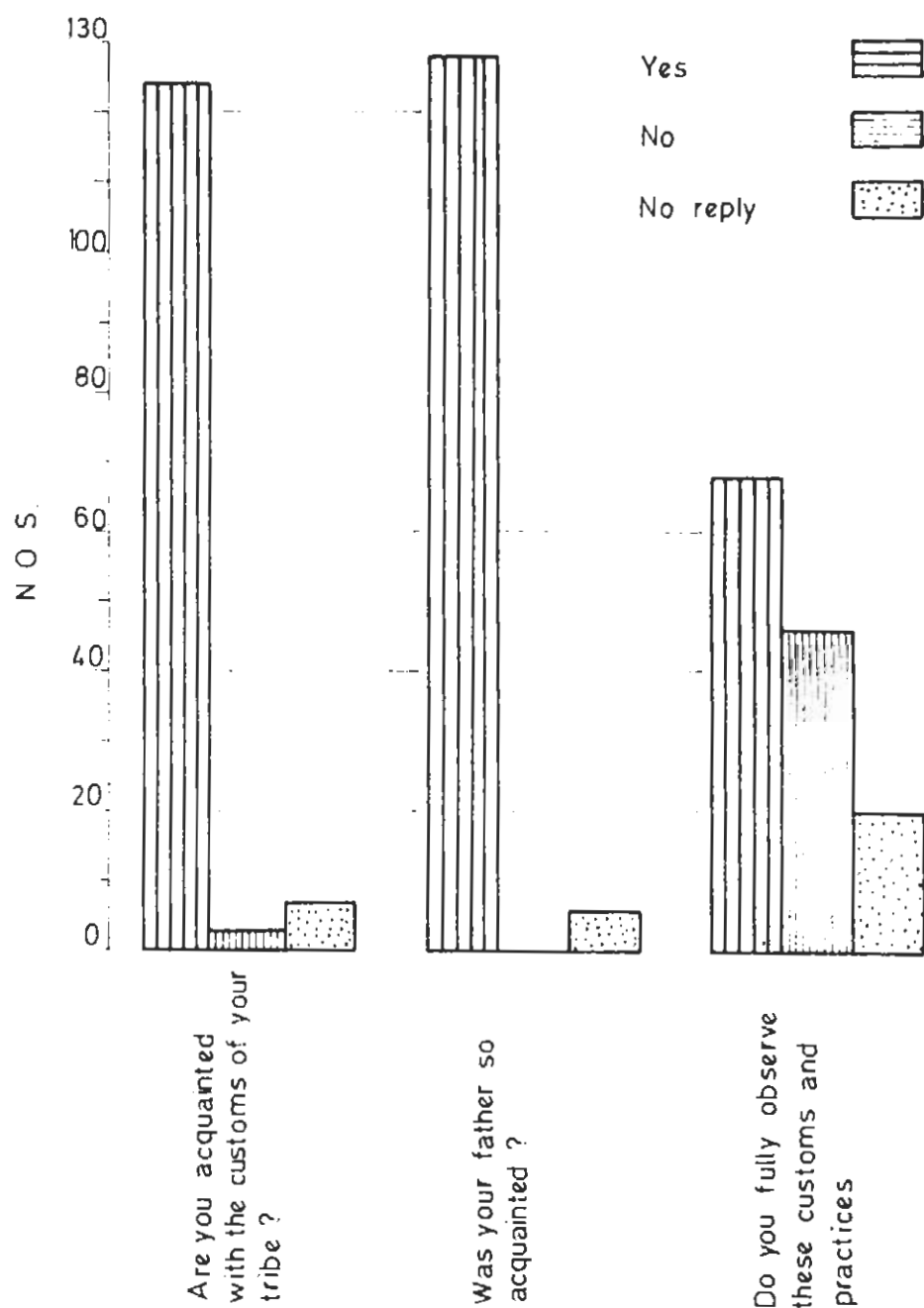
ACQUAINTANCE WITH THE TRIBAL CUSTOMS AND PRACTICES

Subject	Answer	Number	Percent	Total
Are you acquainted with the customs of your tribe?	Yes	124	92.54	134 % 100
	No	3	2.24	
	No reply	7	5.22	
Was your father so acquainted?	Yes	128	95.52	134 % 100
	No	-	-	
	No reply	6	4.48	
Do you fully observe these customs and practices	Yes	68	50.74	134 % 100
	No	46	34.33	
	No reply	20	14.93	

Opinion of the H.F and his father on preference regarding urban or rural life



Acquaintance with tribal customs and practices



has therefore definitely declined and most probably this is the result of their settlement in an urban community like Quetta. Our hypothesis that the Hazaras' preference of city life has brought about decline in their observances of social customs and practices is thus confirmed. The latter have now a lesser hold. Our Chapter on Culture has also limelighted the change slowly occurring among the Hazaras in their observance of certain social norms, and customs, etc.

2.16. Each society has its own beliefs and superstitions. It has^u often been found that individuals may hold some of the beliefs and superstitions most dearly and may pay scant respect to others. Similarly the degree of acceptance varies from person to person. While some have faith in them in their entirety, there are others for whom they are meaningless and inapplicable. In spite of these variations, when beliefs and faiths are once acquired through socialization in childhood, they are ^uindicated^{h.v} basically in the day to day life and ^{h.v}dominate over the thinking of the individuals to such an extent that it is well-nigh impossible to come out of their sinister influence. A change in such a cast of mind needs a long period. On the other hand, change in practices and modes of life takes comparatively a shorter period of time and occasionally the passage of one generation brings about perceptible and considerable changes. Superstitions ingrained through fair^y tales and stories of jims, ghouls and "Alas" told to children by grandmothers or other elders some of which may not be more than just figments of imagination, shadows of

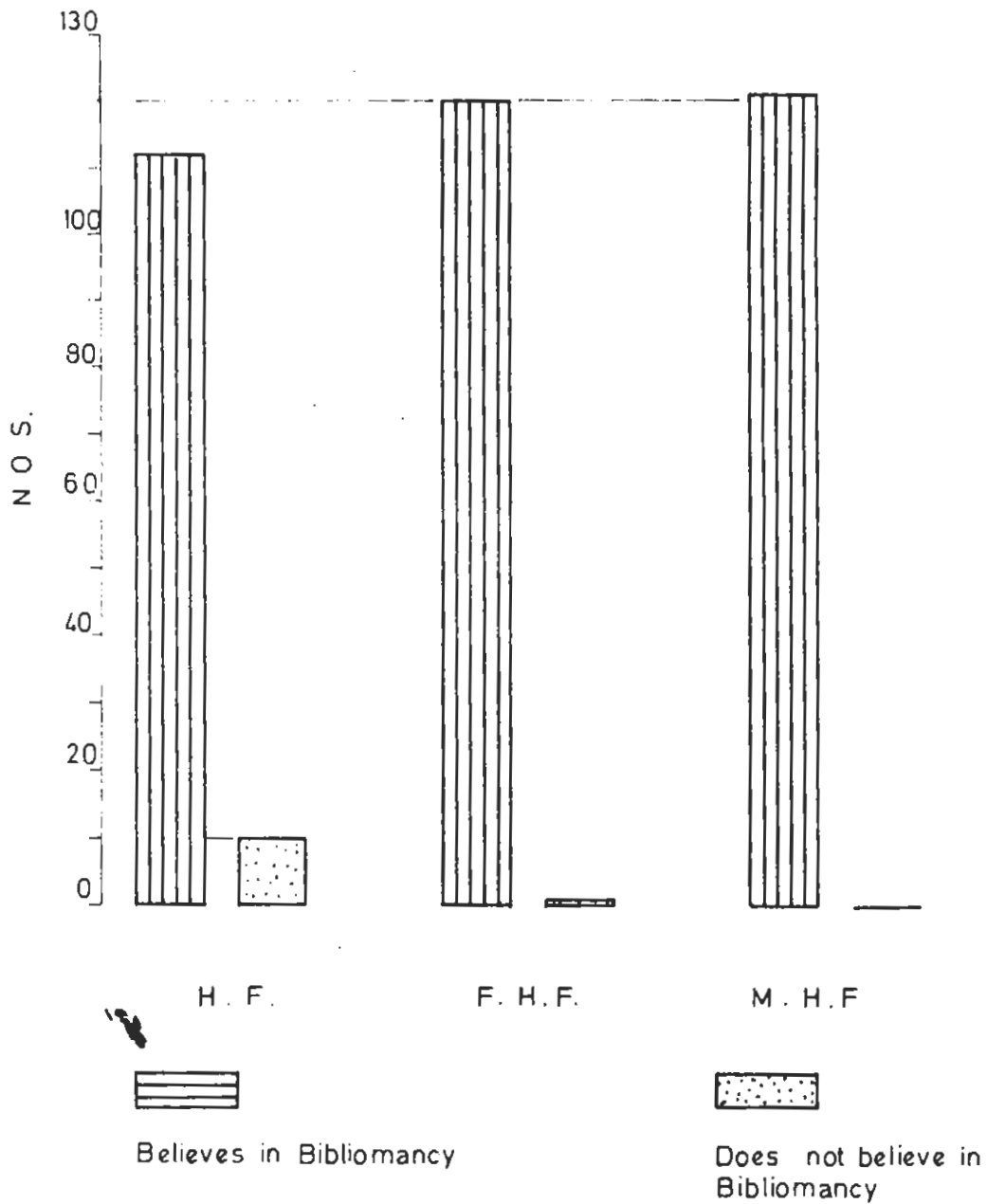
psychological subconscious or distortions of childhood impressions, leave influences on the mind which are hard to erase in one or two generations. The ensuing Tables now being analysed will indicate that though a small majority of Heads of families of Mazaras are disavowing the mythological beliefs and superstitions, yet those who do entertain them constitute a sizeable minority who follow in their ancestors' footsteps. In spite of the great advance in medical science, they refer to the sooth-sayers for charms and amulets for their ailments; and are vociferous on their beneficial results too. These superstitions have such a hold on them that their redemption will not be so easy. In Table 75, 112 persons i.e. 84.58 per cent of

TABLE 75

BELIEF IN BIBLIOMANCY (CONSULTING A BOOK FOR A
GOOD AUGURY)

	Believes in bibliomancy		Does not believe in bibliomancy		Num- ber	Per- cent
	No.	Per.	No.	Per.		
Head of the family	112	83.58	10	7.46	12	8.96
Father of the head of the family	120	89.55	1	0.75	13	9.70
Mother of the head of the family	121	90.30	-	-	13	9.70

Belief in Bibliomancy (consulting a book for a good augury)



the Heads of families have faith in the efficacy of "Istikharah",¹ so much so that now new important work would be taken in hand before conciliating the will of Allah through "Istikharah". "Istikharah" is also resorted to before commencement of a journey and the journey is even cancelled if the "⁵Istikharah" does not augur well. Of the fathers of the Heads of families, 120 persons (89.55 per cent) and of their mothers 121 persons (90.40 per cent) accepted "Istikhara. The difference in this respect between the two generations is only slight, being only 5.97 per cent as between the views of the parents and those of their off-spring. It is significant to note there that as the subject of "Istikharah" has been given the plausible aspect of a religious belief, it is the more readily accepted and almost religiously observed by the people generally and the change in opinion naturally has been very slight between two generations. Similarly, in Table 76,

TABLE-76

BELIEF IN JINNS

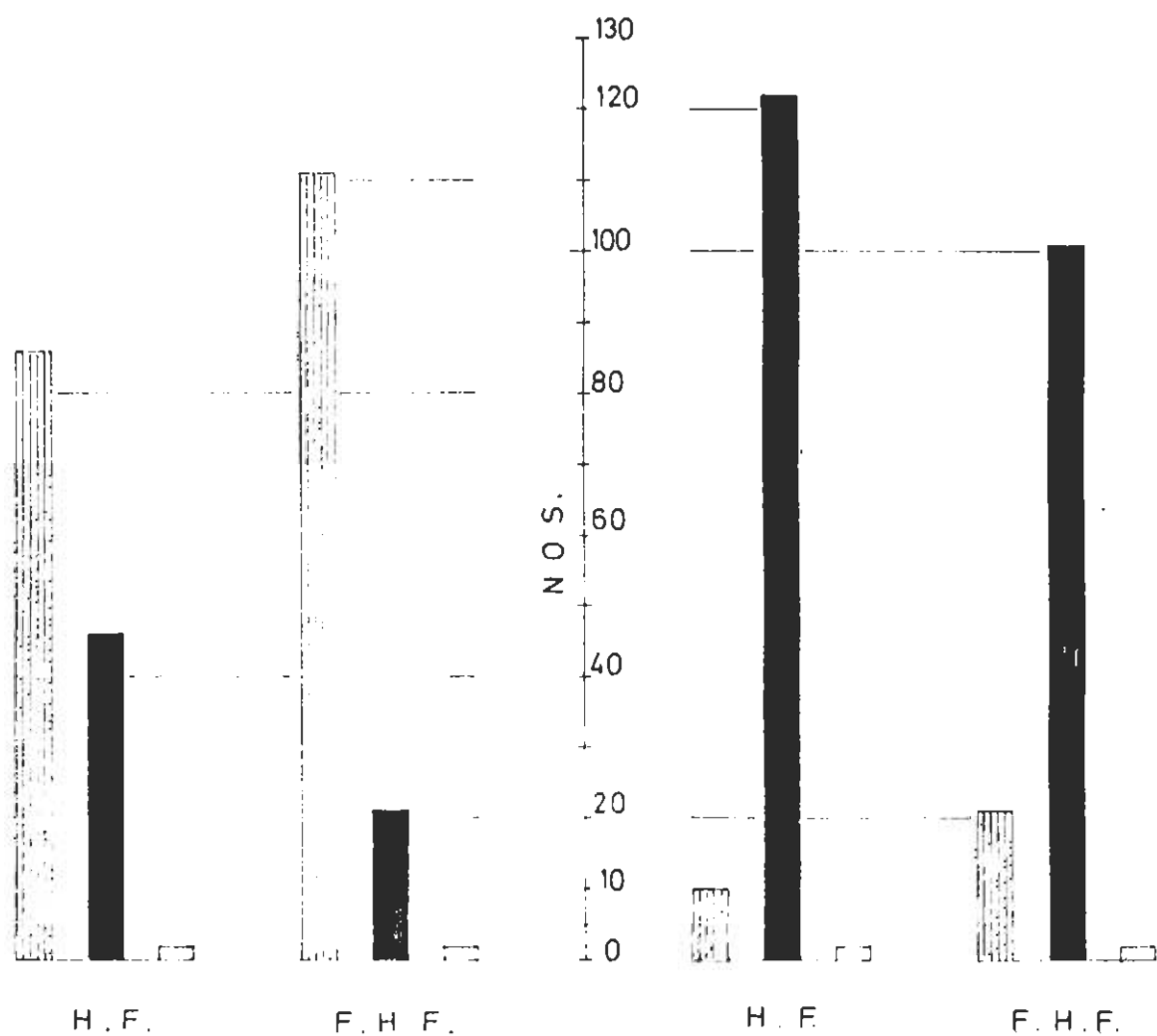
Subject	Respondent	Do Genii and other supernatural being have an influence on Human life?							
		Yes		No		No response		Total	
		No.	Per.	No.	Per.	No.	Per.	No.	Per.
Head of family		86	64.18	46	34.38	2	1.49	134	100.00
Father of Head		111	82.83	21	15.68	2	1.49	134	100.00

64.18 Heads of families as against 82.83 per cent of the fathers of the Heads of families have faith in the extence of Jinns and their influence on human lives. The difference between the two generations is 18.65 per cent which points to a slow change.

Subject	Repondent	Have you or father ever seen the Genii							
		Yes		No		No response		Total	
		No.	Per.	No.	Per.	No.	Per.	No.	Per.
Head of family		10	7.46	122	91.05	2	1.49	134	100.00
Father of Head of family		21	15.67	101	75.37	2	1.49	134	100.00

The next Table-77 reveals belief in predestination which is accepted by 85.07 per cent of Heads of families in comparison to 97.76 per cent of the fathers of Heads of families. The former are providing a lesser percentage of 12.69 per cent than the latter in their belief in "Taqdeer" (predestination). The difference between the two here also is minor.

