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# ***Hankén***



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**GLIMPSES OF BALOCHI LEXICOGRAPHY: SOME ICONYMS FOR THE  
LANDSCAPE AND THEIR MOTIVATION****Adriano V. Rossi***University of Naples "L'Orientale", Naples, Italy***Abstract:**

*The speakers of any language, even if at a small extent, concur to change the lexicon, which they have inherited as a whole. They are driven to do that by the necessity of naming something new or optimizing the onomasiological salience of already existing words, with a continuous changing in the way they express concepts. In order to avoid an overloading of the memory system, they are encouraged to recycle what is already existent in the lexicon. Through a small set of associative strategies, people relate a concept which has already been verbalized, with another one which has to be verbalized, producing lexical changes. Over time, however, the conceptual motivation which originated a particular designation becomes obscure to speakers. Large scale lexical surveys aid us in discovering recurrent schemas of designating a concept and recovering the relevant motivation for each designation, i.e. its 'iconym' (the Engl. term iconym has been currently utilized, e.g., by Joachim Grzega in his contributions to Onomasiology Online).*

**Keywords:** Keywords: linguistics, lexicography, body part terms, Iranian linguistics, Balochi

In the general framework of cognitive onomasiology, I have been carrying out since the 1990s (at L'Orientale University, Naples) a project aimed at singling out the different 'pathways' through which natural physical concepts have been designated in the Iranian languages, in order to get insight into the way Iranian speaking peoples have perceived and conceptualized the physical environment which they concurred to change with their millenary activities.

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There are several types of associative relations on which lexical innovation relies on; one of these is similarity. The best known process based on similarity is that of metaphor, a process through which we speak of a concept in terms of another, and whose main lines are similarity of shape, similarity of spatial configuration, functional similarity, etc. Since human beings perceive their bodies as an interface between themselves and the surrounding world, the body part lexicon overlaps in many points with those of other conceptual domains; first of all, with the lexicon used to describe the environment. ng human (or animal) body parts as a source, and elements of the landscape as a target, are commonly found in most Iranian languages.

Object of this paper will be a selection of Balochi terms for parts of the human body, variously related to terms used to describe the landscape, studying them from an etymological and areal perspective.

### **1. Generalities**

The speakers of any language can, at any time, concur to make changes (however minor) in the lexicon they have inherited. They are driven to do that by the necessity of naming something new or optimizing the onomasiological salience of existing words. In order to avoid overloading the memory system, they are encouraged to recycle existing words in the lexicon. Through small associative strategies, people relate a concept that has already been verbalized with another one that has yet to be verbalized, producing lexical changes. Over time, however, the conceptual motivation that originated a particular designation becomes obscure to speakers. Large-scale lexical surveys aid us in discovering recurrent schemas of designating a concept and recovering the relevant motivation for each designation, i.e., its 'iconym'.<sup>1</sup>

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<sup>1</sup> Cf. Filippone (2006, 365). The English term iconym, first introduced by Alinei (1997), has been currently utilized in the subsequent years, particularly by Joachim Grzega in his contributions to Onomasiology Online. Alinei's original definition is as follows:

[B]ecause of the importance of the role of motivation in the genesis of words, I have recently proposed calling it iconym (from icon + 'name', with the derivations "iconymy", "iconymic", and "iconomastic") , in order to avoid using the much too ambiguous and generic term "motivation" (Alinei 1997c). Only a few linguists, unfortunately, have recently discussed some theoretical aspects of iconymy ( e.g., Lakoff and Johnson (1980), Lakoff (1987) and Sanga (1997)). [...] This is exactly what iconyms do, by "representing", as it were, whole concepts. Any new concept that in the process of social

In the general framework of cognitive onomasiology, we have outlined with our research team at L'Orientale University<sup>2</sup> a project aimed at singling out the different 'pathways' through which natural physical concepts have been designated in the Iranian languages, in order to get insight into the way Iranian-speaking peoples – and particularly Balochi-speaking peoples – have perceived and conceptualized the physical environment that they concurred to change with their millenary activities. This research has been carried out since the 1990s within the frame of the Ethnolinguistics of the Iranian area project and the Comparative etymological Balochi dictionary project, both of which I direct and which are funded by the Italian Ministry of Education at L'Orientale University, Naples.<sup>3</sup>

To accomplish this work, many years ago we began gathering the relevant lexicon in the Iranian languages, using as sources mostly dictionaries and glossaries and, for a few languages, mostly Western Iranian (including Balochi), information provided by native speakers. The corpus produced so far contains several thousand words of a remarkable interest, many hundreds of which refer to different dialects of Balochi.

### **Metaphorical mappings involving human/animal body parts as a source in Balochi**

There are several types of associative relations on which lexical innovation relies on; one of these is similarity. The best-known process based on similarity is that of metaphor, a process through which we speak of a concept

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communication has become standardized, can thus be collapsed, by means of iconyms, into a new word, allowing us to enrich our knowledge, without changing our abstract, mental categories (Alinei 2003: 108-109).

<sup>2</sup> This research is carried out within the frame of the Ethnolinguistics of the Iranian area Project (no. 9710425417), also drawing on lexical material from the Archives of the Comparative Etymological Balochi Dictionary Project (no. MM10422399, hereinafter referred to as Archive), both directed by myself and funded by the Italian Ministry of Education at L'Orientale University, Naples.

<sup>3</sup> Two previous studies conducted within this framework are Filippone (2006, 2010), to which the reader is referred. Since the introduction of this methodology in the Iranian studies originates from joint research of Prof. Filippone and myself, practically every concept hinted there (and in many other places) stems from a shared vision (even if not explicitly stated). It is consequently a pleasure for me to state here how much I am indebted to Prof. Filippone for her invaluable support in our common research (and in my life). Special thanks are also due to my former pupil, Dr. Gerardo Barbera, for important unpublished materials from the Bashkardi area.

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in terms of another. Since human beings perceive their bodies as an interface between themselves and the surrounding world, the body-part lexicon overlaps in many points with those of other conceptual domains; first of all, with the lexicon used to describe the environment.

Metaphorical mappings involving human (or animal) body parts as a source, and elements of the landscape as a target, are commonly found in most Iranian languages.<sup>4</sup>

The body-part lexicon overlaps in many points with those of other conceptual domains. First of all, there is the lexicon used to describe the environment. Metaphorical mappings involving human (or animal) body parts as a source, and elements of the landscape as a target, are commonly found in most languages, including Balochi. In the framework of modern onomasiology, which operates in the light of cognitive linguistics, I concentrated on the “pathways” through which different concepts for parts of the landscape have been verbalized, going back (when possible) to the respective source concepts.

This article will describe a small selection of Balochi terms for parts of the human body, variously related to terms used to describe the landscape, which will be analyzed from an etymological and areal perspective. The most common Iranian terms having similar usage, such as *sar*, *pād*, *nyām*, are not included in this article since they have been at least hinted at – even if frequently in a simplistic way<sup>5</sup> – in the iconomastic studies in Iranological literature; a few relatively marginal terms – most of which are unknown even to scholars working in (Indo-) Iranian dialectology will be briefly treated in order to give an idea of the methodological approach of the research.

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<sup>4</sup> This terminology is according to Lakoff (1987, 276). Conceptual Metaphor Theory, sometimes called Cognitive Metaphor Theory, was developed by researchers within the field of cognitive linguists. Recent developments within this field are treated by Kövecses (2002, 2005) and Evans and Green (2006).

<sup>5</sup> Surely not in the case of Wilhelm Eilers, who was an outstanding pioneer in this field of Iranology (cf. his research on the subject in the bibliographies contained in Eilers [1987, 1988]).

**2. Iconym: “parts of the body indicating the same relative position in the body as that of a single locational feature in a salient object of the landscape”**

(1) Bal. *barbūnz* ‘hillock’ [= *sunt*] (Mitha Khan Marri and Surat Khan 1970:

s.v.) ♦ EastBal. *barbūnz* ‘peak, summit’ (Ahmedzai n.d.: s.v.), cf. Psht. *wərb’uz*, Wan. *warbīz* ‘muzzle, snout; spur of a hill’ (according to

Morgenstierne [2003]: s.v. Psht. *wərb’uz* < \*fra- + *poza-* ‘nose’), Prs. *bar-pōz* ‘the parts around the mouth’, Bal. *būz*, *būnz* ‘the animal’s pointed mouse’, with the same composition pattern as *bar-dast* ‘shoulder-blade’, *bar-čānk* ‘hand, fist, hilt of sword’, *bar-gar* ‘hole, pit’, etc., either inner-Balochi, or Pre-Balochi. (Razzaq, Buksh, and Farrell 2001: s.v.) consider *sunt* (q.v.) as a synonym of *barbūnz* (East Balochi, from Mitha Khan Marri and Surat Khan 1970).

Here the pathway seems to go from the lower terminal part (or perhaps the pointed mouse) of an animal head to the top of a mountain, if the projected function of the pointed mouse is perceived as a spur (the spur metaphor is widespread in the mountain lexicon of many different languages, independently from the iconymical history of the term spur in each language). The origin of the metaphor could be located outside Balochi if one accepts Morgenstierne’s (2003: s.v.) suggestion of a generalization of the iconym from the parts around the mouth to what is near a door, mouth at least in Pashto (where some dictionaries give for *wərb’uz* ‘slave guarding a door’, ‘land in front or surrounding a gate’).

(2) Bal. *čūṭī* ‘hair, down on the head of a baby’ (Mitha Khan Marri and Surat Khan 1970: s.v.); Bal. *čūṭī* ‘summit, peak (of a hill or mountain)’. Razzaq, Buksh, and Farrell (2001: s.v.) give as synonym *sunt*, *tul*, ‘peak of a mountain’ (Mayer 1909, s.v.); Br. *čōṭī* ‘top-knot, tuft. Crest, summit’ (thus Bray 1934: s.v.), but are all meanings really documented? Cf. Urdu *čōṭī* ‘a lock of hair left on the top of the head; crest of a bird; top; peak of a mountain etc.’; Si. *čōṭī* ‘peak of mountain’, ‘crest’, Sir. *čōṭī* ‘peak’ in Turner (1966: 266, no. 4883).

Four different bases are postulated by Turner (1966: 266, no. 4883) for this lexical family (possibly < Dravidian), but in any case Hindi/Urdu, Panjabi,

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Siraiki, Sindhi are rather homogeneous in preserving the vocalism -o- and meanings ranging from ‘topknot, crest’ to ‘top (of a tree)’, ‘peak’, etc.; Mayrhofer (1956, 3: 396) < Dravidian; Mayrhofer (1992, 1: 546) notes: “Nicht klar”, but remarks that in case of Indo-Iranian origin *coḍa-* ‘curl’ (epic +) should be primary as contrasted with *cūḍa-* ‘bulge on a brick’ (Śatapatha-Brāhmaṇa +) (“c° nur vor urspr. Diphthong lautgesetzlich, *cūḍa-* usw. ‘mit ū für o’, AiGr I<sup>2</sup> Nachtr 14”).