Belief in the Jinns



Do Genie and other supernatural being have an influence on human life?

Have you or your father ever seen the Genie?

G.76


Yes


No



No response

Table-78 is in regard to charms and amulets in cases of illnesses and problems. The difference in this

TABLE-77

BELIEF IN PREDESTINATION

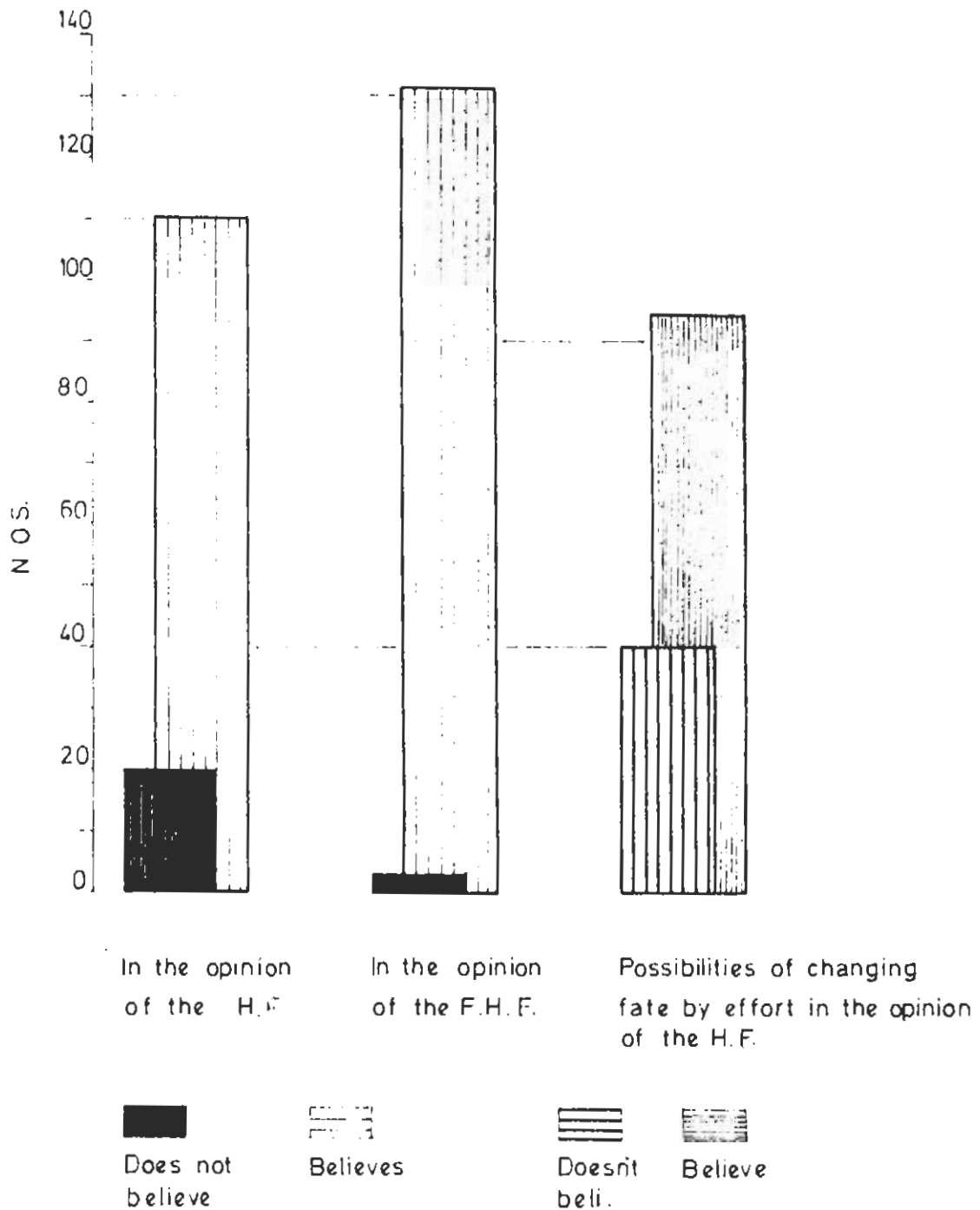
	Believes		Does not believe		Total	
	No.	Per.	No.	Per.	No.	Per.
In the opinion of the head of family	114	85.07	20	14.93	134	100.00
In the opinion of the (latter) of the head of family	131	97.76	3	2.24	134	100.00
The possibility of changing fate by effort in the opinion of the head of family	94	70.15	40	29.85	134	100.00

TABLE-78

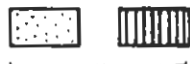
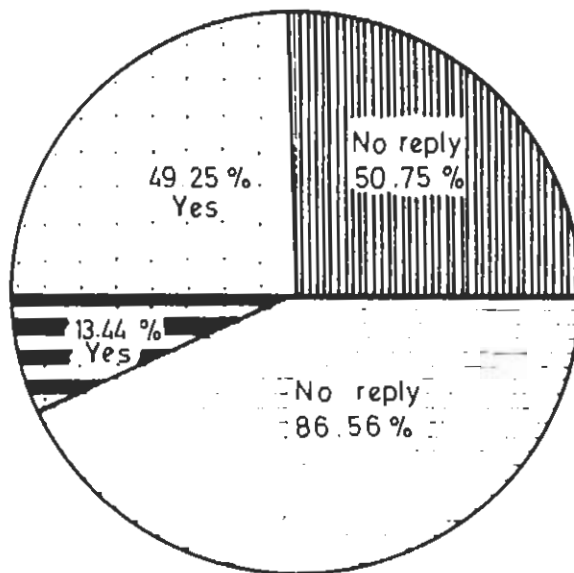
RECOURSE TO WRITER OF AMULETS IN SICKNESS AND DIFFICULTIES

	Number Percent		No reply		Total	
	Number	Percent	Number	Perct	Number	Percent
Head of family	66	49.25	68	50.75	134	100.00
Father of Head	116	86.56	18	13.44	134	100.00

Belief in predestination



Recourse to writer of amulets in sickness and difficulties



H. F.



F. H. F.

G.78

respect between the two generations is pronounced. In comparison to 86.56 per cent fathers of Heads of families who prefer to consult the sooth-saying Mullahs for every imaginable problem. There are 49.25 per cent Heads of families who prefer to do so. There is a considerable decline in this respect in course of one generation. This is due to the availability of more developed medical facilities which are by practice found more efficacious and have successfully controlled some hitherto incurable diseases. Even then almost half of the Heads of the families would have been obliged to go to the Mullah for amulets. This shows the practice is still dying hard and the change therein is slow.

Table-79 relates to the comparison of views of Heads of families and their fathers in regard to the causes of such natural phenomena as earthquakes, eclipses of the sun or the moon and storms. In this table, the difference is wider because more education, knowledge and better training have brought enlightenment. Against 92.54 per cent fathers of the Heads of families who were of the opinion that these natural happenings manifest the wrath of God, only 42.54 per cent of the Heads of families agree with their fathers. Thus 50 per cent of the Heads of the families do not agree with their fathers. This difference of views has come about in one generation and is noteworthy, as in previous tables the difference was not

so pronounced. We can therefore conclude that in the matter of beliefs and superstitions the change has occurred but the degree of change is varied.

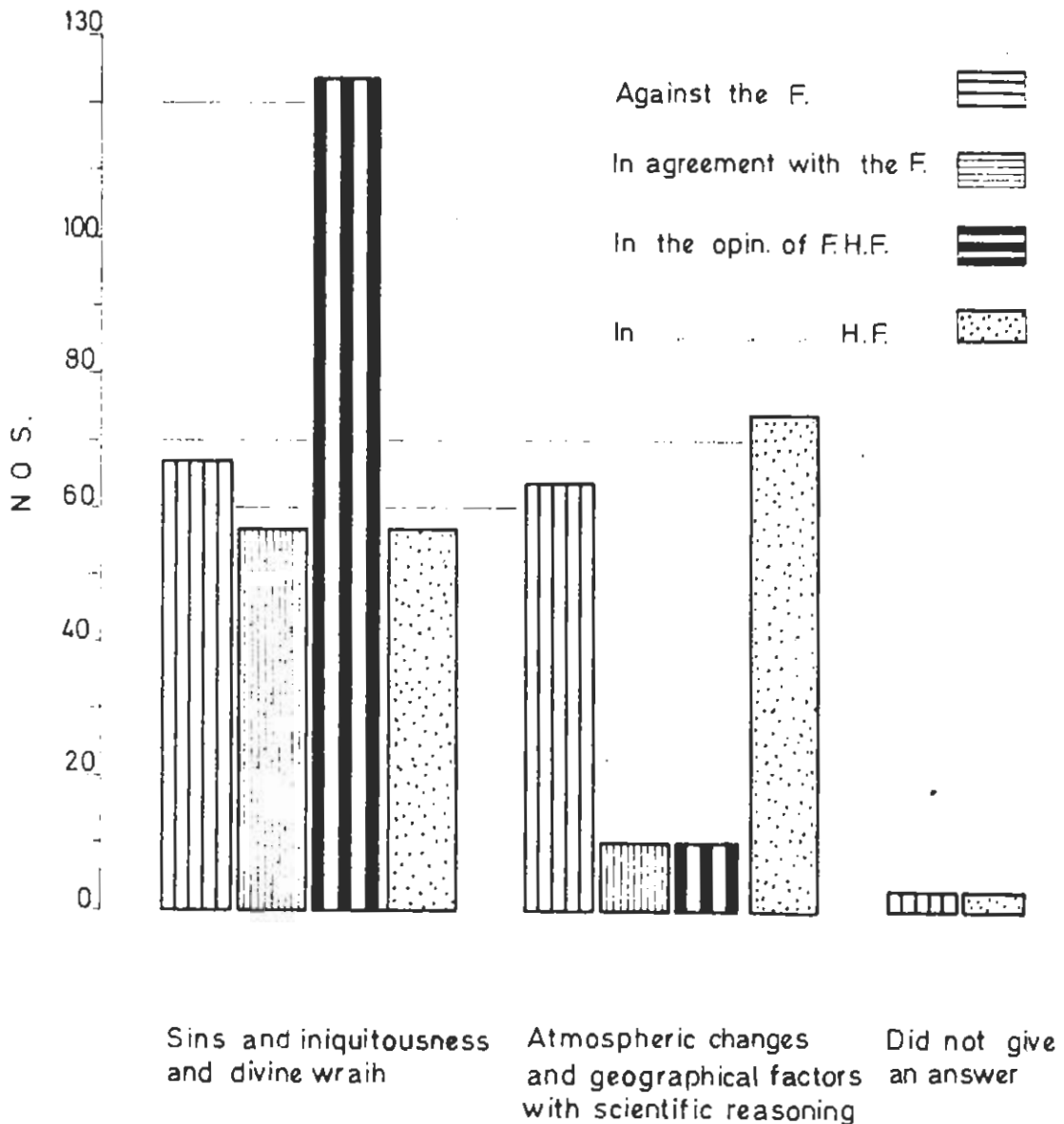
The proposition that the researcher has brought out here as a new hypothesis is that beliefs closer to religious faith such as "Istikharah", seeking of amulets, predestination etc. require a longer period to undergo a change, whereas other beliefs which are influenced by social and environmental atmosphere or scientific knowledge, in matters for instance, relating to earthquakes, floods and eclipses, the rate of change is swifter. New beliefs thus replace the older ones in a shorter space of time. Scientific knowledge based on observations, arguments and proofs have naturally to be accepted without hesitation.

TABLE -79

COMPARISON OF THE VIEWS OF THE HEAD OF FAMILY
AND HIS FATHER IN REGARD TO PHYSICAL FORCES OR
FACTORS AS LUNAR AND SOLAR ECLIPSES, STORMS,
EARTHQUAKES AND FLOODS

	In the opinion of Head of family		In the opinion of the Father of the head of family		In agreement with father		Against the father	
	No.	Per.	No.	Per.	No.	Per.	No.	Per.
Sins and Iniquitousness and Divine Wrath	57	42.54	124	92.54	57	42.54	67	50.00
Atmospheric changes and geographical factors with scientific reasoning	74	55.22	10	7.46	10	7.46	64	47.76
Did not give an answer	3	2.24	-	-	67	50.00	3	2.24
Total:	134	100.00	134	100.00	134	100.00	134	100.00

Comparison of the views of the H.F. and his father in regard to physical forces or factors as lunar & solar eclipses, storms, earth-quakes and floods



2.17. "Sardari" (سرداری -Chieftancy):

In the overall study of Hazaras, it is pertinent to know how far the Sardari system is operative among them. The acquaintance with the Hazaras and the knowledge of their customs and practices would not be complete without information regarding the salient features of Sardari system. Two hypotheses (nos. 17 & 18) in regard to the precise system of Sardari were formulated with a view to finding the facts for the purposes of this research, and questions were inserted in the interview schedule to elicit information in the matter.

Before proving or disproving any of these two hypotheses and before we proceed to dissertate and analyse them, we may as far as possible determine the principles of the system of Sardari amongst the Hazaras from the information collected. This process in itself will help us in our analysis. There can be a variety of interpretations of the term and may variously be described as the elderman, guardian, a leader chosen by general consensus or one who assumes Sardari by force of personality. One must have no bias in whether the term "Sardar" existed amongst the Hazaras or their mongol ancestors, what is unquestionably undeniable is that after the Mongol conquests, when they ~~acquired~~ ~~military is that after the Mongol conquests, when they~~ acquired military and political supremacy in countries far advanced and developed, hundreds of powerful leaders, large

and small came into existence. It is an entirely different subject whether such leaders exacted obedience by force of their own personal character or were accorded respect and submission by the people voluntarily. The Yasa of the Great Khan was greatly revered as the very scriptures (or none dared go against it); in any case it inculcated amongst the mongols a spirit of blind faith in and obedience to their leaders. Such conduct on their part had proved beyond doubt of great advantage to them as throughout it assured them conquests, loots, new pastures and all worldly gains. This spirit of obedience to the leader existed amongst the various mongol and Tatar tribes even before the rise of the Great Khan. Every tribe had its leader or elder who had complete sway over his tribe and followers and was known as the Chief or Khan, Qaan, Can. The petty tribes and peoples were constantly at war with one another and were always in need of a leader. This discussion leads us to the conclusion that like their forebears, the Hazaras too had such leaders, who attained such leadership by sheer personal force or were wiser and better than the rest; the method of gaining such supremacy was varied. Sometimes wealth, force of character, or plain physical powers wisdom, age ("Rish Safedi" = ریش سفیدی = Persian = white beardedness = Hasaragi "Aqsaqal" = آقسقال or "Apsiqal" = آپسقال), heroism or performance of some great deed of valour were qualities and capabilities by which the leadership of the village, sub-tribes or tribes were

attained. Such leaders were known variously as "Khan", "Baig", "Mir" or "Arbab". In the "History of India" Erskine states that; "The entire tribe was taken to be a single family. They voluntarily obeyed their elders like a sovereign potentate. Generally eldership was hereditary. Though every leader has his own ways to deal with matters at hand, but consultation with elders of the tribe in problems confronting them was a general practice". (Erskine, 10-11).

Information on the system of Sardari obtaining amongst the Hazaras before their migration could not be ascertained owing to certain difficulties, and we are obliged to confine ourselves to information obtained from too well informed narrators whose information can be relied upon generally as they were themselves in Hazarajat most of their life. One of them Gul Mohamad, an old man, is a tailor by profession in Quetta at present. He has considerable knowledge about his tribe. Similarly Senator (Retired) Nadir Ali Khan Hazara of Kabul is a well informed person. Their information is narrated hereunder:-

"Nadir Shah asked the Hazaras to name someone from amongst them for appointment as his "Naib"² (نائب). The people selected Daud, of the "Taifa" (طایفه) of Jaghur¹, whereafter he became known as Naib Daud. After him Naib Daulat Khan from amongst the Qalandar Tribe was so honoured. His son Naib

2. Persian (Steingass, 1957:1383). A lieutenant, Viceroy, Vice-regent, substitute, deputy...." A representative is meant here.

Safi or Safi Sultan received the mandate of Nadir Shah; he was succeeded by his brother Naib Baqir. He constructed a new fort and enjoyed the office for fifty years. The fifth man who attained a recognized position was one Sher Ali, from the Jaghuri tribe who did not ^oawe allegiance to the Iranian Government and instead became a liegeman of the Afghan Amir Sher Ali Khan (his name-sake). In return he was rewarded by his new sovereign with the epithet of Sardar. Thus for the first time in Hazara History the title received formal recognition. Sardar Sher Ali Khan Jaghuri repudiated the Hazara allegiance to Iran, the country of their cultural religious, linguistic kins, dissipated the rights of other sub-tribes and subjugated himself and his tribe to a Ruler of Afghans, the traditional antagonists of Hazaras. His new title was not honoured by any other tribes or sub-tribes except his own tribe of Jaghuri. On the other hand others regarded him as a traitor for his perfidious conduct. After this so called Sardar Sher Ali Khan (d.1883) his son Sardar Safdar Ali Khan succeeded him. Even he, in glaring contrast to his late father's policy, did not completely subjugate himself to the central Afghans authority; did not accept the suzerainty of the Afghan rulers, never accepted rewards or aids from them nor paid any revenues to the Afghan Government. Instead he raised his own rule and thus symbolically was

semi-independent. When Amir Sher Ali Khan was succeeded by Amir Abdul Rahman Khan, who initiated the policy of consolidating Afghanistan, friction began to give rise between the new Afghan Ruler and the semi-independent Sardar Safdar Ali Khan, the latter was, by some ruse lured to Kabul where he was brutally murdered. Thereafter the people used to address themselves to his brother Sultan Ali Khan, who was known as Sardar. After Sultan Ali, Nadir Ali Khan became the centre of the peoples' esteem. During King Zahir Shah's reign Nadir Ali Khan had a place of honour in the affairs of Government in matters relating to Hazaras and even rose up to become a Senator."

Nadir Ali Khan further added, that "there were other Hazara notables who bore the title or epithet of Sardar or Khan with their names. The names of some of them in the recent past were given as Sardar Mohammad Asim Khan of Yakaulang Yak Chaman, the martyred Yazdan Bakhsh Khan of Besut of over a century ago, Sardar Barkhurdar Khan, Mohammad Mohsin Khan, who was Governor of Badakhshan and lastly Sardar Jamshed Khan. Anyhow every tribe and sub-tribe, he added had its own Chief or elderman whose influence too did not extent beyond their own tribe or sub-tribe or local boundaries".

None of them know of any leader by the name of Ali Beg of Orazgan.

According to Mr. Nadir Ali Khan alluded to above, a Sardar was appointed by the Government. If the son of the Sardar had the qualifications required of a Sardar, he would usually succeed his father; otherwise someone else was made the Sardar.

In "Hayate Afghan" it is stated: "Hazaras used to call their Sardar or Chief as "Khan" or "Baig" and the leader of each important sub-tribe was called "Arbab". The Khan has a fort and a contingent of ^a Armed soldiery, and collects the land revenues. He enforces law and order and wields absolute power in his own tribe. Over and above the Khan is the Sultan who has wider powers". (Mohammad Hayat Kha, 1865: 455-496).

Thus so far we have come to the conclusion that ever since we came to know the Mongols, down to when they became known as Hazaras in their present habitat in Hazarajat, they always had one or more leaders or elders known variously as Khan, Beg, Mir, Arbab, Malik, Sardar or Sultan, who had the reign of the tribe or Sub-tribe in his hands.

The jurisdiction, obligations and authorities of such elders were and in some instance still are as follows:

- i) Protection of his domain and tribe from the onslaught of enemies.
- ii) Aiding his tribesman in solving personal and family matters.

- iii) Offering advices in marriages and selection of brides and bride grooms.
- iv) Possession of knowledge about the income, financial condition, poverty, and other intelligence about the livelihood of his tribesmen.
- v) Participation in all ceremonies of births, deaths marriages etc. taking place, amongst his tribesman.
- vi) Working as a link between the government officials and his tribesmen, representing and watching their interests.
- vii) Deciding internal quarrels, claims and disputes.
- viii) Enjoying the authority to impose fines, penalties and reprimands.

There are scores of other petty matters in which ^his wisdom, experience and sagacity were applied for the general good of his tribesman. The tribe was a large family and the elderman behaved with paternal affection over his huge ward, at the same time his authority was supreme and unchallenged.

After their migration to Pakistan which followed in the wake of a great upheaval and destitution, calamities of war and uprooting from their heart and home, the system could not in consequence but deteriorate. The bulk of these destitute refugees, most of whom had fled under cover of darkness, found asylum in Quetta. They were a motley crowd from all parts of the Hazarajat, belonging to various tribes and sub-tribes, owing allegiance to erstwhile Khans, Mirs, Begs and Sardars it was obviously not feasible or practicable in the new unsettled conditions, nor was there as much need for a Khan, Mir Sardar as in their

former settled life. The need for the time was to get a foot hold in the new atmosphere. It was however in their temperament to accept leadership and this nature had not undergone big change. A Hazara interviewed by the Researcher, said; "My father had advised me if you have to travel a little distance, be careful to find a guide and elder. I am therefore of the opinion that as a people too we must have a leader or Sardar provided he is able to guide us and be sympathetic to the people".

People who had this urge to follow a leader gathered and settled at Guetta. They were enlisted in the then Indian British Army's Baluch Regiments, the 124th and the 126th. In the Army they proved their worth as soldiers. Born soldiers as they are, the life and discipline suited them and the British Officers found them to their taste. Here they were promoted and rose to ranks open to other Indian troops. In the Year 1904, a regiment composed entirely of Hazaras, know as the 106th Hazara Pioneers was raised and smaller Hazara units in the above two Baluch Regiments were transferred to and absorbed in this new Regiment. The ranks opened to Indians as such to the Hazaras were those commissioned by the Viceroy of India and were known as Jemadar, Subedar and Subedar-major. The nomenclatures of Jemadar and Subedar had come down traditionally from the Mughal empire of India and the holders were collectively called as Sardars, which

virtually meant officers as distinct from the rank and file. There was only one Subedar-major in the Regiment and it was the highest of the three ranks. Thus there came into existence a group of such Viceroy's Commissioned officers amongst the Hazaras who were called Sardars. But the term no longer carried the meaning it had for Khans, Begs, or Mirs of Afghanistan Hazarajat, nor did these Sardars enjoy their privileges. Since almost all of the Hazaras who had come to Quetta were enlisted in this Regiment known as the Hazara Pioneers and since there always was one supreme amongst them i.e. the one holding the office and rank of Subedar-major, the incumbent naturally held sway over all the Hazaras in Quetta.

Of the new immigrants, Hazaras and non-Hazaras, some were accorded recognition as "Afghan Refugees" of whom there were at that time quite a considerable number who had fled because of revolt against Amir Abdur Rahman Khan. Quite a number of them were given a pittance as allowance. Only one Hazara was given this recognition. He was an old gentleman by the name of Mashal Sultan. He assumed the prefix Sardar with his name and it clung to him. He was an Orazgani and true to their ancestral traditions none of the other Hazara tribes acquiesced to his Sardari, for the real power was that of the Subedar-major of Hazara Regiment, who had the force of his rank and office to back him.

Sardar Mashal Sultan Khan had a genial and gentle personality and was a likeable old gentleman and commanded respect as an individual by all and sundry but his Sardari was restricted within the circle of his own tribe. He was the first Hazara Civilian who was appointed as a Municipal Commissioner.

ii. Another civilian person, apart from Sardar Mashal Sultan Khan who wielded chiefly influence was Sher Ali Khan Besut, father-in-law of Captain Ali Dost Khan (S.No.ii) below. He was a rich man and owned much property.

The other Hazaras who wielded Chiefly position amongst all the Hazaras because of their rank as Subedar Major are listed below:

1) Captain³ Dost Mohammad Khan of the Jaghuri tribe; father of Mr. Faquir Hussain Andaleeb (referred to elsewhere) a descendant of Sardar Jamshed Khan (see above.) There is a road named after him in Quetta.

ii) Captain Ali Dost Khan of the Dai Zangi tribe. Later migrated to Afghanistan where he rose to be a General. Son-in-law of Sher Ali Khan, Besut, (see above) and father-in-law of Al-Haj Nasir Ali Khan Daizangi, "Chazi-e-Kashmir" (see below). Subedar-Major from 1890, was a Municipal Commissioner after his retirement from the Army.

3. "Captain" and "Lieutenant" were honorary ranks given to retired and reitring Subedar-majors and Subedars.

iii) Lieutenant Khuda Dad Khan Besut was a Municipal Commissioner after retirement, son-in-law of Subedar Ali Panah Khan, Jaghuri (see below). There is a road named after him in the Michari Mohallah. Father of Lieut.-Col. Khadim Hussain Khan (mentioned elsewhere).

iv) Lieutenant (Sardar Bahadar)⁴ Al Haj Rahmatullah Khan, Daichopan, owns coal mines and lives a retired life. There is a road in Hussainabad after his name.

The Hazara Pioneers was disbanded in 1933, and which had two main effects in the matter of Chieftainship or Sardari amongst the Hazaras of Quetta:-

i) There no longer was a Subedar-Major to wield influence with the backing of his rank and office; and

ii) Ali Jamedars and Subedars who retired after disbandment became civilians, but were acknowledged as Eldermen, by virtue of their Sardari, in the Army in their respective tribes and sub-tribes.

Some of them with better personal abilities were accepted as leaders even beyond the sphere of their own tribes and sub-tribes. A few of the important ones are listed below:

1) Subedar Yasdan Bakhsh Khan Oqi father of the famous retired General Mohammad Musa Khan, later Governor

4. "Sardar Bahadur" is a title awarded formerly on New Years day and the King's/Queen's Birthday in the same way as Knighthoods were conferred on Britishers.

of the West Pakistan. Subedar Yazdan Bakhsh Khan had an imposing personality and had great qualities of leadership. He was subsequently known as Sardar and "Khan-e-Kalo" (Hazaragi Kalo= Persian "Kalan" = Great). Because of his services to the entire Hazaras of Quetta he was acknowledged, though somewhat grudgingly by Orasgains, as the Chief of all Hazaras in Quetta. He was born in Sang-e-Nashai (شنگشاہ) in Afghanistan and came of a notable leading family. He was on friendly terms with Field Marshall Sir Claude Jacob, who had raised the Hazara Pioneers. Thus he was a man who had the distinction to enjoy the firmship of two Field Marshals- the second one Field Marshal Mohammad Ayub Khan, Ex-President of Pakistan. He was also due to be the next Subedar Major if the Hazara Pioneers had not disbanded. His two other sons, Sardar Mohammad Isa Khan and Sardar Mohammad Ishaq Khan also gained fame in Pakistan. The popularity of the family amongst the Hazaras was also to some measure due to the influence and character of the wife of Sardar Yazdan Bakhsh Khan, whose door was always open and often knocked for help and advice to young and old, men and women alike. In this she truly played the role of traditional "Aghai"⁵ (آغہی) = the wife of the Hazara Mir. A High-school and a road in Quetta bear her name.

5. See Khuda Wazar Gambaree, quoted in Obok(Bacon, 1958:11)- "Aghai" means the wife of the Mirs, amongst Dai Zangis in particular and wield considerable influence in the tribe.

ii) Subedar Ali Panah Khan Oqi- He too came of a noble family of Hazarajat. He was father-in-law of Lieut. Khuda Dad Khan Besut(see above). His son the late Major Sardar Mohammad Hussain Shikab^{oh} was a very popular personality amongst the Hazaras and had capabilities of Hazara Chieftancy. He died in the prime of his life. His second son was also a Major holds a responsible Civil post- as a Deputy Commissioner. Ali Panah Khan's wife was also a well-known lady and had all the qualities of the wife of a Hazara tribal Chief.

iii) Subedar (Sardar Bahadur) Al-Haj Mohammad Hasan Khan Jaghuri - A Municipal Commissioner in civilian life. His eldest son was the only Hazara youth from Quetta who had the highest temporal and religious education till then, amongst the Hazaras of Quetta. He died at a young age.

- iv) Subedar Al-Haj Mohammad Nabi Khan Jaghuri
- v) Subedar Al-Haj Qurban Ali Khan Jaghuri-father-in-law of the above.
- vi) Subedar Faiz Mohammad Khan Bubash. Attained a great age. His son Agha Qurban Ali Khan is a retired Engineer and a political figure in Quetta.

vii) Al-Haj Nasir Ali Khan "Ghazi-e-Kashmir". Dai-Zangi. He led a contingent of Hazara volunteers in the Kashmir war, and was rewarded with the title "Ghazi-e-Kashmir". Son-in-law of Captain Ali Dost Khan.

viii) Lieut-Faizo father-in-law of the late Al-Haj Haider Ali who founded the Hyderabad Mohalla.

The disbandment of the Hazara Pioneer closed for a while the doors of Army career to the Hazaras as a compact tribal unit, and thus as time went by the old erstwhile army sardars passed away and in their places each sub-tribe found new leaders who had by then gained importance as Civil Servants or businessmen. For almost half a century however the Hazaras in Quetta had become accustomed to having a single powerful Chief who were for so long as their Regiment existed the most senior amongst the Army Sardars (the Subedar Major). Thereafter more education and participation in commercial pursuits widened their civic interest^s and involvements. They were entrenched as citizens of their new homeland. The better educated, well-to-do and influential family of Sardar Yazdan Bakhsh Khan found one of its scion at the helm of Hazara hierarchy. He was the second son of the family-Sardar Mohammad Isa Khan. He expired during his father's life. He took part in full measure in the civic life of Quetta and was an office

bearer in the then most important political party- the Muslim League. He was thus a figure also known outside the Hazaras circle. He was very popular wherever he went. The Hazaras for the first time had a real central Chief by acquiescence. His character and personality were ⁶lended by one and all. True to Hazara tradition the affairs of the tribe were always influenced by the sagacious advices of Mrs. Sardar Isa Khan.

Sardar Mohammad Ishaq Khan, a former Police Officer, virtually succeeded him and people ⁶locked around him. He later became a Member of the West Pakistan Assembly. He was recognized officially by the Government as Sardar of all Hazaras. He nevertheless always consulted the elders of all sub-tribes of the Hazara in matters relating to the Hazara tribe. On such occasions when he summoned the Hazara elders, almost all sub-tribes attended the assembly. On his untimely death in 1974 at Quetta thousands attended his funeral and all shops in Quetta were closed in mourning. He was a personal friend of the Researcher. Here again a word about the role of the wife of the Hazara Chief will not be out of place. His wife always performed her duties as befitting the wife of a Hazara Chief. The lady though, a non-Hazara was so steeped in Hazara lore that she became popular in her role as the spouse of the Hazara Chief.

6. Mr. Khuda Nazar Gambaree often mentioned in these pages, was proud of having been a pupil of this Great Hazara Sardar. About Sardar Mohammad Ishaq Khan. Mr. Gambaree's opinion is that the Sardar was the last Central Chief of the Hazaras in Quetta.

After Sardar Mohammad Ishaq Khan's death, various persons assumed the title of "Sardar" but almost everyone of them became the target of mockery. Sardar Ishaq's own elder son was very young. Well educated, as he was his main virtue was his thoroughly courteous behaviour to all and most of the people in fact ^arelied around him, as he had the qualifications of education, personality, family ^kbackground and popularity, though his well wishers wished he were a little elder. In fact proposals were afoot to accord him recognition by the tribe as Sardar. Before this could materialize the Government of Pakistan legally abolished the system of Sardari all over the country, in April 1976.