Here the pathway seems to go from any salient/ protruding feature on/ from the head of a human/animal to the top section of a mountain. In consideration of Psht. *čoṭi* ‘uncombed, disheveled’, it is reasonable to assume an Indo-Iranian pressure in the iconymic process of the Indo-Iranian frontier languages, having originated in an area in which the focus was on HUMAN HEAD, a metonymic process toward the mountain lexicon.

(3) Bal. *dīmag*, *dōmag* CoBal. *dūmmag* ‘*čammē ēkīrr-o-akīrr kuṭṭ itagēn hadd*’ (Hashmi Baloch 2000: s.v.), with the following example: *pōnzē dūmmag* = *pōnzē piḍḍ* ‘nasal septum’; IrBal. *dumbag* ‘tail’, also (politely) ‘bottom’, an Archive informant from Iranshahr, but note that Bal. *dumbag* only means ‘tail fat (of sheep)’ (thus correctly Elfenbein [1990: s.v.] and Hashmi Baloch [2000: s.v.]); cf. Bal. *dīm* ‘back, hinder part’ (Dames 1891: s.v.); Mayer (1909:s.v.); and one Archive informant from Sibi (cf. Filippone 1996: 307); possible etymological connections of Bal. *dīm* with the group of Bal. *dumb*, homogeneously recorded as ‘tail’, are treated in Filippone (1996: 307 -308). Geographical meanings: ‘high place, ascent’ (Mitha Khan Marri and Surat Khan 1970: s.v.), also *caṛhāī*, *burzay* (Razzaq, Buksh, and Farrell 2001: s.v.: no English meaning but glossed as Bal. *burzag*, Urdu *caṛhāī*) – Archive informants: Turbat-1 *dōmmag* perhaps ‘foot of mountain’; Turbat-2 *dūmmag* ‘ridge of *gwāš*’ (‘foot, middle of a hill’); ‘that part of *gwāš* having a *šep* (slope) at both sides’; Bālgitar/ Turbat *dūmmag* ‘mountain peak running to the plain’. Cf. Larestani *domaga* ‘starting part of a valley’.

Eilers (1988: 291-292) remarks that Dames (1913: 651a, 654, 657) connects the ethnonym *Dōmkī* to the toponym *Dōmbak* in Iranian Balochistan (with difficulties in explaining *ō* as against Bal. *dum*). In Balochi Race, Dames (1904: 54) connected the same ethnonym *Dom(b)kī* with the river *Dumbak*. If these ethnonyms/ toponyms have original short vowels,

they might be connected with 'tail'; in the place of settlement of the Dombkī, nothing contrasts the association 'tail' with 'slope'. Also in the Pamir toponyms referring to mountain slopes containing *dum* 'tail' (*dumzōj* etc.) are known; cf. Junker (1930: 77-78, 96, 121).

Here the pathway follows the common experience according to which if the mountain is conceived as a human/animal body, its caudal section is what lies at the foot of the mountain, i.e., its piedmont slope. The origin of the iconymic process may be pan-Iranian (cf. Larestani *domaga* 'starting part of a valley', in which 'starting' points to its lower layer), since Yaghnobi *dumzōj* quoted above is confirmed by Xromov (1975: 33 s.v.), but it seems isolated in East Iranian (all the remaining *dum*-toponyms quoted by Xromov are Tajik); cf. Ossetic *dymæg/ dumæg* in the translated meaning of 'kraj', *konec* as stated in Abaev (1958: s.v.).

(4) Bal. *kaš(š)*, recorded as 'armpit' in Mayer (1909: s.v.) and Dames (1891: s.v.), mainly refers to the 'side of the body' or to the 'lateral area just under the ribs', as in Barker and Mengal (1969: s.v.), Elfenbein (1990: s.v.), Razzaq, Buksh, and Farrell (2001: s.v.). Notwithstanding its lexicographical attestations, it seems to be unknown among the East Balochi speakers (Filippone [1996: 311 and n. 80]; Archive).

Bal. *kaš* in the sense of 'beside' enters the series of locatives that prototypically refer to the human body sides and the area adjacent to them, i.e., *pahnadā/ bagalā/kašā*. While *pahnadā/bagalā* are found almost everywhere in Balochi, *kašā* belongs only to the Southern Balochi lexicon (perhaps also accepted by Western Balochi speakers, even if not actively used by them; cf. Filippone[1996: 190]).

Bal. *kaš(š)* belongs to the lexical family of Av. *kaša-* 'armpit', and is commonly considered of Indo-Iranian origin, cf. Sanskrit (Atharva Veda-Samhitā) *kākṣa* 'armpit' (Mayrhofer [1992: 288], Middle Iranian cognates in Bailey [1979: 56b]). In Balochi it is probably a loanword < Persian, as already stated by Geiger (1891:453, no. 130).

In view of RaBal. *kač(č)* 'thigh' (Rzehak and Naruyi 2007: s.v.); Bshk. *kač* 'gluteus muscle', *kačak kert* 'to embrace' (syn. *baḡal kert*) Barbera (n.d.: s.v.), Sist. *kač* 'thigh', and its geographical projections: *kačč* 'bank of river' (Elfenbein 1990: s.v.); EastBal. *kaččh* 'a piece of flat alluvial ground near the bank of a torrent below the rocks' (Dames 1907: 120); EastBal. *kaččh* 'cultivated land by the side of the river; an island' (Mitha Khan Marri and

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Surat Khan 1970: s.v.); RaBal. *kič* 'small pieces of land near the bank of a stream' (Ahmedzai (n.d.: s.v., = Brahui according to Ahmedzai, not in Bray [1934: s.v.]); IrBal. *kačč* 'meadow' Archive informant from Iranshahr, a (rather old) connection between the *kačč* and *kašš* families is highly probable, and it also possible that it originates in the epic Sanskrit variant *kacchā-* of classic Skt. *kakṣā-* 'girdle'. Skt. (MBh) *kaccha-* 'bank, shore, marshy ground' is continued in Pa. *kaccha-* 'marshy land', Pkt. *kaccha-* 'bank, flooded forest'. New Indo-Aryan (Turner 1966, no. 2618) has Si. *kaco* 'low alluvial lands lying below a bank or hill or lately thrown up by river'; Sir. *kachhā* 'land subject to inundation; alluvial low-lying land where tamarisk grows', *kachhī* 'the alluvial valley of the Indus', and other derivatives with similar meanings. Eilers (1988: 297, 368 n. 226) had already remarked that in the Balochi area, a series of geographical names containing *kač* (e.g., *Bābarkač*, *Kačhī*, *Nīlīkač*, *Rūdīān Kač*, *Kacha Dāman*) refer to 'depressions, lowlands'. Since Dzadr. *kackay* 'terrain se trouvant à proximité d'un cours d'eau' (Septfonds [1994, s.v.]) and Wan. *kucanā* 'armpit' (according to Morgenstierne [1930: 168; 2003, s.v.] < Khetrani *kucanī* 'armpit') face up Psht. *kšē*, Wan. *če* 'in', a specialization of *kač* for the geographical meaning and *kaš* for the body/locative lexicon may have arisen in the Balochi area from an older distribution in which the IA *kač*-outcomes spreading westwards along the Ocean coast superseded the Ir. *kaš*-outcomes.

The base denotes the side of a body, and in three-dimensional objects it refers to the two lateral surfaces (if an intrinsic axe is perceived) or to all the vertical axes (if there is none); in bi-dimensional objects it generically indicates a relationship of proximity, with an emphasis on the localization of the object in the area 'partially' encircled by the ground.

**3 Iconym: "parts of the body presenting functional similarity/similar shape to geographical features"**

(5) Bal. *kump* 'hunchbacked/hump' (Hashmi Baloch 2000: s.v.); Ahmedzai (n.d.:s.v.) *kub* 'hunchbacked'; *kubbī* (a) 'bent'; (b) 'crookedness'; *kubbō* *wang* 'person with a bent back'; Brahui *kōmp* 'hump' (according to Elfenbein 1983: 199 < Bal.); Bal. *kumbīy* 'truffle' (type POT according to Morgenstierne [1973:18], but probably type

HUMP according to Rossi 2016: 217); Psht. *kūp* ‘crooked, bent in the back’; *kūpaey*, *kūbaey*

(6) ‘a hunchback’; *kwab* ‘hump’ – Indian words like Panj. *kubb*, Hind. *kub* ‘hump’, Panj., Sir. *Kubbā* ‘hump-backed’ have influenced the Pashto forms according to Morgenstierne (1927: s.v.), while most recently Morgenstierne (2003: s.v.) separates the Iranian family of Psht. *kwab* (< Ir. \**kaupa-*) from IA \**kubba-* of Turner (1966, no. 3301); Parachi *kūmbū* ‘shoulder’ (as protruding from the body?) may (or may not) be connected. Geographically, we have Bal. *kump* ‘hillock’, also toponym indicating hillocks: *kōp* in *dokop*, *gwarkop* (from Makran Gazetteer) ‘place-names’ (Morgenstierne 1946–1948: 289) – probably some unenlarged form of *kōpag* ‘shoulder’, according to Morgenstierne – toponyms from Makran: Sarbāz *kopk* [=/*kōpk*/?], Sarāvān *Kupag* [=/*kūpag*/] (Spooner 1971:

527), with the following annotation: “Names of Baluchi origin – or at least fully Baluchized. These are almost exclusively names of natural features,

e.g. rivers, streams, rocks, mountains [...], and small areas. These can be seen to suggest the toponymy of a pastoral, nomadic people”).

Apparently Central-Iranian dialects have only the geographical metonymical projection:

- (5) a. type *g/qomb*: Naini *gom*, *gomb*, *gombu* ‘hillock, heap of earth’; Behdinani *qomb* ‘clay vessel’ (for which see Rossi [2016]) and ‘raised ground’; Khunsari *qombeli*, *gombeli* ‘relief’; *qombela* ‘prominent, raised’;
- b. type *kope*: Judeo-Isfahani *kope* ‘heap’; Judeo-Pers., Yazd *koppo* ‘heap’; Khunsari *kopa* ‘heap’; *keppeli* ‘prominent, raised’; Kermanshahi *qopa* ‘prominent, raised’, *qomboli* ‘prominent, raised’; Kurmanji *qov* ‘hump’; Sorani *qubke* (1) ‘protruding’, ‘dome’ [= *kubk*]; (2) ‘top of mountain’;
- c. Fārs, Lori and Southeastern coast: Bandari *gambel* ‘hill’; Bakhtiari *gomboluk* ‘prominent, raised’; Davani *kombor* ‘peak, stone relief (hill or mountain)’; Jiroft-Kahnuji *kombar* ‘earth hill’.

Here the pathway proceeds from the conception of a prototypically bent human spine to any feature of the landscape being bent and therefore sticking out from the horizon line; this is based on the assumption that the prototypical human body is conceived as lying on the horizon line.

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- (6) Bal. *mōl* Psht. *mowl* ‘hump’ (Hanley 1981: s.v.). Cf. also Bakht. *mol* ‘hump of an oxen’; ‘round hill’, Kurdish Sor. *milik* ‘hunch of camel’, etc.; Kurd. Sul. *mol* ‘piled, heaped’; Naini *koo-mol-kaja* ‘mountain with crooked neck’; *mol* ‘neck’; Shushtari *mol* ‘hump’; Yazdi *mol* ‘neck’, the same in all Fârs dialects, etc.