Apart from the Central Chief or Sardar in Quetta every sub-tribe of the Hazaras chose an elderman for itself. in the tradition of the 'Aqsaqal (آق ساقال). The name of the existing ones who could be confirmed are:

- | | | |
|-------|------------|--|
| i) | Qalandar | Haji Mirza Husain Khan |
| ii) | Maska | Haji Ghulam Ali Yad-e-Baiza |
| iii) | Sheerdagh | Haji Fazal Husain |
| iv) | Pashi | Shaikh Haji Ali Nazar Ijtehadi after whose death there are two contenders, Mr. Abdul Qayyum Changozi and Mr. Karim Bakhsh <u>nick named "Karo"</u> . |
| v) | Gara baghi | Haji Barat Ali |
| vi) | Syeda | Senator Haji Syed Husain |
| vii) | Besut | Haji Ahmed Ali (father of Group Captain Sherbet Ali Changozi) after whose death in 1976, Mr. Khuda Nazar Gambaree succeeded him. |
| viii) | Daizangi | Haji Qasim Ali |

7. Bacon, 1958, p. 71 Duling 1973, p.53. means village/tribal leader, elder white bearded.

There are many other sub-tribes ("Taifas"); every one with an elderman apart from the above. The above examples will suffice for our purpose.

The institution of Chieftainship amongst the Hazara had undergone a great deal of change from what it was in the past. The late Al-Haj Syed Mahmood Ghaznavi spoke to the Researcher as under on this subject.

"Till about twenty years before, the Sardar had a great deal of power. He had the final say in all matters. Whenever in any corner of Pakistan a Hazara was faced with difficulties or was arrested, he would turn to the Sardar, who usually helped him out of his difficulties or had him released on bail or otherwise. But these days the position had changed. The people pay less attention to the Sardar and the Sardar too usually gives them the cold shoulder".

To illustrate the above we may refer to an incidence in which some Hazaras were killed in a brawl in the Degari Coal mines somewhere in the Kalat District in 1973, by non-Hazaras. The tribes of the parties had to be bound down in securities to keep the peace and to preclude the Hazaras from taking revenge, in retaliation for the above murders. According to the usual judicial process, the head of the tribe or tribes are required to give such an undertaking and it was in the Researcher's presence that Sardar Mohammad Ishaq Khan declined to give such surety and added that he had not the control of each and every Hazara.

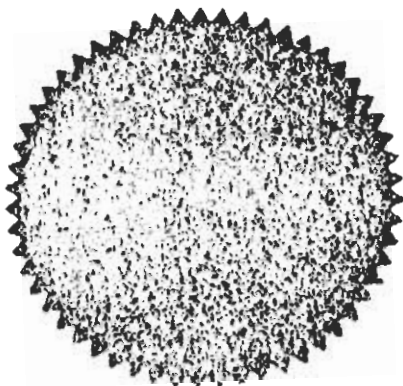


Field Marshal Mohammad Ayub Khan, N. Pk., H. J.,
President of Pakistan

To **Sardar Mohammad Ishag Khan, M.P.,**
Mine Owner, Landlord and Businessman,
Jinnah Road,
Quetta.

Greeting:

Know All Men that reposing special Trust in your Loyalty and Integrity and being desirous of according a fitting Recognition to your Service to Pakistan I do hereby appoint you the said **Sardar Mohammad Ishag Khan,** to the Rank and Dignity of the Holder of a **Sitara** in the Order of **Khidmat** and constitute you the same with all Rights and Precedence appertaining thereto, and do order that according to the Prescriptions of the General Statutes governing the Order, you shall wear the Badge of the Order according to the Rank and Dignity you hold therein.



M. A. Khan.
F. M.

Given at Rawalpindi.

this Twentieth day
of August 1961.

Certificate

This is to certify that **ASHA KUMAR ADRIAD TSUQUH KHAN,**

MEMBER, REVOLUTIONARY ASSEMBLY

holder of **Government Sanction Class I** is entitled
Commissioner's Sanction Class II

to **be appointed to the post of** **Commissioner** **and**

to **be appointed to the post of** **Commissioner** **and**

Before referring to the statistical tables for analysing the opinions of the Hazaras and our own conclusions, we may refer to the views of Sardar Mohammad Ishaq Khan himself:

"The Sardar these days is not like the Sardar in the olden days. In the past the people (Hazaras) were responsible to the Chief of the tribe and used to pay a fixed part of their produce to the Chief to defray expenses required for the discharge of his duties as Chief. The Sardar's say was final in all matters. I am recognized as the Sardar of the Hazara tribe and certificates of domicile etc. issued to Hazaras by the Government cannot be issued unless my name as their Sardar is inscribed therein. With the exception of some Crazganis all other Hazaras acknowledge me as their Sardar and come to me for their problems. I have been honoured with grants of Testimonials and gifts such as a 7-62 MM Rifle, from the heads of states like Field Marshal Mohammad Ayub Khan and General Mohammad Yahya Khan, Presidents of Pakistan. In these documents I am addressed as Sardar. In the new social order that is taking shape in the country, I take the Sardari System as superfluous, as all citizens have equal rights and everyone can solve his problems".

8. This was known as "Doodi" () which mean smoke and was a tax levied on each hearth through the Chimney/smoke went up, hence the name.
9. The Researcher had an occasion to see for himself many Hazaras coming to Sardar Mohammad Ishaq Khan with such problems as the education of their children, admission to colleges, and other individual and collective matters relating to matrimony and monetary problems.
10. Photo-copies of such documents are at the following pages.

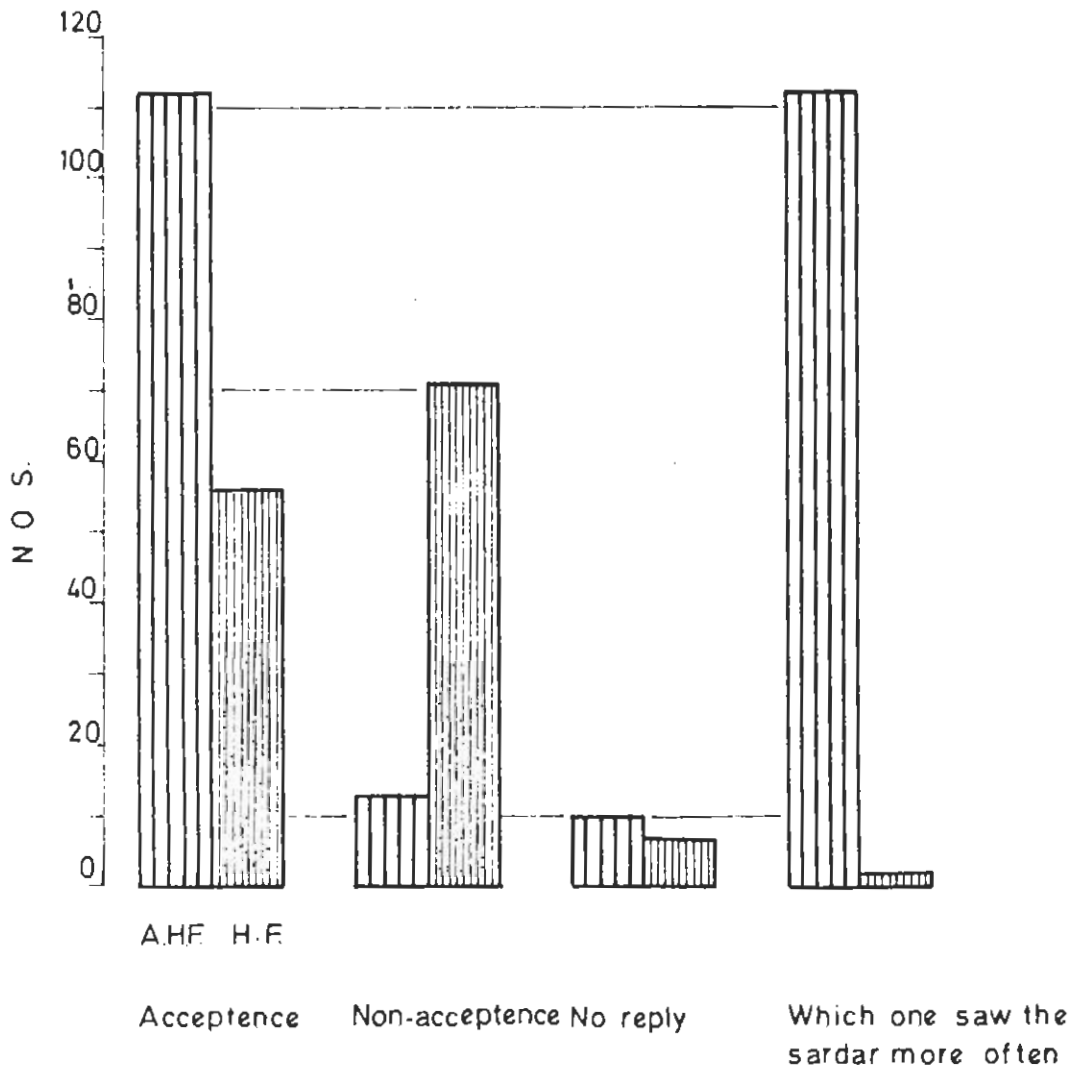
The final conclusion of the late Sardar Mohammad Ishaq Khan was that he was against the system of Sardari. Hypothesis No.17 states ^{that} thus the system is being less accepted by the present day Hazaras than their ancestors.

From a perusal of Table-80 it will be seen that out of 134 Heads of Families only 56 person i.e. 41.79 per cent accept the Sardar and the Sardari system. On the other hand 113 of their fathers i.e. 84.58 per cent acknowledged the Chieftain ^{at} and the system. Twentyone of the heads of family equal to 53.98 per cent did not acknowledge the system while only 13 (9.75 per cent) of their fathers had the same views.

TABLE -80
ACCEPTANCE OF THE SARDAR AND THE INSTITUTION
OF SARDARI BY THE HEAD OF FAMILY AND HIS AN-
CESTOR

Nature of the acceptance	Head of Family		Ancestors of the Head of Family	
	Number	Percent	Number	Percent
Recognition of the Sardari and the Sardari system	56	41.79	112	83.58
Non-recognition of Sardar and the Institution of Sardari	71	52.98	13	9.70
Did not reply	7	5.22	9	6.72
Which one saw the Sardar More often	2	1.49	112	83.58

Acceptance of the sardar and the institution of sardari by the H.F. and his ancestor



2.18. Hypothesis No.18:

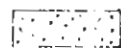
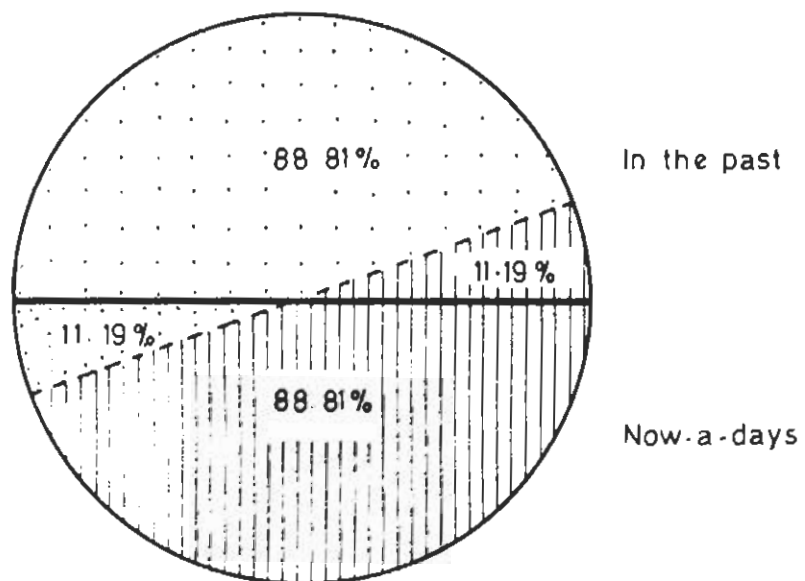
The present Hazaras are less respectful to the Sardar than were their ancestors.

In Table-81 in reply to this question 119 persons equal to 88.81 per cent stated that in the past Chieftains were given more respect than at present; while only 15 persons or 11.19 per cent thought otherwise i.e; they are honoured more these days. A comparison of these figures will further illustrate the extent to which Sardars are collectively held in esteem, valued and his position made use of:

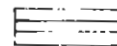
TABLE -81
RESPECT FOR THE ELDERS OF THE TRIBE IN THE
OPINION OF THE HEAD OF THE FAMILY

No Time	Respect		No respect	
	Number	Percent	Number	Percent
In the Past	119	88.81	15	11.19
Now a days	15	11.19	119	88.81
Total:	134	100.00	134	100.00

Respect for the elders of the tribe in the opinion of the head of the family



Respect



No respect

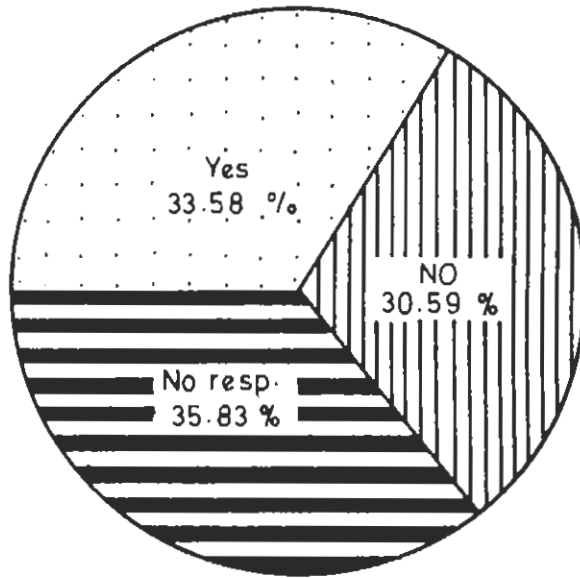
TABLE - 82
MEETINGS OF THE HEAD OF FAMILY WITH
THE SARDAR

Do you mostly meet your own Sardar							
Yes		No		No response		Total	
Number	Percent	Number	Percent	Number	Percent	Number	Percent
45	33.58	41	30.59	48	33.83	134	100.00

TABLE - 83
REASONS FOR THE MEETINGS WITH SARDAR AND
REFERRING MATTERS TO THE
SARDARS

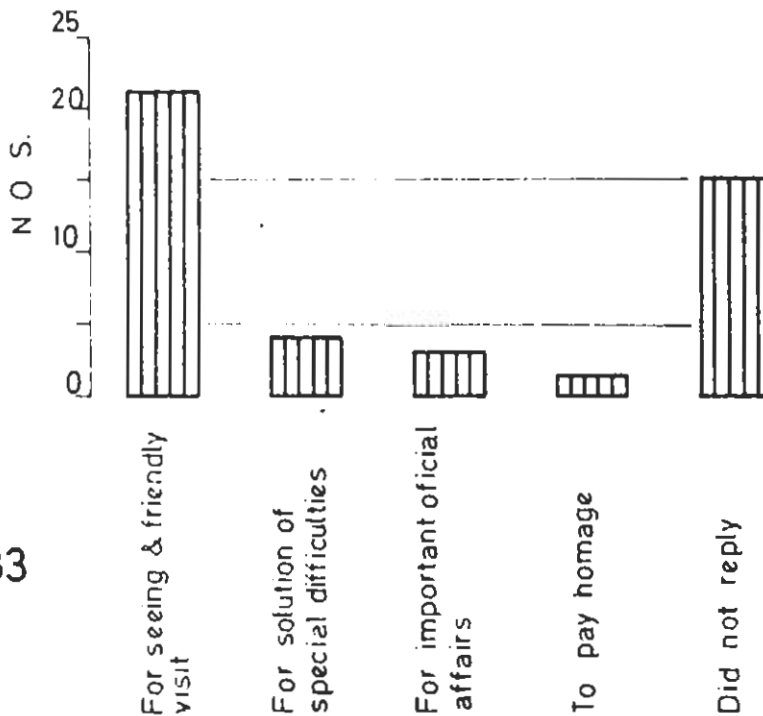
For seeing friends visit		For solution of special difficulties		For important official affairs		To pay homage		Did not reply		Total	
No.	Per	No.	Per	No.	Per	No.	Per.	No.	Per.	No.	Per.
21	49.97	4	9.49	3	6.67	2	1.49	15	33.33	45	100.0

Meeting of the H.F with the sardar



G. 82

and have referred matters to the sadar



G. 83

CHAPTER VII
FINDINGS AND INFERENCES

A- Orientation:

That the study of this closely knit ethnic group termed "the Hazaras" is of importance from the point of a sociological insight into their value-system and other overt aspects of their society cannot be denied for the simple reason that no such study had ever previously been undertaken. As will be pointed out at the end of this section under "suggestions", the Hazara society needs to be more profoundly studied and analysed from other socially scientific aspects.