Apparently a different word is Bal. *mōl* ‘a particular Balochi fashion of binding turbans’ (Mitha Khan Marri and Surat Khan 1970: s.v.); *mōl* ‘a corner of a turban used to cover the face’ (Elfenbein 1990: s.v.); *mōl* ‘particular way of binding turbans’ (Razzaq, Buksh, and Farrell 2001: s.v.); cf. Psht. *mōl* ‘tip of a turban’; ‘way of wrapping a turban so it covers one’s ears’ (Pashtoon 2009: s.v.), ‘pan du turban avec lequel on se cache le nez et la bouche’ (Kabir and Akbar 1999:s.v.); Br. *mōl* ‘muffling of chin and ears against the cold’; Sir. *mōl* ‘a pad placed on the top of the head for carrying weights’; Si. *mōru* ‘cock’s comb’ both < Skt. *mukuṭa-* (also *mauli-*) ‘tiara, crest’, according to Turner (1966: no. 10144, Skt. < Drav.), “wohl drav”. Mayrhofer (2001: s.v.); cf. Burrow and Emeneau (1984: 437, no. 4888).

Geographically, Bal. *mōl* ‘round hill’ Mayer (1909: s.v.), cf. *Mol* ‘a place’ [location uncertain; The Farhang-e joyrāfiāi-ye Irān (Teheran, 1330, 7: 225) lists a place called *Mol* near Lar (a city often mentioned in the Balochi epics)] (Barker and Mengal 1969: 270); *Molā* name of a famous pass, and the Western Iranian words such as *mil(e)* in all Kurdish and Luri dialects for ‘pass’, ‘hillock’, cf. Mokri (1997: 8-10).Wir. *mōl* /*mīl* < Ir. \**mrdu-*, SWIr. form ~ Av. *mərəzu-* ‘vertebra’; cf. Christensen, Barr, and Henning (1939: 338); Eilers (1987: 14-16, 1988: 371); Mayrhofer (1996: 334, with further literature). Notwithstanding the many difficulties raised by the proposal of Bailey (1979: 337b) to trace to the same Av. base also Skt. *malhá-* ‘mit Auswüchsen am Hals versehen’ (on which see Mayrhofer [1996: 334]), there may be some connection and/or semantic influence between the Iranian and the Indo-Aryan lexical families.

If the bases collected here are really connected, the Balochi geographical usages/denominations would prove the antiquity of the metonymy from the HUMP type in Iranian. The pressure from the Indo-Aryan PAD type seems not to have produced geographical metaphors in Indo-Aryan MPrs. *kōf* ‘mountain’, Av. *kaofa-* ‘hump (only in compounds); mountain’ is the Iranian

parallel par excellence; see all HUMP New Iranian continuants in Hasandust (2011: 343).

(7a) Bal. *pūnz*, *pōnz* RaBal. *pōz* ‘nose’; ‘protruding part of mountain or anything’ (Hashmi Baloch 2000: s.v.); *pōz* ‘nose’ (Elfenbein 1990: s.v.), *pōnz* ‘nose’ (Gilbertson 1925: s.v.).

(7b) Bal. *pūnzīg* ‘heel’ (Elfenbein 1990: s.v.); RaBal. *pūnzuk* ‘heel’ (Elfenbein

1990: s.v.); *pō(n)zag* ‘protruding part’ (Hashmi Baloch 2000: s.v.); also RaBal. *pūnz* ‘heel’ (Elfenbein 1990: s.v.); Co. *pīnz*, EHBal. *pīz*, *pīd*; CoBal. *pīnz* ‘heel’ (Razzaq, Buksh, and Farrell 2001: s.v.); *pēnz*, *phēnz*, also *pūnz* ‘heel’ (Mitha and Surat 1970: s.v.).

Archive informants: *pūnzīk* ‘heel’ (Kharan), *pūnzuk* (Panjgur-1), *pū(n)z* ‘heel’ (Turbat-1, Turbat-2, Karachi-1, Karachi-3, Karachi-4 [*pīnz*], Dashtiari [*pīnz*]), cf. CoBal. *pādē pīnz* ‘heel’ (Karachi-1, Oman), RaBal. *pādpūnz* ‘heel’ (Kharan-1, Kharan -2), RaBal. *pādē būnz* ‘heel’; *pādpūnz* ‘heel’ (Ahmedzai n.d.: s.v.).

See Br. *būz* ‘snout, muzzle; kiss (vulgar); skirt of a hill’ (Rossi 1979: 122, no. F22); note Balochi forms with *b°* and the following Western Iranian ones: Prs. *pā-bus* ‘heel’; Az. *boz* ‘heel’; Gil. *buz*, *buzi*, *pā-buz* ‘heel’; Khor. *buzak* ‘bone of a horse leg’.

Geographical meanings: RaBal. *pūnz* ‘boulder, rock’ (Elfenbein 1990, s.v.); *pōz* ‘protruding part of mountain or anything’ (Hashmi Baloch 2000: s.v.); RaBal. *kōhe pōzag*; syn. *sunṭ* (Hashmi Baloch 2000: s.v.); CoBal. *pūzak* (toponym) ‘crest of a mountain of the Makran Range south of Nikshahr’ (Pozdena 1978: 78). A Turbat informant (Archive) knows the geographical usage of *kōhē pūnz*, but does not know the exact meaning.

According to the common opinion, *pūnz*, *pōnz* (palatalized in *pīnz*, *pēnz* in Coastal Balochi and Eastern Balochi) ‘heel’ – and their derivatives in *-ag*, *-uk*, *-īk*, *-īg* – are original Balochi developments (cf. Geiger [1890: 142, no. 306], with doubts of Morgenstierne [1927: 57, 1932: 49, 2003: 63], Benveniste [1955: 300]), while Bal. *pōz*, *pūnz* ‘nose’ is a borrowing < Prs. *pōz* ‘snout, beak’, also ‘mouth area’, with secondary nasalization (thus, e.g., Korn 2005: 216, cf. Korn 2005: 203; Geiger 1890: 142, no. 310).

In any case, it seems hardly tenable (because of its isolation in Iranian, phonetic grounds, and semantic reasons) connecting \*pauk- KISS (

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documented only by Khotanese) and Prs. *pōz* 'snout, beak' as assumed by Bailey (1979: 250b); cf. also Korn (2005: 203 n. 139), or hypothesizing \**faž-*, \**fāž-*, \**fauž-*: *fuž-* / \**pauž-* : *puž-* or \**fiauž-* / \**piauž-* lower part of face to explain Prs. *pōz* 'snout, beak', as assumed by Rastorgueva and Èdel'man (2007: 49-51); a connection of Prs. *pōz*, Bal. *pō/ūnz* 'nose', and Bal. *pūnz* 'heel' remains possible in view of their prototypical shape/function (as assumed here). The series of labels for 'a broad surface of the body, the front, face and breast or the back', already pointed out by Bailey (1967: 179-180) and summarily treated by Rossi (1998: 407-409), possibly specialized in some Iranian languages as a protruding body part, seems to belong to a network of terms characterized by the amplitude of the attested forms, many of which open to geographical transfers. To the Balochi geographical metaphors one could add Kurm. *poz* 'cape; headland'; Sarvestani *puze* 'spur of mountain'; Larestani *pūza* 'spur of mountain'; Psht. *poza*, Waz. *pēza*, Wan. *pīza* 'nose'; 'peak of a mountain' (Morgenstierne 2003: s.v.).

Here the pathway proceeds from any protruding part of the human/ animal body towards any feature of the mountain landscape appearing as protruding landscape from the massif. If one arranges in a scale of protrusion Bal. *mōl*, *pūnz*, *sunṭ* as projected onto the landscape, the coefficient of roundness decreases and that of pointedness increases.

- (8) Bal. *sunṭ*, *suṭ* 'beak', 'sting' and 'chin' in Hashmi Baloch (2000: s.v.); RaBal. *sunṭ* (a) 'trunk', (b) 'beak' (Rzehak and Naruyi 2007: s.v.); MwBal. *sunṭ* 'beak' (Elfenbein 1963: s.v.), PrsBal. *sunṭ* (Spooner 1967: 68) 'beak, bill'; *sunṭ* 'beak, bill; sting (of a mosquito)' (Elfenbein 1990: s.v.), also *sunt*; *sunṭī* 'beaked, stinger', *sunṭīg* 'a fierce mosquito' in S. W. Makrān (Sarawani); Mirjave *sūnṭ* 'beak' ('animal's mouth') (Coletti 1981: s.v.); *sunṭ* 'beak' (Barker and Mengal 1969: 30); *suṭ*, *suṭh*, *sunṭ* 'elephant's trunk; snout; bank'; 'hillock' (s.v. *barbūnz*) (Mitha Khan Marri and Surat Khan 1972: s.v.); *sunṭ* 'peak, summit; beak, bill; the trunk of elephant' (Ahmedzai n.d.: s.v.); EastBal. *sut* 'spur of a mountain' (Gilbertson 1925: s.v.), EastBal. *sut* 'spur of a mountain running down into a plain' (Dames 1891: s.v.); *sut* 'spur of mountain run to plain' (Mayer 1909: s.v.); *sunṭ* 'peak; summit' (

Razzaq, Buksh, and Farrell 2001: s.v.; give syn. *ṭul*); PrsBal. *sunt* 'Bergsporn' (Pozden1978: 78), in toponyms: *Širuksunt* 'Bergsporn des Chahbahar Plateaus in Tiskupan); Bal. *sunt* 'bottom of a hill sloping into a beak' (Ata 1968: 142).

Archive informants: *sunt* 'lip' (= *lunt*) (Iranshahr-1), 'upper lip' (Oman); 'mouth and chin' (Turbat-2); 'chin' (Karachi-1, also knows *zanūk*), Karachi-4 (= *zanīk*) 'chin' (the same as *zanuk*, but mostly referring to birds, considered impolite with reference to human beings) (Turbat-1); 'mouth area' (Dashtiari), 'chin' [Panjgur-1]; IrBal *sonṭṭ* 'lip'; Turbat-2: *sunt* 'top of mountain if not rounded' (in this case it would be *sar, ṭul*).

Compare Br. *sunt* 'beak, muzzle; projecting corner; bottom of a hill sloping into a beak' (Bray 1934: s.v.; Rossi 1979: 49, no. A357); cf. Sir. *sund*, Si. *sūnddhi*, Skt. *śuṇḍā* 'trunk, proboscis'; Sist. *sont* 'muzzle' (with reference to human beings only when distorted).

Mayrhofer (1996: 426) hesitates in attributing Skt. *śuṇḍā*- 'trunk, proboscis' to a common Indo-Iranian base. Tremblay (2005: 426) assumes a base *\*sundika* 'fauces' (> Khot. *ṣumca*- 'beak', Waxi *šend'k* (Lorimer 1902: s.v.), *šəndg* 'gums of mouth' (Steblin-Kamenskij 1999: s.v.); NPers. *šand* 'beak', Ved. *śuṇḍa*- 'tusk') and adds (Tremblay 2005: 426 n. 28):

The following facts militate against a direct borrowing of the Sakan word from Indian: 1. The meanings diverge; 2. The word for 'beak' is attested in Persian; 3. It is enlarged by an *-ika*-suffix in Khotanese and Waxi; 4. The Khotanese word has *ṣ*, not *ś*. If the Iranian word were a borrowing from Indian, it must be a very early one. The Indian lexeme was later borrowed in Sogdian B *šnth* 'trunk', and through Dardic (Khowar *šūn*, Tir. *šunḍ* 'lip'), in *Šughni šand* < *\*šundā*, Parachi Pashto *šūṇḍ* 'lip'.

As in the case of *pūnz* above, the pathway here also proceeds from any protruding part of the human/ animal body toward any feature of the mountain landscape appearing as protruding from the massif. The notion of connectivity (from one part to another of the mopuntani slope as from one part to another of the mouth/nose area in the face/snout) seems residual in some scattered Balochi evidence; in any case no other Iranian language documents both the bodily and geographical meanings in living usage (NPers. *šand* 'beak' is doubtful).

While in diachronic cognitive onomasiology the main strategies that exist in a language sample for conceptualizing and verbalizing a given concept are

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investigated, with the aim of explaining them against a cognitive background in terms of salient perceptions, prominency, etc., the iconymic ( motivational ) sequence reconstructed in the few examples commented on above is, by definition, consolidated, being as it were crystallized in the name itself, just as a fossil is embedded in the surrounding matter. If its chronological span reaches some point in ancient history, we can be sure of its relative antiquity.

No one would devalue the potential of this approach to the reconstruction of the cultural landscape in an area of such intensive multilingualism as that of the Indo-Iranian Frontier languages.

**Abbreviations**

Av.	Avestan
Az.	Azari
Bal.Balochi	(CoastalBal., IranianBal./ PrsBal., EastHillBal., MarwBal., RakhshaniBal.)
Br.	Brahui
Bshk.	Bashkardi
Drav.	Dravidian
Dzadr.	Dzadrani
Gil.	Gilaki
IA	Indo Aryan
Ir.	Iranian
Khot.	Khotanese
Kurm.	Kurmanji
Khor.	Khorasani
Pa.	Pali
Panj.	Panjabi
Pkt.	Prakrit
Prs.	Persian
Psht.	Pashto
Si.	Sindhi
Sir.	Siraiki
Sist.	Sistani
Skt.	Sanskrit
Sor.	Sorani
Sul.	Suleimani
Wan.	Wanetsi

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**CONTACT OF THE BALOCHI LANGUAGE IN ANCIENT TIMES:  
AN OVERVIEW****Hamid Ali Baloch***Assistant Professor, Department of Balochi, UoB, Quetta***Prof. Dr. Abdul Razzaq Sabir***Vice Chancellor, University of Turbat, Makran***Abstract:**

*Balochi has been contact with the Iranian as well as the Indo Aryan Languages from thousands years. In this paper the lexical, morphological, phonological and syntactical changes in Balochi with the contact languages will be synthesized that how Balochi has borrowed or adopted or assimilated the lexemes of the neighboring languages and how the Balochi language played a role as a donor language.*

**Keywords:** *Balochi, language contact, OP, NP, Avesta and Pahlavi*

**Introduction**

Most of the modern Iranologists, Iranian Linguists and historians tend to proclaim the Baloch race to the Median stock and also their language to the Northeastern Iranian group of languages. According to Geiger, among the other languages of Iran, "Balochi is of particular importance for the study of the history of the Iranian since (in contrast to all other modern Iranian languages), it directly reflects the OIr. consonants in all positions of the word." Balochi has been in contact with ancient languages of Iran. Although the remarkable archaicity noted by Geiger might be the result of somewhat more complex processes than hitherto assumed, Balochi is a key witness for the reconstruction of earlier stages of the Iranian languages for which evidence is often scarce or difficult to interpret. (Korn, 2005).

Agnes Korn further illustrates that among the contemporary Iranian languages, Balochi occupies an important place, as the area where it is spoken is comparatively large and the number of its speakers comparatively high. A further interesting point is that the Balochi lexicon as well as its historical phonology reflects the contact with a variety of neighboring languages. The numbers of loan words are not only Persian (through Persian, in some cases, Urdu)<sup>6</sup> Arabic origin,

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<sup>6</sup> This concept is not true, because Urdu became the national language of Pakistan after 1947, and the implementation of this language is vague in mostly areas of Balochistan.

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but a number of them also from Bráhui or Indo-Aryan languages and also from Lahindá (Saráíkí), Sindhi or Urdu from recent decades (Ibid: 17).

Conversely, it is precisely the study of historical phonology which has to show which words might be genuine and which might not. This task is particularly complicated in cases like Balochi since the language which has exercised the strongest influence, namely Persian, is closely related, and there is not a straightforward answer to whether a given word is “foreign” (borrowed from Persian) or genuine “inherited” (Agnes, 2005).

Agnes (2005) opines that, as far as the status of borrowings and non-borrowing concerned, the Balochi lexicon may be said to comprise the following groups of words; first, words which show features typically shown in Bal., but not by Persian words (*gwát* “wind” with OIr. *uá* > Bal. *gwá-*, *róč* “day” OIr. *-č-* > Bal. *č*). Second, there are Bal. Words which have obviously been borrowed since they show a Persian sound change not observed in Balochi (e.g. *bačik(k)* “boy/son”).

However, in many words, there is no context which one of the typical Bal. Sound changes would operate and none of the typical Persian ones either. This means that as far as is known so far, the OIr. input would yield the same result in Balochi and Persian (*nám* “name” and *goš* “ear”). Here it is definitely and per se impossible to determinate whether a given word is inherited or borrowed. These words may be genuine as well as borrowed.<sup>7</sup>

This group is augmented by those cases where the borrowing process may have made a foreign word identical to an inherited Bal. Since, for instance, NP ‘x’ may be rendered by Bal. *k* or *h* *kabar* or *habar* from NP-Ar. *Xabar*, *kargóš* “rabbit” NP “*xargóš*” cannot be ruled out. Furthermore, a devoicing of word-final consonants often operate in loanwords. At the same time, these words confirm to Bal. sound changes and may thus also be inherited. As the assumption of a change effected by the borrowing process is necessary, it will generally be assumed in what follows that words of this kind are inherited unless there is evidence to the contrary.

Some cases remain where the material at hand does not allow one to decide whether the give words may be inherited at all. This situation occurs whenever the development of OIr. Sound or combination of sounds into Balochi is not clear since all relevant words are identical with Persian ones, which means that may have borrowed from Persian.

### **Balochi before 1200BC**

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<sup>7</sup> Such sort of words are to be find that whether these are borrowed or not??

It is true that the Persian language has been the dominant and OL during the reign of Cyrus and later the Sasanian dynasty, apart from that the Persian tended to subdue the Baloch people and the Balochi language. In 1200BC, Baloch had a sovereign status in *Balāšāgān* or *Balāščik* state, where they were speaking a Northwestern Iranian language, called *Balāščiki* or *Balíčuki* or Balochi. During that time, Balochi shared a lot of vocabulary with other northwestern dialects. After the fall of *Balāščikān* or *Balāšāgān*, and the Median King Astayegs, Baloch could not sustain their sovereign status in front of the Persian King Cyrus the Great. Most of the Baloch archers became the part of the army of Cyrus the Great, where the Balochi language received two-dimensional contacts with the Median dialects and OP.

In 550BC, the Baloch appeared in the army of Cyrus the Great, where they were speaking language Balochi.

According to Dashti (2015),

*“It is believed that the original homeland of the Baloch must have been in the area where other speakers of the northwestern Iranian languages were living” (p, 30).*

The phonological structure of Balochi lexicons shows that Balochi is the solitary surviving language of the ancient Iran, which helps to find out the sound system of the OP and Av, even the Old Indo-Aryan Language Skt. during the data collection, I found out that shows a near commonality with the Skt. syntax, sounds, morph and lexicon.

### **Contact of Balochi with Sanskrit**

It is of course true, that Bal. has been in contact with Skt. thousands of years before, when the Aryan migrated from Iraq to Afghanistan and then to India. During this migration, the Aryans may encamped for a long time with the Baloch population of the state of *Balāšāgān*, or the areas where the Baloch lived, or it may be more clear that the speakers of ‘*Rigveda Samhita*’ now the ‘the Sanskrit or Vedic language’ penetrated to the Baloch land during the migration process. Skt. and Bal. share a considerable number of common vocabulary, morphological, phonetical and syntactical commonalities. Like the other OIr languages, Balochi has sustained the same phones as in Skt. For example, the ancient consonantal sounds, such as, p, t, č- *āpa* ‘water’, *brātha* ‘brother’ *pita* ‘father’ *māta* ‘mother’<sup>8</sup> Bal. *āp*, *brāt* (EHD. *brāth*) and *pit*. Apart from this, Skt share lexical and syntactical similarities with Bal. (MacDonell, 1893) (Balushi, 2007).

### **Balochi-Persian contacts in historical times**

<sup>8</sup> In Skt. the ending sound –a is not written, but simply pronounced.

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Since both Persian and Balochi are western Iranian languages and thus genetically closely related to each other (Azeema Mullazahi, 2016). It is often hard to ascertain whether a certain lexical unit or grammatical construction that is common to both languages goes back to a common development from earlier language stages or is caused by influence from one language to another. Evidence from the oral poetry of the Baloch and the linguistic evidence at hand suggest that the Baloch are immigrants coming from North West into their present location, but it's still an enigma to a few number of modern linguistics.

#### **Baloch migration and the Balochi Language Contact**

Balochistan is a recent name of this area. Assuming that the Baloch originate from northern Iran and have migrated through the central parts of Iran, Balochi and Persian must have been to at least a certain degree in constant contact with each other for thousands of years. Although it is difficult to measure the degree of influence of one language on the other, one may assume that Persian has influenced Balochi more than Balochi has influenced Persian. Persian was a language of writing and administration already during the dynasty of Cyrus the Great, where we get clues that the Baloch were the part of the Persian army.<sup>9</sup> In the Sassanid's period, the king Anúširwán subjugated the Baloch people and forced them to accept his dominance over the Iranian land as the sole king. The Baloch people dispersed from their own land and could not maintain the ancient structure of their ancient language thoroughly, but it is good omen that the Baloch people maintained their language as compared to other ancient languages of Iran. (Dashti, 2015)

#### **Arab Invasions and language contact with Arabic**

The Arab assaults over Iran started from 632AD till the death of Yazdger-III in 656. In 656 AD, the Baloch Commander Siah Sawar, supported the Arabs with a dozen of Baloch tribal men to subjugate the Iranian King. This assault became fruitful with the help of the Baloch people and Iran directly came under the rule of the Arabs. But soon after the occupation of Iran, the Arabs deceived and detached the Baloch people from the Islamic government.