As this is the first study of its kind, difficulties in drawing conclusions from the empirical evidence collected through the Interview Schedule naturally presented themselves; but, as the researcher had also simultaneously taken great care in recording the results of his participation observation, he may venture to claim that the conclusions he has come to are fairly accurate and may be relied upon as adequate insights into the workings of the Hazara societal constitution.

B- Main Findings:

1. Briefly ^daverting to their historical background, the researcher can assert with confidence and without any fear of contradiction that the vast amount of historical material collected and studied, the Hazaras are definitely

of Mongolian origin. They are pure Mongols and they have, so far, succeeded in maintaining this ethnic purity because of their endogamous practices and the studied avoidance of cultivating affinity with the others.

2. The bulk of the Hazaras now living in Quetta migrated from Afghanistan because the two borders - Afghanistan and Iran -- are closer together and Quetta is the nearest urban point.

3. The most important factor behind their movement (p.369, Section 1.9) was the repressive policy of the Afghan rulers, especially Amir Abdul Rahman. As a consequence of such a policy, the people of Afghanistan, as distinct from the government, considered the Hazaras as aliens and victimized them. These factors compelled the Hazaras to find refuge in this part of the sub-continent now called Pakistan. This fact is established by history as well as by the empirical evidence collected from the Heads of the families (Section 1.9 of Analysis).

4. On migration to Quetta, they really did get the desired refuge in Quetta and felt secure under the protection of the British rule. It is relevant to observe here that the relations at the time of their migration between the British Indian government and Afghanistan were strained, and because of this fact, the Hazaras were welcomed by the British rulers of

India so much so that they were forthwith drafted into units of the Indian Army to fight the Afghans.

5. Once begun under the pressure of the repressive policy of the Afghan rulers, the flow of Hazara migrants to Quetta did not stop and continues to this day in dribs and drabs. Table-15 bears this out wherein it has been shown that 16.33 per cent of the Heads of families migrated when they were between 1 to 10 years of age. From the results of participation observation of the researcher himself it has been ascertained that Hazaras from Afghanistan keep on coming to their relatives in Quetta, mostly in search of employment.

6. The Hazaras, after migrating found themselves better off occupationally. The great majority of them, in fact almost all of them abandoned farming and allied agricultural pursuits and adopted new jobs in their new urban environment. The factual data collected reveals that the highest percentage of them have assigned the reason of prospects of improvement in income from the occupations open to them in the new surroundings (Section 1.11 of the Analysis). This job opportunity may be said to be the magnet that still attracts the Hazara to Pakistan and this is why the process of migration, albeit slow and feeble, still continues.

7. In agrarian and pastoral societies, there are always difficulties in providing full employment ~~to the~~ employment to the constant increment in population there is very little occupational mobility. When the Hazaras migrated and settled at Quetta, the greatest benefit that this change in environment afforded them was the blessing of occupational mobility which is usually accompanied by improvement in income. This fact is revealed by Section 1.10 (Table-21) and Section 2.8 of the Analysis (Table-47). This involves a big and important change and the Hazaras have accepted the change.

8. Social change has occurred as a result of their contact with the people of Quetta. Here it is a simple case of diffusion. The new environment and the mode of living in an urban centre like Quetta has revolutionized the Hazara society in several respects.

a. The Hazaras are using modern artifacts and enjoying civic amenities on a large scale (Tables-48 & 49)

b. Secular education has come into vogue. All children below the age of 9 are attending municipal or other schools. A predominant majority of the Heads of families (88.06 per cent) have asserted that recourse to school education is available to their children (Table-41). That the children are attending schools is also corroborated by the personal observation of the Researcher.

Earlier majority of them were illiterate whereas now more than 50 per cent of the Heads of families are literate and 48.5 per cent of them have had the benefit of schooling (Table-52, Section 2-10 of Analysis). There is also side by side an advance in female education as 22.39 per cent of the wives of the Heads of the family can read and write and are even above this level.

c. Earlier, the Hazaras knew their own Hazaragi ^adialect of Persian and some Pashto whereas now, majority of them understand, in addition to their Persian, Pashto, Urdu and the Punjabi languages; and as many as 23 per cent of the Heads of families can read and write English (Table-54) Section 2.10 Analysis).

d. Earlier, they had their own typical Hazara dress as explained in the chapter on Culture (pp.276-282 and the picturized illustrations in the Appendices). But there is a big change in the style, shape, form and colour of the dresses of today. Young men and women, as well as the children, seldom put on their traditional dress, except some old ladies who occasionally put on the old style clothes. The average Hazara men and women are now using the typical Pakistani ^aShelwar and Kameez. Safa (turban) and Kulah are no longer being used by Hazara men; but women put on, as an outer covering sheet, the Chadar Namaz, in the Iranian style, while moving out. A good number of Hazara men also dress themselves in the western style and some Hazara ladies wear Sarees.

e. For the treatment of the sick and generally as a part of the Hazara art of healing in the olden days, the Hazaras largely resorted to herbal powders and mixtures. They also practised branding and the indigenous methods of treatment of tonsils and bone-setting whereas now-a-days they utilize the modern dispensaries and hospitals where the latest modes of treatment and most modern medical facilities as well as the latest techniques in surgery are available (Chapter on Culture: p. 274)

9. Institutions and customs are the hard core of a culture and normally these offer a great resistance to change and always exhibit the tendency in the opposite direction, namely continuity. In other words, they die hard. This is evident from the following:

a. Beliefs and superstitions: Belief in bibliomancy still largely persists, as 83.58 per cent of the Heads of the families still stick to it. Similarly, predestination is still the faith of 85.7 per cent of them. Belief in Jinns and the recourse to amulets in sickness have, however, shown a little decline as 64.18 per cent. 49.25 per cent of the heads of families are involved therein which is much less than was the case with their fathers. (Table 76-78).

The imputation to Divine Wrath for the sinfulness of man as the cause of solar eclipses and the occurrence of natural disasters is less indulged in by the present-day Hazaras as compared to their fathers. Nevertheless 42.54 per cent of the Heads of Families still cling to these beliefs (Table-79).

b. The majority of the citizens of Quetta are Sunnis but the contact of the Hazaras with them has not affected their sectarian beliefs in Shiaism, so that they continue to observe very scrupulously the practices enjoined on them in connection with the observance of the martyrdom of Hazrat Imam Hussain. This is evident from the fact that 85.07 per cent of them believe and practice whipping themselves with iron chains as a part of the mourning rituals. This practice is more prevalent now than it was in their father's time. Hazaras are still deeply religious (Table-66).

c.1) The Hazaras were and still are highly endogamous. This trait is highlighted by the incident of setting fire to the car by the neighbours when a Hazara girl was married to a non-Hazara non-Shia and the couple was excommunicated from the Hazara fraternity.

ii) From the sources quoted in various sections and enquiries and observations, made it can be safely said that Hazaras have not been found to have any scruples against intermarriage between a Hazara and a non-Hazara if the non-Hazara happens to be a Shia. This seems to be one of the fundamental reasons for the inability of the Hazaras of Quetta to be assimilated ^othoroughly in the society of their neighbours in Quetta. Against this ^{the} instance of the Hazaras in Iran may be quoted; who

do not have this problem and as they are surrounded by Shia non-Hazaras, they are slowly and steadily losing their separate identity as they have greater chances of intermarrying with their neighbours.

In case of a non-Hazara bridegroom whose carp was set on fire the reason seems to have been that the boy was a non-Hazara non Shia. In ^{Pasachina} ~~Farinar~~ there are understood to be many cases of inter-marriage between Hazaras and non-Hazara Pathans of the Bangish and Toori tribes who are Shias. Similar cases of inter-marriage of Hazaras with non-Hazara Shias in Quetta too are not lacking.

iii) The bride-price used to be paid by the bridegroom and his relatives to the parents of the bride and this custom still continues under the names of "Shir-Baha" (milk price) or "Sar-o-jaghi" (Endowment for the bride's house).

iv) The age at marriage is being raised both in the case of girls and boys as is evident from Graph No.4.

v) There were very elaborate nuptial rites in the olden days. A number of such rites such as horse-racing, wrestling, sword-fighting and making the bride stand on horse back to shake off symbolically her old home while leaving it, have now died out under the impact of modern life.

d) The family system was and still is patrilocal, patrilineal and patriarchal. The sons are obedient to their fathers in 54.48 per cent of the cases (Table-46/1) which means that there is less obedience than there was earlier so that patriarchal authority may be said to have diminished.

e) Living in physical proximity to others, similarity in language, religion and ethnicity have infused deep communal feelings among Hazara (Table-69) and made them a highly cohesive group largely prepared to render mutual help (Table-71) and to resort to consultation with others in difficulties (Table-72). For these very reasons the Hazaras are a well-knit group maintaining their identity and exclusiveness inspite of their contact with other ethnic groups in Quetta.

f) The Sardari system, on the other hand, has lost its hold as only 41-79 per cent of the present Heads of families as compared to 83.58 per cent of their ancestors, accord recognition to the Sardari system. (Table-80

likewise respect for the elders of the tribe is paid by a minority of 11.19 per cent now-adays as compared to 88.8 per cent earlier (Table-81).

Similarly, the necessity for meeting the Sardar is felt by a mere onethird of the Heads of the families.

The above trends forcefully point to the Sardari system being on the wane.

10. As explained above the mode of Hazara life after their migration to their present habitat has undergone considerable changes, so much so that they are obviously like the other Pakistanis. The Hazaras, as a whole, though, despite their social environmental changes, have not accepted any noticeable change in their religion, faiths and beliefs as a reference to the analysis of Hypothesis No.16 will show. Resistance to any change in this field is stronger amongst the less educated and illiterate classes. A period of 90 years since their settlement in Quetta is too small a span of time to enable any society to discard its deep-rooted social behaviour but with the passage of time and more education, change^s seep into all aspects of their life.

C- Conclusion:

It is two to three generations that Hazaras have been residing in Quetta. Majority of them migrated more than fifty years back. This is a long period as far as merging of the Hazaras with local population is concerned. According to cultural anthropologists based on the study of immigrants from various countries and cultures coming to the U.S.A, the third generation is normally assimilated to the new American culture. Unfortunately this process of assimilation has not taken place as far as the Hazaras and the other ethnic groups of Quetta are concerned. Our research based on empirical evidence and participation observation established the fact that the Hazaras have not only kept their own identity as an exclusive ethnic group by maintaining intact most part of their

culture especially their institutionalized values, beliefs and customs but they have kept themselves physically and socially aloof from other groups except in establishing outer points of contact arising out of economic interdependence. In this process of conserving their own traditions, they can not be said to have carried on any conscious, organized struggle against imbibing the prevalent culture of the environment. On the contrary they have, as far as is reasonably and logically feasible and consistent with the preservation of their own identity, accepted some of this culture. From the point of view of some profound thinking on uniformity in the social environment, the faint cry still impinges on our ears that, although the government has officially accorded to them every conceivable freedom, both individual or social, tribal prejudices on the part of all the other local tribes, have come in the way of their being afforded in actual practice, that degree of freedom of a healthy growth and development of a national feeling of which they are capable. This conclusion of course cannot find a reflection in the empirical evidence from the answers to the interview schedule; but has to be inferred from the figure of "no reply" in that schedule. Overtly, therefore, there is every evidence of a complete and full uniformity but, from what one can sense from the innermost recesses of the hearts of the respondents, there are very few who can understand that there is world of difference between accepting a nationality and the inter-tribal and inter-clan relationships. Legally they are as

much as part and parcel of the Pakistani society as any other of its citizen. Economically, they have absorbed themselves in the mainstream, entering into almost all urban occupations open to the average Pakistani. Socially they are using modern devices and gadgets available locally. The tribal system has also weakened amongst them. In the field of education too they are not behind their brothers and sisters of Pakistan. Also, there is not evidence of any open discrimination on the part of the non-Hazaras which may be apparent or discernible from our study. These aspects betoken change. Change is inevitable in human societies whether in small doses or in a sweeping form. When we ourselves witness that the inanimate world of nature, through the eons of time, undergoes change, it is inconceivable that a thinking and mortal member of the animal kingdom like man should be immune from it. This is one of the fundamental laws of life and of all human societies, subject only to the obvious condition that the extensiveness and force of the change or its smallness and feebleness depend upon the pressures of man's environment. It is these very pressures of the environment which made the Hazaras speedily change their rural and pastoral life into that of a soldier, thus making their living modes to conform to the requirements of the new environment.

However, whatever change has occurred has been only of a peripheral nature. Their language, endogamous practices and the common sharing of their own institutionalized behaviour have kept them as more or less a closed group. The process

of accommodation has been more operative in their case than that of assimilation. It is hard to say as to how far the situation will continue but presumably a few generations more are to pass before the process of assimilation starts and its completion will take further period of time.

On the strength of the Researchers' close study of the Hazaras from the academic and scientific points of view he feels confidently free to express that there are many amongst the Hazaras who have the feeling that they are not being accepted as "one of them" by their non-Hazara neighbours. This is corroborated by Table No.36 from which it will be seen that in answer to the question whether the Hazaras consider that they are accepted as co-equals by Non-Hazaras, most of the respondents kept silent and gave no reply. See p.416.

D- Suggestions and Recommendations:

To expedite the removal of barriers hampering the process of assimilation of the Hazaras with other local people, it is recommended that special incentives be provided for the young Hazaras to draw in large numbers to higher education of colleges and the university. Liberal higher education is a definite medium to change attitudes and the resultant modifications in tightly held beliefs and values.

Also the concentration of the population of the Hazaras in fixed localities has given physical separation. Attractive housing schemes are to be formulated for dispersing them in other parts of Quetta.

Discrimination in thoughts and practices against the Hazaras might be silently operative and may have not come to light because of the limitation of the study; but, as hinted in the preceding conclusion, its existence is suspected. There is therefore, a need to carry out such a study among them to ascertain the exact position in this respect. What is the typical personality of a Hazara is a question of psychology. A study of the kind is called for to probe into the inner thinking and psychological make up of the Hazaras. There is a possibility of some bottlenecks and blockage being operative preventing the close linkage of the Hazaras with others.

The twenty-six thousand and odd souls of the Hazaras in a population of four lakhs at Quetta constitute a small minority; but their demographic characteristics as to sex ratio, fertility rate, death birth rate, women at reproductive age are to be studied to know the potentiality of their growth as compared to others.

The contribution of the Hazaras in the economy of Pakistan in general and in the city of Quetta in particular provides another possibility of research which needs attention of the expert in the field.

The Hazaras, as studied by the researcher, in his participation observation, are a people who are scrupulously and strictly religious and their religious beliefs are very strong. They have shown themselves as men who are deeply conscious of any responsibility placed on them. They have rendered adequate proof of this by conducting in an exemplary fashion duties of administration in any sphere. This peculiar quality has been well brought out by them in the calling of a soldier and their soldierly virtues literally have been cultivated by them with their blood. To turn to account their administrative capacity would be an apt step; for, their truthfulness, faith and word can be relied upon.

It is in the field of religion that by elimination of sectarian difference and prejudices through the learned and the Ulema of both Shias and Sunnis, the process of assimilation can be expedited. And it is, the Researcher feels and with due regards suggests, the Ulema who should preach through the pulpit and abh^oar sectarianism, so that ultimately such a spirit is inculcated amongst the muslims that they think in terms of Islam and pan-Islamism. In particular the mind and views of the younger generation should be so moulded and orientated that perhaps in another generation or so the root cause of the differences gives way to thoughts in terms of unity of muslims.

On the strength of the Researcher's direct observation it can be stated that the increase of literacy and education

amongst the Hazaras conversely diminishes their sectarian tendencies. The more they are educated the better they are orientated to Pan-Islamism and eschew [^]Shia-Sunni differences.

APPENDIX - A
INTERVIEW SCHEDULE

In the Name of the Almighty,
the Compassionate and the Merciful

INTERVIEW SCHEDULE CONCERNING SOCIAL STUDIES AND RESEARCH
ON CULTURAL CHANGES OF THE MASARA TRIBE IN BALUCHISTAN (PAKISTAN)

This Interview Schedule, in letter and spirit, aims at the scientific, cultural and sociological research for writing a thesis for the Ph.D. degree. There is no other idea except furnishing an exhaustive book with a view to introducing the origin and culture of a tribe that has so far seldom been considered by research scholars. The information collected through this Interview Schedule will not be accessible to any person except the researcher and the Department of Sociology of the University of Karachi, Karachi.

Date of arrangement _____

No. of Interview Schedule

1. COMPLETE PARTICULARS OF THE FAMILY

1. Name of the Head of the Family :-

2. Schedule No. 1

S. No.	Residing with the Head of the family: relationship	Age	Birth-place	Education- al status	Marital status	Age at the first marriage	Present occupation	Monthly income	What branch of the Hazara tribe you belong to
--------	--	-----	-------------	----------------------	----------------	---------------------------	--------------------	----------------	---

1 Head of the family

2

3

4

5

6

7

8

9

10

11

12

13

14

3. S. No. Children who are not presently living in the house

Residence

1

2

3

4

5

4. If you were not born in Pakistan, when did you come here ?-----
5. Why ?---
6. If you were born in Pakistan, which ancestors of yours came first in Pakistan ?---
7. How many years ago ? ---
8. Why ? ---
9. Your father's birthplace ---
10. Your grandfather's birthplace ---

II. PROFESSION, INCOME (ECONOMY)

11. What is your main present profession?
12. Did you follow any other profession or professions previously? Yes()no()
13. If yes, please name one by one:
14. Why did you change your profession or professions?
15. What was your father's main profession ?
16. What was your grandfather's main profession ?
17. Were you free to choose your own profession ?
Or, you obeyed your father's order ? ()
18. Why ?
19. Would you like your son to choose the profession which he likes ? ()
20. Or, would you yourself decide a profession for him ? ()
21. Does he obey you in choosing a profession ? yes () no ()
22. What profession do you prefer for your son ? Please name :
23. What profession do you prefer for your daughter ? Please name :
24. Are living and working conditions better : in a city () in a village()
25. In your father's opinion, which of the two was better ? village()city()
26. As compared with five years ago, has your income:
increased () decreased () remained unchanged ()
27. What is your total monthly income ?
28. If your income has increased, is your life:
better () worse () has made no difference ()
29. If your family members earn, how do they spend their income ?
spend it separately ? () give it to you () there is no system ()
do you experience any difficulties in connection with their income()

30. If any person, other than those of your family, are living with you, do you all eat together ? yes () no ()
31. Who is responsible for cooking ?
32. Do you experience any difficulties in the matter of cooking ?
33. If you cultivate, are you the owner of the land ? yes () no ()
34. If yes, how did you become the owner ?
35. If not, under what agreements are you working on it ?
36. Is this house yours ? yes () no ()
37. If not
 i- on rent? ()
 ii- free occupation ? ().
 iii - Why ?
38. If you do not own it, what is the cause of not having a house of your own ?

39. Schedule No. 2

Family handicrafts

Family Nature of members craft	Women's occupation	Daily working hours	Quantity used for own family	Quantity sold	Total annual income	From whom learnt

40. Did yo r parents know these skills ? yes () no ()
41. Did your grandfather or grandmother know them ? yes () no ()
42. Is this skill customary in your tribe also ? yes () no ()
43. Is it been customary in the olden days too ? yes () no ()
- Which skills were among your tribe in olden days, that are not there today?
44. How did yo r ancestors buy and sell things ?
 by money () in kind () by services ()
 What other method was in use ?
45. Do you bake your bread (i)- at home ? ()
 (ii)- or buy it from the bazaar ? ()
46. Did your father or mother bake their bread (i)-themselves ?()
 (ii)-or bought it from the bazaar? ()

47. Are you taking any intoxicants ?
48. Was your father taking any ?
49. What do you do in your leisure hours ?
sports () music () study () radio () cinema ()
embroidery () hotel () restaurant () playing with children ()
50. What was your ancestors' pastime ?
51. What means of lighting do you have ?
52. What means of lighting did your grandfather have ?
53. What means of lighting did your father have ?

XII. CULTURE

A. Marriage B. Language C. Education D. Tribal Beliefs and Customs
E. Religious Beliefs and Practices

54. If you are married, how many wives do you have at present ?
55. How many times did you get married ?
56. How many times did your father marry ?
57. How many times did your grandfather marry ?
58. Were your mother and father from the same tribe ? yes() no()
59. If not, to which tribe (or tribes) or family does your mother belong ?
60. Does your wife(or wives) belong to your tribe ? yes() no()
61. If not, to which tribe (or tribes) does she (or they) belong ?
62. Was your wife one of your relatives before marriage ? yes() no()
63. If yes, what was the relationship ?
64. In your opinion, is a marriage better { within the family ? ()
outside the family ? ()
65. Do you approve of marriages between Shias and non-Shias ?
66. What was your father's opinion { insisted on ? ()
about marriages within the family ? approved of ? ()
indifferent to ? ()
opposed to ? ()
67. In your opinion, is marriage { preferable with persons of your
tribe ? ()
your clan ? ()
makes no difference to you ()
68. What is your opinion on marriages with non-Hazaras ?
approve of () oppose () indifferent to ()
69. In your opinion, is it better { to give daughters in marriage to
non-Hazaras ? ()
or, to get their daughters ? ()
70. In your opinion, what age is suitable for marriage { son ? ()
daughter ? ()

71. In your ancestors' opinion, what age was suitable for marriage of a son ? ()
 age was suitable for marriage of a daughter ? ()
72. How many children are necessary for a family ? ()
 More sons ? ()
 More daughters ? ()
73. In the opinion of your grandfather, how many children were necessary for a family ? ()
 More sons ? () More daughters ? () Made no difference ? ()
74. Do you have any information about birth control ? yes () no ()
75. If yes { do you accept it ? ()
 { oppose it ? () Why ?.....
76. Did your ancestors practice it ? yes () no ()
77. In olden days, how were the unwanted children aborted and by what means ?
78. In your opinion, is abortion a sin ? yes () no ()
79. In your father's or mother's opinion, was abortion a sin ? yes () no ()

B. Language

80. What languages can you speak ?.....
81. What languages did your father speak ?.....
82. What languages did your mother speak ?.....
83. Was your father educated ? yes () no ()
84. If yes { could he recite the Holy Quran ? ()
 { only he knew how to read ? ()
 { he could both read and write ? ()
85. Where was your father educated ?.....
86. In what type of school ?.....
87. Are you educated ? yes () no ()
88. If yes, where were you educated ? { Government school ()
 { Religious school ()
 { Maktab ()
89. Would you like to study further ? yes () no ()
90. If yes, what faculty and up to what standard ?.....
91. If no, why ?.....
92. What tribe did your teacher belong to ? { Hazara ? () Pathan or Afghan ? ()
 { Punjabi ? () Indian ? ()
 { Iranian ? () other tribes ? ()
93. If you are not educated, what is the reason ?.....

94. Do you like your children to be
educated ? Son () up to what standard ?.....
Daughter ? () up to what standard.....
95. Is the facility for the education of your children provided here ?
yes () no ()
96. What obstruction and difficulty deprive your children from
being educated ? language difference() religion()
tribe () surroundings ()
costly means of education()
high fees of school () shortage of
educational institutions () non-existence
of girls' schools () lack of colleges
lack of seats in engineering/medical
colleges()
97. Was your father interested in the studies of his
son () daughter () both () } up to what standard ?....
.....
98. What was your father's most important advice to his children ?.....
.....
99. What is your most important advice to your children ?.....
.....
100. What kinds of amenities you avail of ?
electric shaving machine () ordinary shaving machine ()
shampoo () tooth paste () washing powder () boot polish()
eau de Cologne() bath at home () public harem() shower()
electricity() radio () carpet() cycle() motor car()
water-pool, stream and fountain ()
101. Which of the above amenities were enjoyed by your grandfather ?....
.....
102. Which of the above amenities were enjoyed by your father ?.....
.....
103. Do you buy your dress readymade from
the bazaar () or sew it at home ?() } by hand ? ()
} by sewing machine?()
104. Did your grandfather sew it at home by hand ? ()
by machine ? ()
(bought it from the bazar ? ()
105. At present , what of these establishments are utilized by you ? mosque () village or city association()
co-operative society () primary school ()
high school() college () university()

110. Do you or did you ever have any conflict with non-Hazaras ?
yes () no ()

111. If yes, of what nature ?.....

112. Did your father or grandfather have any difficulty ? yes ()
no ()

113. If yes, of what nature ?.....

114. If you have any recollections of the first days of your or your grandfather's migration to this place, please say whether you were {welcomed by the local people ()
{disliked by them ()

115. Do non-Hazara people these days treat you as one of them ? { yes ()
{ no ()

116. Are you enjoying all facilities of social life, such as {education () choice of profession ()
{chance of election to legislatures ()
{government service () enjoying the affection of other tribes () sale and purchase of property () identity card ()

117. As compared with the living conditions of other people of Baluchistan, are your living conditions {better than those of most of them ()
{almost similar ()
{worse than most of them ()

Why ?.....

118. Do you have a clean shave ? { yes ()
no ()
119. Did your father have a clean shave ? { yes ()
no ()
120. In times of hardships, were mutual help (greater in the past? ()
sympathy and cooperation { greater now? ()
121. Which persons of your family are (aunt() uncle ()
responsible for most of the jealousy (wife's mother ()
and quarrels that take place ? (husband's mother ()
(wife () husband ()
(brother () father()
()
122. What are the main causes of these quarrels ?
(son () etc ()
(money() woman ()
(stupidity() profess-
ional ()
(jealousy() factory()

- (property() leadership()
 (religious problems ()
 (politics ()
 (modern civilization ()
 (etc., ()
123. Did your ancestors also face these differences and difficulties ? (yes ()
 (no ()
124. Which persons you prefer to be associated with ? (of your own religion ()
 (followers of other religions ()
 (Hazaras () Baluch ()
 (Pathans () Punjabis ()
 (Persian speakers ()
 (makes no difference ()
125. Are you acquainted with your tribal customs ? (yes ()
 (no ()
126. Was your father acquainted with your tribal customs ? (yes ()
 (no ()
127. Do you rigidly observe them ? (yes () no ()
128. Please name any two customs which were practiced by your ancestors and which are no more practiced today. (.....
 (.....
 (.....
129. Please name any two customs which are being practiced today but which did not exist in the past ? (.....
 (.....
 (.....
130. Which persons did you acquire these customs from ? (.....
 (.....
131. Who is the most respected person amongst the Hazaras ? (.....
 (.....
132. Which branch of Hazaras does he belong to ? (.....
 (.....
133. What qualities does he possess ? (prudent () wealthy ()
 (sacrificing() hospitable()
 (brave () helpful ()
 (God-loving()
134. In your opinion, were the tribal leaders mostly respected why ? (in the past ?() now ?()
 why ?
135. Do you acknowledge any man as Chief of Hazara tribe ? (yes () no ()
136. If yes, do you often meet your Sardar? (yes () no ()
137. How many times during a year ?
138. For what purpose ?

139. Did your ancestors acknowledge "Sardari" in the past ? (yes () no ()
140. In your opinion, did they meet their Sardars more often than you ? (yes () no ()
141. In your opinion, was it better for your tribe (to live together ? ()
(or to let them disperse as they are dispersed in the world today ? ()
142. Is the present day life of your tribe better ? or that of your ancestors in the past ? why ? ()
()
()
143. With the Hazaras of which country or region do you have any family relations ?
144. What is the nature of this relationship ?
145. What useful service have you so far done to your community ? (contribution in building ()
(a school ? ()
(mosque ? ()
(bazaar ? ()
(co-operative society ? ()
(securing jobs for your youth ? ()
(help to the needy of your community ? ()
(teaching children ? ()
(teaching Quran ? ()
(safeguarding past traditions ? ()
(etc., ()
146. Was your father also useful to the community like yourself ? (yes () no ()
147. If yes, (more than you ? ()
(less than you ? ()
(like you ? ()
148. What help has the Hazara community so far given to you?.....
.....
B. Religious Beliefs and Practices
149. Have you had any confrontation with followers of other religions ? (yes () no ()
150. If yes, Please give an example
151. Have your ancestors had any confrontation with followers of other religions ? (yes () no ()
152. If yes, please give an example
153. Do you believe in fate and destiny? (yes () no ()

166. In your opinion, which are (in a week ?
 unlucky days (in a month ?
 (in a year ?
167. In your opinion, what days (in a week ?
 are lucky ? (in a month ?
 (in a year ?
168. What days have been, in (in a week ?
 your ancestor's opinion, (in a month ?
 unlucky ? (in a year ?
169. What days have been, in (in a week ?
 your ancestor's opinion, (in a month ?
 lucky ? (in a year ?
170. What things were held sacred by your ancestors ?.....

171. Do you also agree ? (yes () no ()
172. What things were held as bad omens, in the opinion of your ancestors?

173. Do you also agree ? (yes () no ()
174. Do you think that Jinns and(other invisible creatures (yes () no ())
 have any effect on human (life ?
175. Did, in your parents' opinion,(invisible creatures have (yes () no ()
 any effect on human life ? (
176. Have you seen a Jinn ? (yes () no ()
177. If yes, please explain
178. Have your parents or your friends seen a Jinn ? (yes () no ()

APPENDIX - B

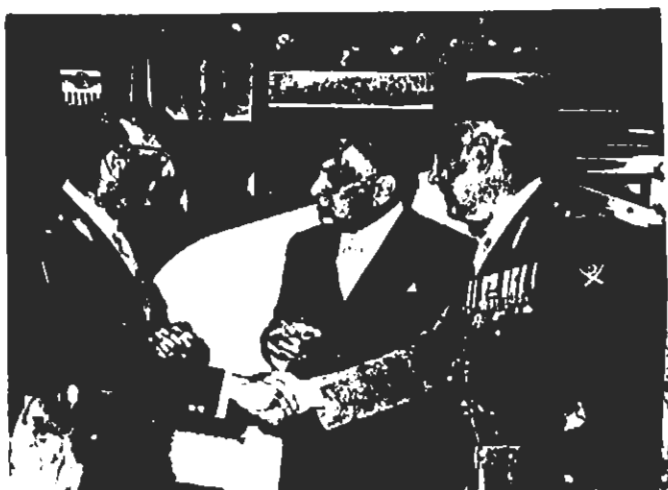
PHOTOGRAPHS



Amir Abdur Rahman Khan, Amir of Afghanistan, author of Taj ul Tawarikh, in whose reign the Hazaras fought their battles.

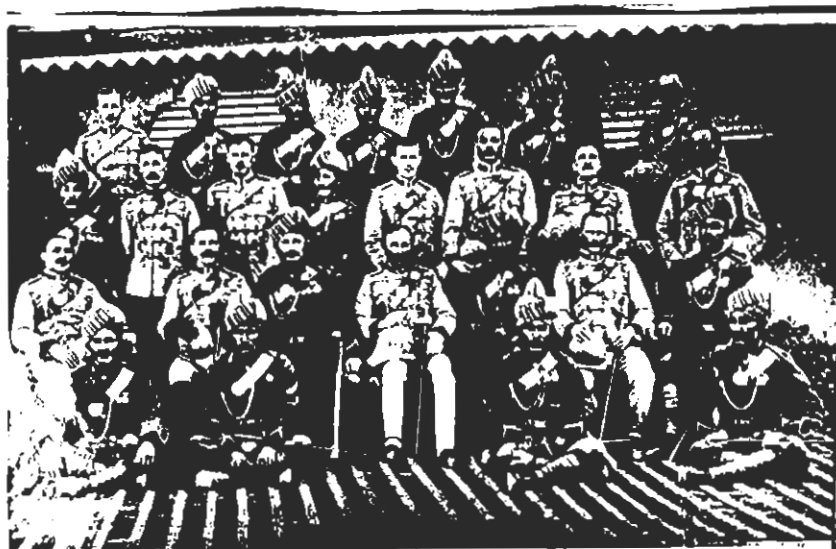
3 to 14

1. General Muhammad Musa Khan C-in-C P.K. Army.
2. Late General Iskander Mirza, President of Pakistan.
3. H.M. King Zahir Shah, former king of Afghanistan.