Dashti (2015) asserts,

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<sup>9</sup> بم از پهلو پارس و کوچ و بلوچ ز گیلان جنگی و دشت سروچ

“ Also from Pahlav and Pars and Kóč o Balóč  
From the warriors of Gilan and Dasht-e- Soroch”

سپاهش زگردان کوچ و بلوچ سگالیده جنگ و برآورده خوچ  
کسی درجهان پشت ایشان ندید برهنه یک انگشت ایشان ندید

“An army of warriors of the *Kúč* and *Balóč*,

Scheming war like the fighting Ram,

No one in the world has seen (them turn) their backs,

No one has seen (as much as) one of their fingers unarmed.” (Boyajian, S. )

***Hamid Ali Baloch & Dr. Abdul Razzaq Sabir***

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*“However, this very General Siah Sawar Baloch during the final disastrous Persian campaigns against the Arabs, not only fought half-heartedly, but also, eventually, defected to the Arabs. The Arab historians had described in detail the Agreement by General Siah Sawar, which they mentioned as, Commander of the Royal Guard of the Emperor Yazdgerd-III. The Baloch tribes under the Siah Sawar, and their allies, the Jats, joined hands with the invading Arabs under the Agreement approved by Caliph Umar. The rest of the Baloch tribes, nevertheless, were part of the resistance offered various nationalities against the invading Arabs as observed by various historians” (p, 67).*

During this period, the Arabic language directly contact with Balochi as the OL of ruling Arabs and the language of religion. Preliminarily, it laid a lexical impact on Balochi, mostly in the area of religious terms. The words like, *wudú* ‘ablution’, *salāt* ‘prayers’, *niyyat* ‘intension, intend to observe prayers’, *nikāh* ‘the ceremony of becoming husband and wife, or marriage’ *janāzah* ‘funeral procession’, *mawayyat* ‘corpse’, *al-xor* ‘river’, *mask* ‘musk’, *qadah* ‘cup’, *šay* ‘thing’, *tamā* ‘well, wish’, *laib* ‘game’, *misl* ‘example’ *lizzat* ‘taste’, (Al-baloushi, 1994) and a lot of other lexicons.

Contacts between Balochi and Persian can be divided into six different periods with contacts of markedly different character. The first period is the one described above, from the early 1000BC to 2AD, the second phase from 2AD to 1000AD, the third phase 1000AD to 1500 AD, the fourth phase 1500 to 1834 and the fifth phase is from 1834-1947 and the sixth phase is from 1947 to till date. After the formation of Pakistan the modern phase starts which is more dangerous and catastrophic for the growth of the Balochi as well as other language of Pakistan.

In the first period, Iranian Balochistan was put under the direct rule of Tehran, where the linguistic contacts may have varied considerably from time to time. During the first part of this period a considerable number of Baloch people migrated to Sind and the Baloch tribal confederacy was also established during the first centuries of the 2nd millennium. Then, from the 17th century onwards, with the establishment of the Khanate of Kalat, the Baloch were joined under a common political administration at least during the second half of the 18th century Nasir Khan 1, the only Khan who successfully (Faridi, 1968), (Naseer, 1982), (Dehwar, 2007).

During this period, Persian became the court language and also the language of official communication in Balochistan, Indian sub-continent, Iran and Afghanistan (Abdul Raza Saif, 1396 H. J). Balochi was also spoken in the court. The Baloch poets were honored to present their verses in front of the court audiences.

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Jām Durrak was one of the well-known poets who always presented his poems in of the Khanate of Khalat Mir Naseer Khan Nuri (Dames, 1988) (Badalkhan, 2016).

It is interesting to note that, Persian being the OL of the state of Kalat could not affect the poetry of Jām Durrak. Dames (1988) indicates a piece of his poetry,

*“Dúší dilravāén jāní  
Sartāj o samand khāḍāní  
Gwaštón pa daḡi phanani  
Ausā tao mačār haywāní  
Girdí āravān phīrwāní  
Čandí ā āšiqānā ziyāní  
Kulfón phruštayan šākāní  
Iškón mannithā hākāní.  
Gwaštón kígadéh sázārā  
‘dur-čén o hazārnāzā ra  
Phulkhand o šakar guftārā  
Hālé faqírí éšān,  
Zirdé až phirāthān réšān,  
Āńke mālikā dozdar-an,  
Āń až munkirāń bészārān.  
Jān ay jamavāń xāksār-an,  
Šāhén kirdgār āsār-an,  
Gwaḡšé némšafāna nāl-an”* (p,129).

***Translation:***

Last night I saw my heart-enchanting love,  
The crown and ornament of women,  
And deceitfully I spoke with my mouth, saying,  
‘Do not wander about aimlessly like an animal,  
Nor flutter round the flame like a moth, O bane of many lovers.  
The locks of hesitation are burst open,  
I have obeyed the call of true love.’  
I said to my beautiful love,  
‘O pearl-shedding fair one of a thousand tricks and speech like crystallized sugar,  
This is the state of this poor wretch;  
His heart is galled with his lamentations,  
Let that one who is the ruler and friend be apart from the hard-hearted.  
The body of Jām is in the dust.  
It remains but to bid three farewell,  
To remember the King and Creator and to groan through the cold midnight.

The transcended tribal loyalties, Later on, the khanate of kalat came under British over lordship. While the Qájór shahs in Iran made increasing attempts at

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subduing the western parts of Balochistan. Linguistic contacts have, of course, been various kinds during this long time span in history, but official writings between e.g. Kerman, Qandahar, Kalat, the three important centuries of political power in the 18th century were carried out in Persian, which was also the administrative language of the early khans of Kalat before the British Raj. (Spooner, 2013)

Likewise, official contacts between Tehran and Balochistan in the 19th century were in the Persian language, and the increasing presence of civil and military authorities representing Tehran during the Qájár times also increased contacts between spoken Persian and Balochi.

During this time, the Qájár kings sent troops to Balochistan to build the castle of Irónšahr, to collect taxes and to establish relations with local Baloch rulers, such as Bahram Khan Barakzai and Saeed Naruí . This also led to an increase in trade and travelling between Balochistan and other parts of Iran.

On the other hand, the rule of the Baloch khans was also powerful during this time, and Afghan and Tajik immigrants into Balochistan in previous centuries gave up their language in favor of Balochi. In Saráwán as an example, there many Dehwárs<sup>10</sup> whose original was Persian, but nowadays they all speak Balochi.

In Iranian Balochistan two major dialects are spoken, the Western (or Rakhshani) dialect and the Southern (or Makrani) dialect. Both these dialects are spoken on the other side of the Goldsmid line as well. There is also an area in Iranian Balochistan, Saráwán, where a very particular dialect, more profoundly influenced by Persian than other Balochi dialects, is spoken (Baranzahi, 2003).

Nowadays, it is quite obvious that the national language, Persian, is the socially and culturally dominant language, and that Balochi is the low-status vernacular. However, this has not always been the case, and the example of Saráwán proves that clearly. Within this area one or two centuries ago, Baloch tribesmen of high status in the local society lived side by side with immigrant peasants of Afghan or other Persian -speaking origins, who had come to Saráwán more recently than the Baloch (Spooner, 2012)

Languages in contact can affect each other in different ways. Much depends on the relative status of the languages. Two or more languages of more or less equal status may be spoken side by side and mutually affect each other in terms of

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<sup>10</sup> Dehwárs are living in Saráwán especially in Mastung no more speak this language. Most of the Dehwárs speak Brahui or Balochi and minority of them speak a mixed Dehwári, such as, “*Laṭṭrá biyár ke tút rá bičandém*”, where ‘*laṭṭ*’ ‘stick’ and ‘*čandag*’ ‘to shake’ are balochi words.

structure and lexicon without eradicating either one or the other language. This is called adstrate influence.

Another setting is when a dominant language, e.g. the language of a conquering group or the political elite, exercises influence on a dominated language, e.g. the language of a minority group. This type of influence is often called superstrate. Sometimes this term also implies that the final outcome of language contact is that the prestigious language is abandoned by the conquerors in favor of the local language, which, however, has been considerably influenced by that language. Such an outcome is more likely when a small number of conquerors seize political power in an area where a language other than their own is spoken, e.g. at the Norman conquest of Britain.

However, the term *superstrate* is also used in a broader sense to describe the influence on a low-prestige language when ‘another and more prestigious language which is imposed upon the speakers of the first, usually by conquest or political absorption...exercises an identifiable effect upon that first language’.

By this definition, Persian structural and lexical influence on minority languages in Iran could be termed *superstrate* influence. It is, however, very unlikely that local languages would replace Persian in present-day Iran (Jahani, 2002). The term substrate is normally used for a language already spoken in an area or by a group of people “which has had a detectable effect upon the newly arrived one” (Trask, 2000).

As with *superstrate*, this term generally refers to a difference in status between the substrate language and the newly arrived language, where the substrate language is the low-status language. Likewise, it is often used to describe settings where this language has been replaced by the new language, in which it has left structural and lexical traits. As an example, Celtic traits in English could be mentioned.

The dialect of the central valley of Saráwán mentioned above is especially interesting to study from a contact linguistic perspective. In Saráwán, the non-pastoral economy, mainly based on settled agriculture, has a longer tradition than in other parts of Iranian Balochistan. The same applies to education. Since education is in Persian, it considerably strengthens the Persian influence. This, together with the immigration of Persian speakers to Saráwán in the past centuries, has made this dialect a very interesting object for studying linguistic contact (Baranzahi, 2003).

#### **Contact of Balochi with Bráhui**

Regarding the Bráhui language contact with Balochi, the Orientalists showed a biased picture rather than a true one. Preliminary, Danys Bray (1934) a British army officer followed the ‘divide and rule’ policy to let the Baloch people

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in a long-lasting conflict in the name of Baloch and Bráhui. Later, all linguists without any serious academic fieldwork on the language of the area followed the rules of their predecessors.

Denys Bray(1978) proclaims a professor's statement about the Bráhui people of Balochistan,

*“Under the provocation of startling passage in the late Professor Ray Lankester’s ‘More Science from Easy Chair (1920), it has grown into an essay on the Bráhuis at large. Just listen to this, “the Bráhuis of Beeloochistan (sic) and the Monkey-men or the Bandra-Loks east of the Indus, appear also to belong to the pygmy race” (p, ii)*

Elfenbein uses the term ‘Linguistic aggression’ against the Bráhui Language has been almost entirely by Balochi until quite recent times, when Urdu has taken over as chief aggressor, together with Sindhi and Saraiki for those Bráhui speakers who live in Sindh. But the aggression by the Balochi, thanks to its superior prestige since about 1750, has been much more profound than hitherto suspected: it has so penetrated the Bráhui spoken, even by monolingual Bráhui-speakers that what passes today for Bráhui (and did 70 years, as can be seen from Bray’s description of the language) has been profoundly ‘Balochified’, not only in relatively superficial lexical ways, but also much more deeply in structural ways, in both phonology and morphology.

As an index of the powerful influence of Balochi on Bráhui from very early times, it is worth mentioning that Bráhui has preserved, for its numerals, the original Bráhui words only for the first three; from 4 onwards one counts in Balochi. It is of course not surprising that languages which live next to each other and which contain large numbers of speakers who are, in Prof. Emeneau’s happy phrase ‘ bilaterally bilingual’ should influence each other, perhaps profoundly, even when the languages are genetically entirely unrelated, as Balochi( an Iranian language of the Indo-European family) and Brahui(a Dravidian ). The influence appears to have been overwhelmingly from Balochi into Brahui, except perhaps for some lexical borrowings. (Elfenbein J. H., 1983)<sup>11</sup>, (Duka, 1887).

In their oldest forms Indo- Aryan and Iranian languages were very close, so close that it is difficult to distinguish them in their earliest period. But in their subsequent history over some 3500 years they have diverged considerably, so that today there is to be seen a very clear distinction between modern Indo-Aryan Hindi, Bengali, Sindhi, Panjabi, Sindhi from example, on the one hand, and modern Iranian Persian, Balochi, Kurdish and Pashto on the other hand. But many of these languages still remain some of the ancient common features, so that it is sometimes

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<sup>11</sup> Also see **Invalid source specified.**

difficult to decide whether a particular trait is inherited from the common parent of both Indo-Aryan and Iranian or not. This is particularly true for the influence on Bráhui of Indo-Aryan Sindhi and Saraiki, which has been very strong, especially in matters of vocabulary (Parkin, 1989). In matters of vocabulary, it has long been noted that both Bráhui and Balochi have a large number of words<sup>12</sup> borrowed from some, Indo-Aryan languages, usually called Sindhi or Jaṭkí. The latter variously called ‘Jadgálí’ can now be seen to be almost certainly a variety of Saraiki or of Sindhi. Here too, relations have been close for some centuries, and it is thus not surprising that no less than five Bráhui tribes claim ‘Jaṭṭ’ origin, as do several Baloch tribes.<sup>13</sup> The tradition that Hindu Seva rulers of Kalat before the seventeenth century, about whom next to nothing is known, were ‘Jaṭṭs’, would make sense in this context; it is very probable that Saraiki/ Sindhi speakers were living in both Saráwán and Jahlówán from very early times. They were of course immigrants from the east, and must have spread out much further west as well, past Makran into what is now Iranian Balochistan. The large no Balochi speaking population there, living south of Dashtiyari, between čahbār(čābahār) and Gwatr, whom language is called by themselves and by their Baloch neighbors as ‘Jadgálí’, cannot be very recent immigrants, since there are no records, or even stories or legends, of such a massive migration across Balochistan from the east in the past few centuries. A detailed study of this language is highly desirable for, in the total lack of any datable history or archaeology, linguistic evidence is all the evidence there is likely to be concerning their origins and relations with their neighbors (ibid, 1938).

Emeneau follows the statement of Josef Elfenbein and illustrates that Bráhui has borrowed a lot of lexical elements from Persian and Balochi and Bráhui has a long historical relationship and both have close symbiosis. Bráhui also taken numerous traits of the phonological, morphological and syntactical structure of Balochi (Emeneau, 1997).

Apart from this Bráhui has always embedded, according to McAlpin, in ‘another language, historically various dialects of Balochi, Urdu and Persian’. This embedding is so pervasive that cross-referencing the vowel allophones of Bráhui dialects to the embedding Balochi ones (McAlpin, 2015).

In the modern times, Carina Jahani (1989) illustrates two reasons of influencing the Balochi language by the national and international languages. The first reason, she says,

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<sup>12</sup> Large number or few number??

<sup>13</sup> Josef did not showed any evidence of being some of the Baloch tribes as Jaṭṭ.

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*“One of the factors that has influenced dialectal difference is that loan words from different languages have entered in Balochi in different areas. In eastern Balochi there are many loan words from Indian languages, such as Sindhi and Lahnda. In central Balochistan, where Balochi and Bráhui speakers live side by side, many Bráhui words are also employed in Balochi. In the same way one expects to encounter some Pashto, Arabic and Turkmen influence on the Balochi spoken in Afghanistan, the Gulf States and the Soviet Union. Western Balochi has also every much influenced by its western neighbor, Persian. But the Persian and Arabic influence on Balochi as a whole, thus also on the western Balochi, is very deep, especially in the area of vocabulary. This is but natural, since Arabic is the religious language of the Baloch and Persian their tradition, written language” (p, 76)*

She illustrates the second reason of influence on the Balochi language is,

*“Balochi is spoken in different countries, where it is influenced by different national and international languages. This is especially evident in modern prose, where the Balochi of Pakistan borrows more frequently from English and Urdu than the Balochi of Iran. In Iran, we also find more borrowings from and constructions parallel to Persian. In Afghanistan, likewise, the Dari influence is clearly felt, but here loan words from English are more frequent than in Iran. In the same way, it must be assumed than the Balochi of the Soviet Union by Turkmen, the OL of Turkmen USSR, where Balochi is spoken, and by Russian. For the Balochi of the Soviet Union, however, there is no material available to prove such an influence” p, 76).*

In a recent study tour to Iran, It was a great opportunity for me to go through the public and observe the Balochi language in *Zāhedān* (Duzzāp) and Zabul, where i found that Balochi of the pertinent areas was much influenced by the new Persian terminologies. I interviewed the different people of different fields, but they feared to tell a clear reason. But some of my friends explained a few reasons of it.

Firstly, the Iranian government has initiated a process of urbanization to underestimate the provincial languages, by mass shifting to the areas where non Persian speaking live. Secondly, Balochi is neither the language communication of the province of ‘Seistan wa Baluchestan’ nor taught in the schools and institutions.

Thirdly, the Iranian government's political biases and degradation of other languages. Fourthly, the pressure of the government over the Baloch people to be the greater part of Iran. This thing has pressurized the Baloch people to lose their language. This is the reason that the Baloch of Zāhedān and Zabul have taken a lot of terminologies from the New Persian.<sup>14</sup>

Amongst all Iranian languages, Balochi is unique in the simplicity of its consonant system; notable is the complete absence of fricatives in native words. Most Balochi dialects have in addition to the above, imported the fricative *x*, *ɣ*, and *f*, mainly from Persian and Arabic, but in all Balochi dialects except EHD they are quite commonly changed to the corresponding stops *k*, *g*, and *p*.

The consonant scheme given above will, if one includes in it the fricatives and *lh*, fit Bráhui as well; this shows a very asked departure from the common Dravidian system, with its oppositions of single and double intervocalic consonants, it's triple series of dental stops, *r*'s and *l*'s. It is plain that the system we see in Bráhui represents a drastic simplification of the Dravidian system, and it seems equally plain that it is Balochi which is the main responsible for it (Elfenbein, 2009).

Bráhui really has native fricatives, as can be seen in e.g. *ofk* 'they', *xulis* 'fear', *tixing* 'to place', *túlifing* 'to cause to sit', *hoying* 'to weep', *od aff* 'he is not', *lummayák* 'mothers', *tixpa* 'do not place', *ɣuɖɖú* 'small', *pirɣpa* 'do not break'.

The /h/ phoneme is very unstable in Bráhui, as well as those other Northern Raxšání Balochi dialect in closest contact with it. Most other dialect preserve /h/ in all positions, but Raxšání dialect of north Kharan, Chagai, and northwards drops /h/ in all positions, whatever its origin; the Saráwání Bráhui dialect in closest contact with it also tends to drop it or to substitute a glottal stop (ibid. 2009).

This is quite clear that Balochi influenced by the surrounding as well as the international languages in different phases, like the other languages of the globe, but Balochi is the only language in the Iranian family language which has maintained its ancient archaicity.

### **Contact of Balochi with Sindhi**

Balochi has been in contact with Sindhi for centuries. We see a perceptible influence over the EHD of the Bal. language in the inner Sindh as well as the bordering areas of Balochistan.

In 1972, the Government of Sindh passed an act to implement the Sindhi language in all academic institutions. In the same year, the Sindhi Language Authority (SLA) was established to preserve, promote and teach the Sindhi Language all over Sindh. This decision was academically an injustice towards the

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<sup>14</sup> Some of my friends requested me not to disclose their name when they were with me during the field work. A respondent told me that in Iran, either we cannot identify ourselves as Baloch in the major cities of Iran. In 'Seistan wa Baluchestan' according to him, they have no right to keep a Balochi name to their children.

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Balochi language, which was the dominant language with a dominant speaking population in Sindh and still is. This decision laid a huge impact over the Balochi language, the Bal. language was Sindhized in urban areas along with the rural areas. After launching of the News and Entertainment channels, e.g, ‘*Awāmi āwāz* Tv, *Kāwiš* Television Network (KTN), Sindhi Tv News, *Sindhūdeš* Television News, *Dharti* Tv, *Mehran* Tv, Sindhi Movies Tv, Sindh Tv, *Kashish* Television Network, PTV Sindh, PTV *Mehran*, *Korkani* Tv, *Sachal* Tv, and *Sachal* Music, Sindhi language did not give a single change chance to any other language in Sindh. (Wikipedia, the Free Encyclopedia, 2017).

This was really a political gimmick to underestimate the other languages of the province. Recently, as I was on a field work in different areas of Sindh where some of the Baloch political leaders showed their resentment against the Sindhi chauvinist political leaders. The leaders of ‘Baloch *Itehād* Sindh (BIS)’ expressed their concerns about the assimilation and the marginalization of the Balochi language by the Sindhi Language Activists (SLAs) and political leaders. They showed me a deteriorating picture of Bal in Sindh. The BIS leaders reiterated that the SLAs by force changed the tribal and national names of the Baloch into Sindhi. (Baloch M. Y., 2017)<sup>15</sup>

In the past forty five years, Balochi gone through a serious linguistic aggression by the Sindhi language contact and it has lost its morphological, Phonological, syntactical and lexical structure. The details of the structural change will be discussed in chapter 3-6 of the pertinent dissertation.

#### **Contact with Saraiki**

After Sindh, the majority of the Baloch lives in the South Punjab, where the same situation confronts to the Balochi language simultaneously. Historically, majority of the Baloch live in DGK, Rajanpur, Layya, Multān, Muzaffar gaḥ, Xóšāb, Sarghóda, Jhang, Sāhíwāl, Faisalābād, Bhakkar , Lodharān and small pockets in different of the Punjāb (Encyclopedia, 2017).

According to Thomas Holdich, ‘Balochi is the dominant Language of Bahawalpur.’ Balochi are still dominant in the Bahāwalpūr region, but they speak the Saraiki language (Holdich, 1901). In the inner areas of the Punjab, Baloch speak Punjabi with corrupted Balochi, but the majority of the people of Dera Ghazi Khan (DGK) and Rājanpūr divisions speak the Balochi language.

Recently, I had interviewed the Baloch scholars and intellectuals in the different areas of the Punjab, where the Baloch reside in majority and wanted to know the situation of Bal. language and the process of language change, its assimilation and marginalization.

Most of the scholars and intellectuals pointed out towards some points. Firstly, South Punjab was predominately a Balochi speaking region, but it was

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<sup>15</sup> For details, also visit the Facebook page of the ‘Baloch *Itehād* Sindh(BIS)-official page’, <https://web.facebook.com/Baloch-Ittehad-SINDH-offical-page-386443794802862/>

diverted to Saraiki because of the Baloch feudal lords, Mirs and Landlords of Punjab.

Secondly, the Baloch Political leaders (feudal lords) appreciated to speak Saraiki as the language of communication to show the loyalty to the Saraiki people. Thirdly, the Sardars kept the common Baloch in ignorance to escape from a linguistic revolution. Fourth, Baloch were detached from their homeland Balochistan. The detachment of Baloch areas of the Punjab from Balochistan put the Balochi language in a linguistic stake (Lashari, 2017), (Baloch A. A., 2017).