2 to 14

1. The Researcher; General Muhammad Musa Khan, retired Governor of West Pakistan; Mr. Saib Khan, Professor of Education, University of Karachi; Director of this research; and Mr. Saib Khan, Hazara, a member of the Hazara tribe, of Hazara.



GROUP PHOTOGRAPH OF OFFICERS OF THE 106th HAZARA PIONEERS TAKEN IN 1905 OR 1906, IN FRONT OF THE C.O.'S HOUSE.

ORIGINAL IN POSSESSION OF GENERAL MUHAMMAD KHAN, FORMER GOVERNOR OF WEST PAKISTAN.

General Muhammad Mushtaq Khan, Hazara, former Governor of West Pakistan, paid a visit to the Iran Cultural Centre on 1.6.76 at the invitation of the Researcher. Mr. Muhammad Khan Ambarce was also present.

The General showed a number of photographs, of which one was explained to be the oldest and the first ever taken of a group of British and Hazara Officers of the 106th Hazara Pioneers. The General also told the Researcher that it was the only copy available anywhere as far as he knew. This photograph, the General added was taken in front of the house of the then Commanding Officer of the Pioneers, in either 1905 or 1904. The General was not sure of the exact year but knew it was taken after the Hazara Pioneers' return from China in 1904.

No one present in the group photograph is alive, some of them could not even be recognised. Of the Hazara Officers some gained importance in their life as Civilian on retirement from the Army, and have been mentioned in the chapter on Sherari (Chieftancy) in the Thesis. Some of the British Officers who retired and went home were seen later in England by the General on his various visits when he had to go there in connection with state affairs on duty. They either called on General Mushtaq when they heard of his arrival there or were invited by the General on state function, or at home.

The names of the officers as given by General Mushtaq are listed below from top to bottom, right to left:-

1st Row (standing)

1. Not recognised
2. Sardar Muhammad Shrif Khan
3. Sardar Yousaf Bakhsh Khan (father of the General).
4. Not recognised
5. " "
6. Subedar Majid Muhammad Khan Solada
7. Not recognised

nd Row - standing

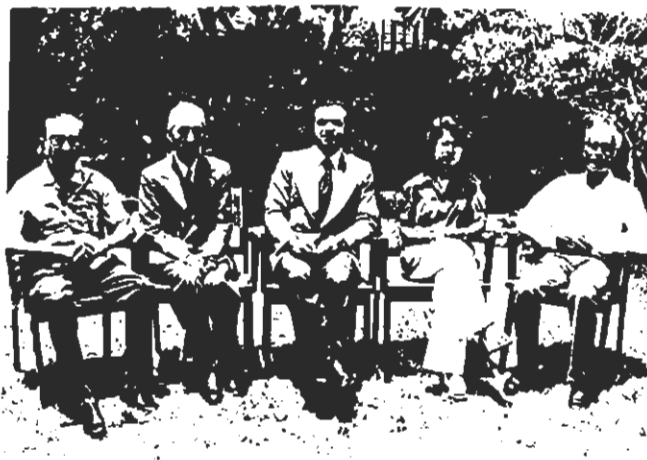
1. Not recognized
2. "
3. Lieut. Blackwell
4. Capt. Chyts
5. Subedar Yusuf Ali Khan
6. Not recognized
7. Lieut. Davis
8. Subedar Abdullah Khan (Kaldagho)

Sitting on chairs

1. Subedar Ali Rost Khan
2. Major Carter
3. Subedar Girdo Ali Khan
4. Colonel Jacob (later Field Marshall Sir Claude)
5. Subedar - Major Rost Mohammad Khan - Akas
6. Not recognized
7. "

Sitting on the ground

1. Subedar Yusuf Ali Khan
2. Subedar Jan Mohammad Khan
3. Janadar Wali Mohammad Khan
4. Not recognized



Group of persons who assisted the Researcher from B to E.

1. Mr. Nattook Chand Khakh.
2. Miss. Maureen Wregh.
3. The Researcher.
4. Mr. Charles Ross Mauchherani.
5. Mr. Khuda Bazar Mauchherani.



Captain Madad, aged 110 years
after whom a square is named
in Kandahar.

Mont. ... Behader Haji
... who is still
alive and is now a coal mine
owner.



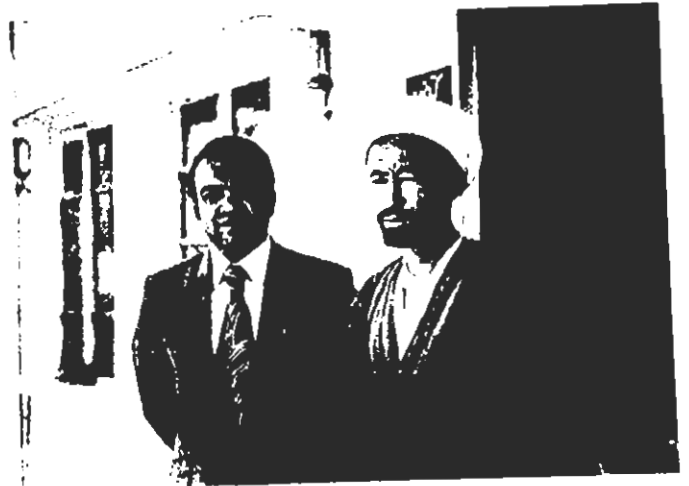
The researcher with Mr. Davin
Kuskin, 11 years, aged 11 years,
son of the late Captain Port
Mohammad Khen Baker.

The late Haji Syed Mehmood Ghaznavi, one of the Hazara religious leaders (d.1974) who was the Pesh-Imam of the Hazara Mosque on MacConagy Road, Quetta.



Haji Ahmad Waheedi Poladian author of "Kashaful Nasab", who resides in Madrasa Baghe Rizwan.

Shaikh Nazir Ali, Pesh-Imam Fort Sandeman, author of Genealogy with the Researcher.





Three old Khawaris (Bazaras)
on a street in Taimad, a
town close to the Afghan
border. The man in the centre
is busy spinning wool.



A young Bazar (Khawari)
shepherd of Arrah Kamar
(Iran).



Three young Khawari's
(Bazaras) of Arrah-Kamar.

Hazara girls spend spare hours
in weaving carpets and "pilemats".

Embroidery in spare hours is
one of the best handicrafts
of Hazara womenfolk.



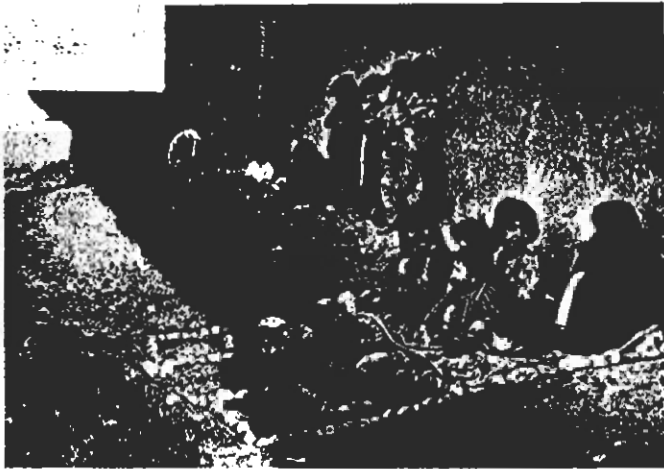
A Hazara Sitar player whiles
away his leisure hours and
attracts a crowd of admirers.

Wood hot and fresh from the oven. Under ground oven, made at proper time and display for sale. Carpenter interview: busy & busy.

In all men- he is of wood.



Carpenter who has hung prints of prayer charts on the door of his shop.



Playing at "hide and go seek" a common pastime amongst Hazara children.



A handsome Hazara girl carrying her younger sister.



Young Hazara students holding wooden slates used for learning calligraphy.

Some of the college girls with their
 lecturer M. A. Fatimah Chahresl-o
 Rebut - who teaches Persian in
 the college (wearing black chasoon).

Chador Namaz, a modern
 cover-all garment
 (worn by Persian women of
 Quetta) borrowed from
 Iranian dress.

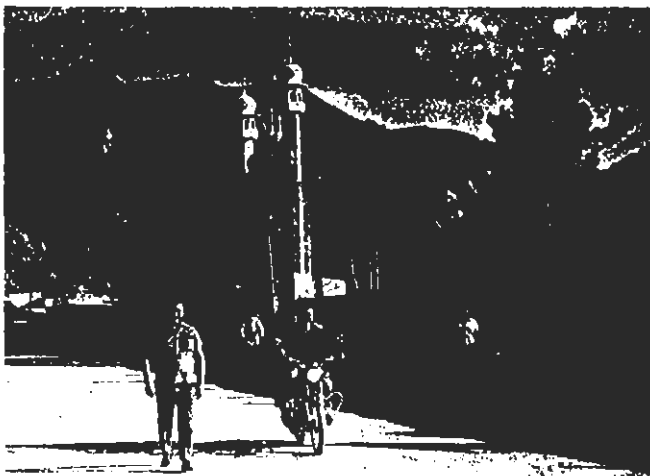
wool-spinning is an old Hazara occupation; though discarded in urban societies, it still keeps an old lady in the village of 'Ar h-Kamor busy in her leisure hours.

Group of young Hazara students being taught Persian by Mr. Muxeffor Ali Shah.

Hazara (shaw ri) girls and women busy washing a carpet in a village in Khurasan, Iran.

the main dwelling before
constructed of mud and
bricks in the poor section
of Multan.

street in Multan a Mohallah
near the Hazrat shrine rd.



external view of Hazrat
shrine where they congregates
for id prayers.



Residence of Amir Khan
Khan, now used as
an official guest house.

Grave of Amir Khan
near the grave
of Amir Khan, which
is used by the High-
Commissioner of Kabul.

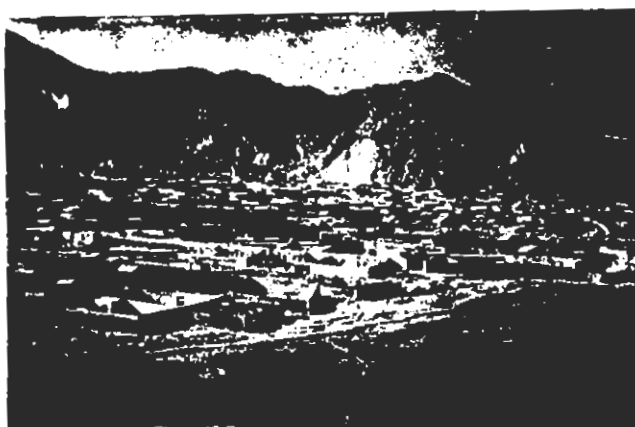


Baraka mosque in Nishari,
a mosque built in Nishari.



View of the Hazrat graveyard. Black flag indicate the grave of Ayadullah round whom the first grave in the cemetery. He was a religious leader of Hazrat known as Syed Mahmood Akbar.

Groves of Sardar Mohammad Isha Khan, Sardar Mohammad Isha Khan and their mother.



View of Domabed in Quetta - a Hazrat rural area - straight rectangular construction of houses and street distinguish Hazrat from other villages.

----- Electrical appliances'
concern on Jinnah Road,
Quetta. Owned by Mohammed
Asif Khan s/o Sardar
Mohammed Ishaq Khan.

Two Views of the Hasara
Houses in Koocha Faiz
Mohammed & Alandard Road,
Quetta.

----- Office of Mr. Nisar Ali,
a Hazara youth, who heads
a coal mining concern.

A modern wood works -----
factory run by a
Hazara youth, who
has had his training
in Germany.

-- A foot-ball
Team of Hazara
youth in the
year 1964 at
Quetta.

APPENDIX - C

GLOSSARY OF NON-PERSIAN HAZARAGI WORDS

شماره	معنی انگلیسی	لفظ لغت اصلی یا روشنرو	معنی فارسی	لغات غیر فارسی رایج در زبان هزاره
1.	Father.	Abai.	پدر	آبه
2.	Uncle, Father's Brother	Abga.	عمو	ابهه
3.	A kind of sausages	Abid or Asib.	سوسیس	آبد یا آسب
4.	grand-mother or great g-mother.	Achul.	مادر بزرگ	آچل
5.	Maiden, sister(J). Hir's wife(D).		زن میر	آفه
6.	Neighbour, Neighbouring village, adjacent, vicinity.	Agil.	همسایه	آگل
7.	Mother, Mamma.	Aika.	مادر	آیکه
8.	Grandmother.	Aja.	مادر بزرگ	آجه
9.	Stupid, foolish.	Aldang.	زادان احمق	آلدنگ
10.	Palm, hammer.	Alja.	کله مسته چکش	آله
11.	Uncle.	Algerag.	زبان کویک	آلگره
12.	Jump, cross over.	Algud.	جستن، متقاطع	آلد
13.	A Rozara dish.	Arau.	نوعی غذا به هزارگی	آرو - ایاج
14.	Father.	ata. (D)	پدر	آته
15.	One man of the village	a idyal.	یک خدا	آیهقال
16.	Mother.	Aya. (D)	مادر	آیه
17.	Like, same as.	Adli.	مانند	آدلی
18.	Drink.	Ochi.	نوشیدنی	اوجی
19.	Bark. (dog)	Olari.	توله هفتان	اولجی
20.	Pineapple.	Ogi.	مرد غازی	اوجی
21.	Hearth.	Ojan.	اوجای	اوجای
22.	Trot, Rub speedily.	Arga.	تند رفتن، مکرر رفتن	ایرغه

	معنی انگلیسی	لفظ لغت اصلی با حروف روم	معنی فارسی	لفظ غیر فارسی و رایج در زبان هزاره
1.	Thumb, Big toe.	Erks.	انگشت بزرگ	ایرک
2.	Yawn.	Fama.	خواره	آپنه
3.	Here it is, here you are, here	Eta . (X)	اینجا است	ایته
4.	Braying (donkey).	Hinkra or Inkra.	هرم خر	انکرا یا هنگرا
5.	Iron tip of plough.	Ispar.	نوک شخم	اسپار
6.	Thick.	Istoor.	کلفت	استور
7.	This way, like this.	Itar.	اینطور	ایتر
8.	Don't know, Not sure, Can't say.	Bachum.	نمیدانم مطمئن نیستم	بچم
9.	By chance, Unexpectedly.	Bailalo.	اتفاقاً بطور غیر منتوقع	بیللو
10.	Grand father.	Bakala.	پدر بزرگ	بکله
11.	Grate father.	Bakul.	"	باکل
12.	dirty, lazy.	Barghal.	کاهل	بزل
13.	Bride.	Beri.	عروس	بری
14.	Shameless, mean.	Bejirga.	بهشرم	بی جرگه
15.	thunderous voice, Loud out- burst.	Bog. (X)	صدا یهود آما	بوغ
16.	A fatal disease in the abdomen	Bogwara.	بک مضر خطرناک	بوغره
17.	Bump.	Boko.	کوهان	بوکو
18.	Buttocks.	Boksa.	گل	بوکسه
19.	Mother's sister's son or daugh- ter.	Bola.	دخترها پسر خاله	بوله
20.	Testicles.	Boldanga.	خابه	بولدنگه
21.	grey colour, brownish grey.	Bor.	خاکستری و کبود	بور
22.	Heel.	Borbi.	پاشنه	بوربی
23.	Ox.	Bugn.	گاو زور	بوغه