Most of the Baloch to whom I met repent on the loss of their language in Layya, Multan, Muzaffar garh, Xóšāb, Sarghóda, Jhang, Sāhíwāl, Faisalābād, Bhakkar, Lodharān and other parts of the inner Punjāb. They want to revive their language in any cost for the sake of unity of the Baloch people. A professor of the Bahāwalpūr University (Punjāb), reminded me the serious loss of the Balochi language and the Baloch identity. He reiterated that “the Baloch have their own language, culture and identity and they need more efforts to re-unify and revive the Balochi language in Punjab and other parts of the globe as the Jews did” (Baloch R. U., 2017).

#### **Contact with Pashto**

Pashto has been in contact with Balochi for thousands of years back. Interestingly, it was previously mentioned that Pashto did not lay any effect on Balochi and Brāhui, Balochistan (Pakistan), Sistan wa Baluchistan (Iran), but most of the Pashtun changed their language to Balochi. In Pakistani Balochistan (Eastern Balochistan), especially in district Chagai, the Balochi has severely influenced Pashto. In Quetta, the capital city of the Province of Balochistan, where no language has assimilated, marginalized or influenced each other. The reason for the maintenance of the languages is political situation of the province and national identity of the people. In Afghanistan, the linguistic situation is quite different. Brian Spooner (2012) writes that,

*“After the establishment of the Khalqi government in Afghanistan in 1978, Balochi was declared one of the seven national languages of Afghanistan, along with not Dari and Pashto, but also Uzbeki, Turkmani, Nuristani and Pashai. Balochi continued with this status through the various changes of government during the soviet occupation and the civil war that followed, although Dari and Pashto given preference in practice under Najibullah, from 1986 onwards, and the Baloch war not equipped to take much advantage of the opportunity to promote their ethno-linguistic identity”(p, 331)*

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He further asserts,

*“Beginning in 1996, under the regime of the Taliban, although no OL policy was announced under the regime of the Taliban, although no OL policy was announced, Pashto became de facto the OL of the government..... However, from amongst Pashto Dari, Uzbeki, Turkmani, Balochi, Pachaie, Nuristani and other current languages, Pashto and Dari shall be the OL of the state. (ibid, 331)*

A Spanish journalist writes the linguistic position of Balochi in the Baloch Areas of Afghanistan, the population of the Baloch people are more than 2million in Afghanistan, but they all not speak the Balochi language. According to him half of the Baloch switched or assimilated to Dari and Pashto languages. The reason he says that, the Baloch were not well-planned about their language, mass migration to the inner parts of Afghanistan and to reside in the big cities where they confronted novice languages. But, according to him, the Balochi language is re-emerging and the Baloch identity is being strong among the Baloch of Afghanistan. A department of the Balochi language was established at Kandahar University to teach the Balochi language. Within a couple of years, the strength of students became more the sixty. The Baloch want to revive their language in Afghanistan. (Zurutuza, 2014).

Apart from this, different social media groups, Instagram groups and whatsApp groups are playing a more vital role in the re-unification, re-emergence and revivalism of the Balochi language, culture and the Baloch identity. The social media groups like,

1. *Šūrā e Markazī Balóčahā i Afghanistan* (The Baloch Central Council of Afghanistan)*Šūrā e Balóčahā i Helmand* (The Baloch Council of Helmand)
2. *Šūrā e Jawānān e Balóč, Afghanistan* (The Young Baloch Council of Afghanistan)
3. *Šūrā e hamāhangí e Balóčhāi Nimroz* (Baloch Coordination Council of Nimroz)
4. *Šūrā e hamāhangí e Balóčhāi Fāryāb* (Baloch Coordination Council of Faryab)
5. *Šūrā e hamāhangí e Balóčhāi Taxār* (Baloch Coordination Council of Takhar)
6. *Šūrā e hamāhangí e Balóčhāi Zābul* (Baloch Coordination Council of Zābul)These social media groups are playing a key role to revive and revitalize the Balochi language in Afghanistan.

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### **Abbreviations:**

Bal. Balochi  
 Skt. Sanskrit  
 OIr. Old Iranian  
 NP. New Persian  
 NP-Ar. New Persian-Arabic  
 OL.  
 OP. Old Persian  
 EHD. Eastern Hill Dialect (Balochi)  
 USSR. Union of Soviet Socialist Republic  
 Sin. Sindhi  
 SLAs. Sindhi Language Activists  
 DGK. Dera Ghazi Khan

**WOMEN EMPOWERMENT DIMENSION THROUGH AGRICULTURAL  
ACTIVITY AND HOME MANAGEMENT IN BALOCHISTAN****Shahida Habib Alizai,***Gender Studies, University of Balochistan, Pakistan.***Noor Ahmed,***Assistant Professor, Pakistan Study Center, University of Balochistan, Quetta.***Bijjar Khan,***Lecturer / Research Officer, Pakistan Study Centre University of Balochistan, Pakistan.***Zarina Waheed***Lecturer, Department of Education, SBKWU, Quetta***Abstract**

*Present research was carried out in the district Mastung Balochistan province, Pakistan, so as to determine the female role in the agricultural activities and home management. One hundred (100) respondents were selected in the three tehsils i.e. Dasht, Kardigap and Mastung by using the simple random sampling. The results shows that the It has been observed that the most of the husbands were illiterate (13%), most (28%) of the husband were belonging to the age group of 31-40 year. The results further depicted that the group perceptions with the term of agriculture activities were found significant five out of three categories about. However, the group perceptions with the term of home management were found significant five out of two categories. Based on achieved results following recommendation put forward. Socio-economic condition and prestige of female should be heightened at the society level in order to reinforce on the grounds of egalitarianism, human rights and societal fairness. The Maneuvering contribution of the female should be boosted so as to encourage female for the agricultural activities and home development process.*

**Keywords:** women, empowerment, agricultural, home management, Balochistan.

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### **Introduction**

Gender roles are energetic and ever converting. In various countries, during the last century male have taken a growing position in child care and food education in the family. Roles vary in line with geographic location and are the end result of religious, cultural, socioeconomic and political situations. Gender roles are exceedingly encouraged by means of expectations based on elegance, age, ethnicity and faith (FAO, 2004).

In distinctive spheres of life, women's involvement is better as compared to their male counterpart regarding household management and some area activities. In this regard, female have a diverse number of duties of about domestic level like childcare, and schooling of the children and so forth. Regardless of some of these, there is no recognition of their status even at home or in the field. Even with the tendencies in the talents of women in rural places, gender disparity nevertheless limits they get right of entry to fitness, sources, and information. Lack of their involvement in making choices negatively impacts their talents.

Gender-primarily based discrimination is labeled as the differential treatment between males and females in an own family, which prevents them from enjoying their complete ability and human rights. Female were vulnerable to lose manage over their exertions and different sources due to gender discrepancy (Erturk, 1996). Inequality in opposition to female in agriculture, home and domestic responsibilities influences the types of drudgery to be performed via them and it's far the essential dilemma inside the gender balanced improvement.

In Pakistan status of female relies upon geographical vicinity, monetary role, level of schooling, and a circle of relatives' machine. Particularly the families of rural regions headed through the males have taken into consideration female as subordinates. Because of conventional and cultural customs, the hard work has been divided on the basis of sex, together with women are allotted the reproductive roles being moms or better halves within the boundary of domestic and men. Female activities are prohibited out facet the boundary partitions. Much less funding for women with the aid of the family may be attributed to the tradition and subculture. Residence is defined as the distance from the women work. Women cannot flow freely inside the place/society, even of their vintage age (Jamal, 2009).

**Problem statement**

Females are a similarly crucial part of our society as male (Younis, 2000). As a portion of the culture female have a crucial position to play within the efficient, reproductive and community management activities. In Pakistan, particularly in rural society, all females, literate and illiterate, usually remain worried of their domestic roles. They may be occupied in one-of-a-kind sorts of family, work except managerial acts of the circle of relatives. For future regulations and study priorities the role of female in domestic and circle of relative's existence wishes to depend (Paul and Saadullah, 1991).

At some stage in the first decade of this century, the government has remained eager enough to introduce the idea of gender mainstreaming in politics, training, and agriculture. There is also some worldwide pressure to attain the aim of gender equality as quickly as feasible. It became consequently requisite to plan and behavior research take a look at, which ought to analyze the male and female activities/ roles related to domestic and agriculture. Thus, tremendous percentage of the populace will stay consisted of females who're being neglected in developmental policies. Focused efforts on their empowerment and capability constructing could accelerate the agricultural development. Therefore, present study was designed in order to determine the women empowerment dimension through agricultural activity and home management in Balochistan.

**Objectives of the study**

- To define the demographic characteristics of the respondents.
- To examine participation level of female in numerous actions with the term of agricultural and home management.
- To propose measures for refining the proficiencies of women in execution the roles interrelated to the agricultural and home management.

**Methodology**

District Mastung of three tehsils, namely Dasht, Kardigap and Mastung were carefully chosen as the universe of the present research. The population of the present was study comprised of one hundred (100)

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household who were belonged to farm families and engaged in agriculture and rural development activities by using the simple random sampling. The survey schedule or questionnaire was developed for this purpose in order to acquire the data with the shape of information from the respondent. The questionnaire was alienated into two sections based on the objectives of the research study. The first part comprised the demographic information of the respondents and the second portion consist the role of females in the agricultural and home management. The data from 100 household respondents were collected. The raw data collected were entered Spread Sheet on Microsoft Excl®. Afterwards the data were subjected to the analysis by using the (SPSS®) version 22. A one-Way-ANOVA (LSD) technique was used in order to denote the differences among the perception of the groups.

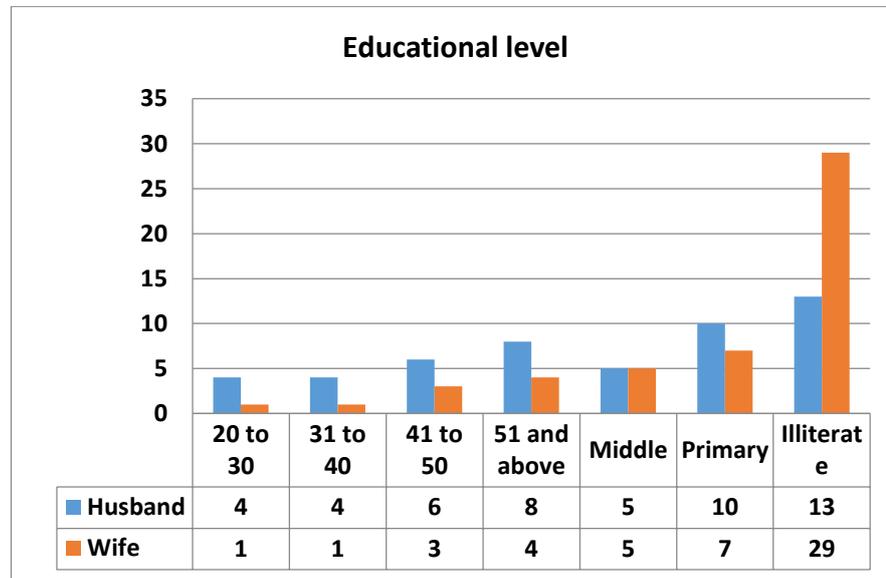
### **Results and discussion**

Present portion was depicted the relevant outcomes or results of the present research intricately. The present portion divided into two parts, for instance, demographic information and general information.