	معنی انگلیسی	تلفظ لغت اصلی یا حروف رومن	معنی فارسی	لغات غیر فارسی رایج در زبان هزاره
24	Back of the neck.	Bugoda.	پشت کردن	بهد
25	-----do-----	Bugudd.	کلفت	بهدد
26	Many, large.	Bulug.	بسیار بزرگ	بلگ
27	Nostrils.	Bulchane.	سوراخ بینی	بوخته
28	Hay straw.	Falal.	کاه	بال
29	Footwear.	Paizer.	کفش	پی زار
30	Abashed. Lower.	Purda.	حالت پرده	پرده
31	Hoing.	Puji.	وجون	بجی
32	Tiecen, broken.	Pichi.	شکستن ... ذره	پیچی
XXXXXXXXXXXXXXXXXXXX				
33	Uncle, Father's brother. Old-ma	Tata.	عمو	تات
34	Wooden bowl or plate.	Tebahi.	کاسه چوبی	تیهی
35	Large needle.	Tebna.	سوزن بزرگ	تیهنه
36	Stitching, Loose Stitches.	Tepahi.	دوختن	تیهچی
37	Hold in reverence, to pay hom- mage, to kiss in reverence.	Taboog.	احترام کردن	تابوگ
38	Bad cold, mild flu.	Tisou.	زکام	تسو
39	Seeing, looking, Note.	Tog.	دیدن	توغ
40	Top of head, scalp.	Tolga.	انگه متکبرگاه	تولغه
41	Arm's muscles.	Toligag.	عضله	تولگگ
42	Elbow.	Toqai.	آرنج	توئی
43	Chat, talk, topic.	Tora.	حرف	تورا
44	Harble, thrust, Push.	Toshla.	توله	توشله

S. No:	معنی انگلیسی	لفظ لغت اصلی حروف رومن	معنی فارسی	لفظ غیر فارسی رایج در زبان هزاره
45.	Collar.	Jage.	یاقه	جاقه
46.	Patch, Connect, Come near to, Cling to.	Jalga.	پهنه میزند	جلغه
47.	Young of deer, Gazelle in D. deep brown.	Jeru.	آهو بچه	جهره
48.	Watershed, valley.	Julga.	دره	جلگه
49.	Dare, Make up ones mind Face up to.	Jurka.	هرات همت	جرکه
50.	Arm.	Joor.	بازو ساعد	جور
51.	x x x x x x x x x x x x			
51.	Hit, strike, slay.	Chabchi.	زدن کشتن	چهبی
52.	A footwear tied with laces.	Charug.	بکوع کفی	چارغ
53.	Front, Chest, Breast	Chejin.	سینه	چهبجن
54.	A big bone- specially of the leg.	Chiska.	استخوان پا	چمکه
55.	Deep.	Chuqoor.	گود	چوخور
56.	Thin, lean.	Chuldi.	لاغر	چلدی
57.	Aperture, hole, narrow place.	Chulung.	سوراخ	چلنگه
	x x x x x x x x x x x x			
58.	Hearth.	Dedgo.	اجاق	دیدگو
59.	Upside down, Inside out, turn turtle, Fall down.	Digri.	پارونه و پستری دیگرگون و چپه	دگری
60.	Half-roasted, specially stalks of wheat.	Dilmul.	نیم پخته پیرایان	دللی
61.	Ascent, above, up, top, height	Doko.	بالا بلند ی	دوگو
62.	Name of a bone.	Dalo.	استخوان کف	دالو
	x x x x x x x x x x x x			

	معنی انگلیسی	تلفظ لغت اصلی با حروف رومن	معنی فارسی	لفظ غیر فارسی در زبان هزاره
63.	Hang (coat etc.).	Salma.	آهزان	سالمه
64.	Hips.	Soji.	گل	سوجی
65.	Wooden spoon.	Samrag.	کاشنی بزرگ چوبی	سرملاغ
66.	Yawning, Stretching of limbs.	Sunji.	دراوشدن مفاصل	سنجی
66x	x x x x x x x x x x x x x x			
67.	Ribs, side, side of any body, part of body under arms down to end of ribs.	Qabarga.	دندمها	قبرغه
68.	Dried meat, frozen, meat.	Qadeed.	گوشت خشک	قدهد
69.	Curry, any cooked food to be taken with bread, Anything to eat at dinner time.	Qatig.	کاشنی	قشیغ
70.	Black horse.	Qara.	سیاه	قرو
	x x x x x x x x x x x x x x			
71.	An agricultural implement. Wooden handle of Sogan.	Kaj.	ابزار زراعتی	کاج
72.	An exclamation expressing relief for having not done or avoided something unpleasant.	Kari.	کاشنی	کاری
73.	Slipper, Footwear.	Kapi.	پا بوس چرمین کاشنی	کاپی
74.	Belly.	Kura.	شکم-بطن	کورا
75.	Eye lashes.	Kirpak.	مژگان	کیرک
75x	x x x x x x x x x x x x x x			
76.	Fool, Stupid, Centre, within inside.	Gol.	احتمالاً همان مرکز	گل
76x	x x x x x x x x x x x x x x			
77.	Coat, Gown, Overall wear, Apparel.	Manhew.	جابه	مانهرو
	x x x x x x x x x x x x x x			

S NO	معنی انگلیسی	تلفظ لغت اصلی یا حروف روم	معنی فارسی رایج در زبان هزاره	لغات غیر فارسی
100	Baby.	Nilga.	طفل	نله
101	Maternal uncle.	Nagohi, Nakochi	نچه برادر مادر	نچه
102	Crowd, people.	Ulna.	جمعیت ملت مردم	اړوس
103	Old footwear	Chakli.	کفش کهنه	چکلی
104	footwear for walking on snow.		کفش برای راه رفتن روی برف موزه	چپلما چوئل
105	Simpelton.	Dong.	ساده	دونگ
106	Slowly, walking slowly	Solapat (J)	آهسته	سول پست
107	Eye lids.	Qabag.	پلك چشم	قبع
108	Side of any thing.(front side).	Qachar.	پیشانی، جبین پهلوی	قهر
109	Front of the neck.	Katuk.	گلوی - حنجره	کک
110	Young of a dog, pup.	Kuta.	توله سگ	کس
111	Babbling (babbling) cry.	Gagalji.	فغان آوردن	غالچی
112	Getting someone to drink, Pouting down someone's throat.		نوشانیدن	فرطجی
113	Stupid, idiot.	Gena.	باهله احمق	گنه
114	Dish composed of Bread, Kurut & Roghan. Grain-store.	Girai.	طعامیکه از نان و قروط و روغن میسازند	غری مغری
115	Herd of bulls & Cows.	Gorum.	گله حیوانات	گورم

CHAPTER IX

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ترجمه کاظم ودیدی (تهران مؤسسه
مطالعات و تحقیقات اجتماعی "۱۸"
دانشگاه تهران ۱۳۴۳ هـ)

۱- هـ قزوينی (مرزا) محمد خان
بن عبدالوهاب

بيست مقاله قزوينی و جلد اول چاپ دوم
با مقدمه آقای ابراهيم پير داود .
(تهران کتابفروشی ابن سینا ۱۳۲۵ خ)

۲- هـ کاردان علی محمد (دکتر)

روان مردم شناسی : تالیف پير پسته
(تهران مؤسسه مطالعات و تحقیقات
اجتماعی ۱۳۴۰ خ)

۳- هـ کامرانی و حشمت الله و نور الله
عطایی

نقدی بر جامعه شناسی
تهران انتشارات شهکیر ۱۳۵۳ خ)

۴- هـ گان و کارلین

تاریخ خاورمیانه بنام "کاروان"
ترجمه علی جواهر کلام .
(تهران روزگار با همکاری مؤسسه فرانکلین
۱۳۵۱ م)

۵- هـ محمد افضل ابن الله قلی زابلی
مغولی

۶- هـ کلین برگه اتو

کتاب مختصر المنقول "فی احوال هزاره و مغول"
روان شناسی اجتماعی جلد دوم
ترجمه محمد علی کارزان (دکتر)
(تهران شرکت سهامی نشر اندیشه ۱۳۴۶ خ)

۷- هـ گلزار احمد مترجم

ايمير تيمور "لرزنده جهان" (بزيان اردو)
تأليف هيرلد ليچ .
(لاهور مکتبه جديد سلسله تاريخ و سوانح
"۵" ۱۹۵۶ م)

۸- هـ لوس مغول (الاب لوس)
مغولنا لوسوی

المنجد فی اللغة و الادب و العلوم
الطبعة الجديدة (تاموس زبان عربی)
(بيروت المطبعة الكاثوليكية ۱۹۵۶ م)

امیر تیمور و "لوزنده جهان"

(لاهور مکتبه جدید و سلسله تاریخ و

سوانح "۱۵۶۰م)

۹- لیب و هیرلد

(ن. ک. گلزار احمد (برنگیدیر) مترجم

تحقیقی پیرامون باروری و کنترل موالید در

هسایر فارسی (ایل قشائی) (مآله)

اصفهان، دانشگاه اصفهان و مرکز جمعیت

شناسی ۳۰ اردیبهشت تا یکم خرداد ۱۳۵۴خ)

۱۰- مدنی و منوچهر (دکتر)

چین - مرزین گفتگوها - ایران و چین

در دوران امپراطوری مغول - سلطانان

چینی نظار را بزبان فارسی مرور میکنند (الطاف)

نشر ایرانیاں خارج از کشور شماره ۱۱۲۲۲ و

آذرماه/ ۱۳۵۳خ)

۱۱- محمودی و ع

روشای آماری - جلد اول چاپ دوم

با تجدید نظر (انتشارات دانشگاه ملی

ایران ۱۳۴۸خ)

۱۲- موجدی هضیا (مهندس)

فرهنگ معین جلد اول و دوم و سوم و چهارم

(تهران و امیر کبیر و ۱۳۴۲خ)

۱۳- معین و هکند (دکتر)

سکلاخ و لغت نوائی

استبول مهران الدین اربنلر تیاسی ۱۵۰م)

۱۴- مهدی خان و میرزا و ششی

نادرشان

اهدیت ایران (خلاصه شده برای استفاده جوانان)

(تهران و انتشارات اداره کل نگارش وزارت فرهنگ

و هنر و همناسبت دهمین سال انقلاب سفید ۱۳۵۱خ)

۱۵- نصر و تنی (سید - دکتر)

۶۶- نظامی هاشم (دکتر)

درس : نظریه های جامعه شناسی

سال تحصیلی ۵۲-۱۳۵۱

(تهران و دانشگاه تهران و دانشکده

علوم اجتماعی و تعاون انتشارات - دایره پلی

کبی شماره ۲۲)

۶۷- نظامی احمد (دکتر)

مقالات فارسی مربوط به درس

نظریه های جامعه شناسی "نیمسال دوم تحصیل

۵۲-۱۳۵۱ (تهران و دانشگاه تهران و دانشکده

علوم اجتماعی و تعاون انتشارات - دایره پلی کبی

شماره ۱۱۶ - ۱۳۵۳)

۶۸- نفیسی عطی اکبر (دکتر - ناظم

فرمود سادیا فرهنگ نفیسی جلد سوم

حرفه - ظ

(الاطباء)

(تهران و ۱۳۱۱ - ۱۳۲۰ خ)

۶۹- نقوی علیرضا (دکتر)

تذکره نویس فارسی در شند و پاکستان

تهران مؤسسه مطبوعاتی علمی ۱۳۴۷ خ)

۷۰- رجاوند پرویز (دکتر)

روشن بوردی و شناخت کلی ایلات و عشایر

پروست : جادرنشینی در کوهستانها و

فلاتهای آسیای جنوب غربی و

نوشته : فردریک هارت - ترجمه پرویز

رجاوند (تهران و مؤسسه مطالعات و تحقیقات

اجتماعی ۶۱۵ - ۱۳۴۴ خ)

۷۱-

۷۱- وحیدی فولادیان احمد هزاره

کتاب کشف النسب جلد اول - جلد دوم (شهد

چاپخانه صفوی صراي گمرک و ۱۳۸۵ هجری

خراسانی شهنشاه و مرزا

۱- مجله آریانا دوماه تاریخی و ادبی و هنری • شماره ۲۸۹ دوره بیست و هشتم - ۴ اسد و سنبله ۱۳۴۹ • (کابل انجمن ادبی افغان اکادمی ۱۳۴۹)

۲- مجله آریانا مجله دوماه تاریخی و ادبی و هنری • شماره خاص بمناسبة سال بین المللی کتاب دوره سیام • شماره مسلسل ۳۰۳ - ۶ قوس - حوت - ۱۳۵۱ خ (کابل افغانستان اکادمی ۱۳۵۱ خ)

۳- مجله ادب نثریه دوماه دری • دوره بیست و یکم سال ۱۳۵۲ • شماره اول مدیر مسئول : شای علی اکبر شهرستانی ، کابل پوهنحی ادبیات و علوم بشری پوهنتون ، ۱۳۴۲ •

۴- مجله ادب نثریه دوماه دری • شماره ۳ • دوره بیست و یکم • صاحب امتیاز شای طوسی اکبر پوهنیار • (کابل پوهنحی ادبیات و علوم بشری پوهنتون ۱۳۵۲)

۵- مجله بررسی های تاریخی • شماره پنجم • سال نهم • شماره مسلسل ۵۴ • آذر ماه دی ۱۳۵۳ تهران • نشریه ستاد بزرگ ارتشداران و اداره روابط عمومی و بررسی های تاریخی •

۶- مجله پیام سال پنجم • شماره ۵۸ • خرداد ماه ۱۳۵۳ • (تهران کمیسیون ملی یونسکو در ایران)

۷- مجله خواندنیها • شماره ۷۴ • (تهران خرداد ماه ۱۳۵۳ خ)

۸- مجله سه ماهی "ذوالفقار" (اردو) فارسی انگلیسی • سال اول • سه ماهی آخر - جلد ۱ شماره ۱ صاحب امتیاز : سید مظفر علی شاه زیدی • (کوته و تنظیم نعل نو هزاره مغل و اکبر ۱۹۷۲م)

۹- مجله "ذوالفقار" سه ماهه جلد اول شماره ۲ • صاحب امتیاز : مظفر علی شاه زیدی (سید) (کوته و تنظیم نعل نو هزاره مغل ۱۹۷۳م)

۱۰- مجله سه ماهه "ذوالفقار" یکم مارچ ۱۹۷۶ (اردو-فارسی) مدیر: محمد علی
اختیار (کوتاهه دفتر تنظیم نو هزاره منزل طمدار رود کوتاهه)

۱۱- مجله "سخن" شماره ۵۵ دوره بیست و سوم (تهران فروردین ۱۳۵۳خ)

۱۲- مجله "سخن" دوره بیست و سوم شماره ۶ دیماه ۱۳۵۲ (مقاله) اثر توسعه
اقتصادی و صنعتی در تغییر و شکل وظایف خانواده ایرانی - نوشته دکتر شاپور اسخ

۱۳- مجله "علوم اجتماعی" سه ماهه دوره ۱ شماره ۶ - پاییز ۱۳۶۷ - تهران
(تهران مؤسسه مطالعات و تحقیقات اجتماعی)

۱۴- مجله "علوم اجتماعی" سه ماهه دوره ۱ شماره ۶ - زمستان ۱۳۶۷
(تهران مؤسسه مطالعات و تحقیقات اجتماعی)

۱۵- مجله "وحد" شماره ۱۲ شماره مسلسل ۱۱۱ (تهران اسفند ۱۳۵۱خ)

۱۶- مجله "هنر و مردم" سال دوازدهم - شماره ۱۳۳ - آبان ماه ۱۳۵۲
(مدیر: دکتر خدا بنده لوه) تهران انتشارات وزارت فرهنگ و هنر اداره کل روابط
فرهنگی ۱۳۵۲خ)

۱۷- مجله هنر و مردم سال دوازدهم شماره ۱۳۴ - آذرماه ۱۳۵۲خ مدیر: دکتر خدا بنده لوه
(تهران انتشارات وزارت فرهنگ و هنر اداره کل روابط فرهنگی ۱۳۵۲خ)

۱۸- مجله "هنر و مردم" سال دوازدهم شماره ۱۳۵ - ۱۴۱ اردیبهشت و خرداد ماه
۱۳۵۳ مدیر: دکتر خدا بنده لوه (تهران انتشارات وزارت فرهنگ و هنر اداره کل
روابط فرهنگی ۱۳۵۲خ)

TOTAL:

1- English books	48
2- Persian, Urdu	74
3- Magazines	18

Total: 140