#### **Demographic information**

Demographic information plays the imperative steering role with the term of decision-making process. The educational demographic information was any other vital independent variables. In this regard, the educational data are presented in the fiure-1.

**Figure-1: Demographic information about educational level.**



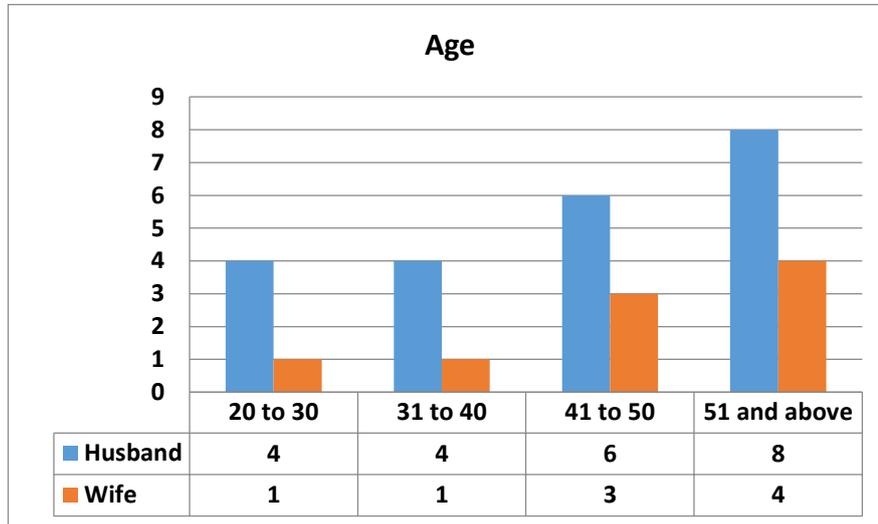
It has been observed that the most of the husbands were illiterate (13%) and a negligible quantity of the husbands (4-4%) were graduates and post graduate respectively. Additional respondents were dispersed in primary, middle, matriculates and intermediate respectively. However, on the other hand a majority (29%) of females were illiterate. While, other female respondents were dispersed in primary, middle, matriculates intermediate, graduate and post graduate respectively. In this connection, it was recorded that the literacy rate among husband was developed against to the wives, this differences may be privileged cure between the male and female. The literacy rate for the women could grow imperative societal, financial, and individual benefits (Myers, 1995; Puchner, 1995).

The age of the respondents were characterized into four classes with the term of age composition as shown in figure-2.

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**Figure-2: Demographic information about age.**



The age composition data depicted in the figure-2. The result reveals that the majority (28%) of the husband were belonging to the age group of 31-40 year, while minor amount (10%) of the husband fall in the age categories of 20 to 30 years. Further, outcome exposes that the majority (30%) of the wife were belonging to the age group of 31-40 year, respectively, while minor amount (12%) of the wife fall in the age categories of 20 to 30 years respectively.

**General information**

The general information consisted the dependent variables.

**Table-1: Perceived score of respondents regarding the agricultural activities.**

Items**	Husband		Wife		Mean Square	F-value	Sig *
	Mea n	SD	Mea n	SD			
Seed cleaning	3.41	1.190	2.77	1.024	1.232	16.626	.000*
Sowing	2.46	1.352	1.97	1.039	1.453	8.261	.004*
Manure Application	3.16	1.117	3.06	1.052	1.177	.425	.515 <sup>N</sup> <sub>A</sub>
Crop threshing	3.06	1.270	4.01	1.141	1.458	30.956	.000*
Crop harvesting	3.06	1.179	3.19	1.178	1.389	.608	.436 <sup>N</sup> <sub>A</sub>

Scale\*\* SD = Standard deviation \* Significant (2-tailed) at 0.05 alpha Level

The dependent variables about agriculture activities checked based on 5-point Likert scale i.e. (1 = strongly disagree to 5= strongly agree). The table-1, depicts the relevant outcome if the variances of insights as a whole at the  $p$ -value $<0.05$ . The results of the LSD for group's insights were significant at the ( $p < .05$ ). Seed cleaning ( $f = 16.626$ ,  $p < .005$ ); sowing ( $f = 8.261$ ,  $p < .005$ ) and crop threshing ( $f = 30.956$ ,  $p < .005$ ) were found significance respectively. It was concluded that the group perceptions with the term of variance were existed in five out of three categories about agriculture activities.

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**Table-2: Perceived score of respondents regarding the home management.**

Items**	Husband		Wife		Mean Square	F-value	Sig*
	Mean	SD	Mean	SD			
Prepare the food	3.04	1.118	3.64	1.040	1.166	15.437	.000**
Washing utensils	3.03	1.210	2.88	1.085	1.321	.852	.357 <sup>NA</sup>
Bring the water	2.66	.997	3.66	1.241	1.267	39.461	.000**
Child caring	2.99	1.193	3.05	1.019	1.231	.146	.703 <sup>NA</sup>
Cleaning House	3.01	1.202	3.36	1.133	1.364	4.491	.035 <sup>NA</sup>

Scale\*\* SD = Standard deviation \* Significant (2-tailed) at 0.05 alpha Level

A LDS test for the group's perception about home management were recorded so that to determine if significant changes happened as shown in table-2. The results of the One-Way-ANOVA for group's perception were analysis at ( $p < .05$ ). However, in this regard, prepare for food ( $f = 15.437$ ,  $p < .005$ ) and bring water ( $f = 39.461$ ,  $p < .005$ ) statements were found statistical significance respectively. Therefore, it was concluded that the group perceptions with the term of home management were existed in five out of two categories.

### **Conclusion and recommendations**

The results show that the It has been observed that the most of the husbands were illiterate (13%). The result reveals that the majority (28%) of the husband were belonging to the age group of 31-40 year. It was concluded that the group perceptions with the term of variance were existed in five out of three categories about agriculture activities. Therefore, it was concluded that the group perceptions with the term of home management were existed in five out of two categories. Based on achieving results following recommendation put forward. Socioeconomic condition and prestige of female should be heightened at the society level in order to reinforce on the grounds of egalitarianism, human rights and societal fairness. The

Maneuvering contribution of the female should be boosted so as to encourage female for the agricultural activities and home development process.

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**THE RULE OF MIR NASEER KHAN NURI AND ITS SALIENT FEATURES****Mumutaz Ali Baloch**

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**Abstract:**

*The paper revolves around the personality of Nasír Khan the Great who was a visionary leader in the history of Balochistan. He was a devout man, a sagacious ruler, a statesman, a warrior, and a capable administrator who managed his tribal confederacy quite intelligently.*

*Nasír Khan-1 who ruled over Balochistan for about 44 years, comprising of a vast territory, but highlights and selects the administrative boundaries, administrative set-up Darbār (court) hierarchy, legislature consisting of the Díwān (lower house) and upper house (elders of Khan's own family). The Khan's taxation policies, his military prowess, agriculture products of his time and trading commodities of his era have also been considered as a golden age of time.*

**Introduction**

Baloch were mostly pastoral nomads, and from the earliest times have remained adventurous and exploratory. The historical record of the Baloch history witnesses to the fact that womenfolk encouraged their children for courageousness and horse riding. However, Baloch never felt to develop a recruitment system or organize a regular army as could be seen in other parts of the world. They had too much of a soldier ingrained in their nature and every Baloch home looked like an epitome of the army. With the

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passage of time, through an evolutionary process, the concept of war changed. Under the command of Nasir Khan-1, the tribal chiefs (*Sardars*) furnished a quota of fighting force, thus, a collective army (*Lashkar*) could be organized. This lightning force not only took part in expeditions in Persia and Punjab along with Ahmed Shah Abdali, but under the command of Nasir Khan expanded its domain very far. Nasir Khan was not only a warrior, but a shrewd administrator and reformer who brought many changes in Balochistan.

#### **Salient features of its confederacy**

Baloch confederacy in Kalat came into being during the era of Miro Kambarani in the 15<sup>th</sup> century. He is considered the founder of Kalat confederacy, but the period (1666-1695) of independence of Khanate started from Ahmad-1 who extended the border of the confederacy. However, Nasir Khan (Khan e Baloch 1749-1817) also known as 'Nasir Khan the Great' a famous and historical ruler of Balochistan. He is remembered as a great personality, reformer, able general, political personality and statesman. He had qualities like a philosopher king was truly representative of his people (Baloch, 1987).

During the era of Nasir Khan, Balochistan developed and many institutions were established. He also managed to establish an administrative set up. He introduced a democratic system with a Baloch parliament and an un written constitution, mainly based on the customs and traditions of the Baloch society (Shah, 2008).

#### **Geography**

The territorial land of Nasir Khan Nuri was spread from Makran, Kharan, Sal (Quetta) Kachi, Sarawan, Jhalawan, Lasbela, Karachi, Jacobabad Kirthar mountain from Amirate of Sindh, on the other side Dera Ghazi Khan, Marri, Bugti Areas, Dodai confederacy of Derajat and Seistan (Baloch, 1987).

#### **Administration**

Nasir Khan formed an administrative setup which was assigned different duties under his command. To run the matters of state administration effectively, the State of Kalat was divided into four regions, named as provinces. Sarawan province consisted of the plateau starting from

Noshki up to Sibi, emerging into Kaččí. Marri and Bugti area were also made the part of this district. Another province, given the name of Jhalawan started from Surab to Lasbela, the third province was Makran, where Gichki family served as a ruler on behalf of Khan.

Kaččí province was extended up to Harran Dajjal (Shah, 2008). It is difficult to point out the political system of Kalat state. An opinion is that, it was considered as a military confederacy (Shah, p 9 -21), on the other hand, it was considered as a voluntary federation of tribes. (ibid, p, 10, 21). But one thing is clear about it that the political system was democratic, the powers were distributed among the Khan and his provinces. The head of tribes, clans, Sub- clans were free to manage their affairs, internally they enjoyed their power, but externally the subject to the Khanate of Kalat (Mohammad, 1982).

The central government of Kalat had only interfered with the concern of provinces regarding strong legal demand (Mohammad, p-154). Khan of Kalat was the chief executive of Kalat state. Though, he always belonged to one family "Ahmadzai", but was chosen by the tribal chiefs (Frontiers and overseas expeditions). He ran the matters of the state with the help of Prime Minister and state council. The Prime Minister was hereditary and belonged to the Dehwar tribe (Masson, 1976). The state council was consisted of five members. They were nominated by the Khan and often by the elders of his own family (Pottinger, 1976)

Next to Khan, there were chief of Saráwán and Jhalawan in the administrative setup of the Kalat state, further, forty members of different tribes were taken to the council. They were also Sardars, but below to the chiefs of Saráwán and Jhalawan. The khan was all in all and he had power and authority, but he took in confidence of all the Sardars of the state in the decision making (Masson, 1976).

### **Darbar**

There was a Darbar in the State of Kalat. The Chief of Saráwán and chief of Jhalawan both had important positions and status in the matters of state in Darbar council. The public matters were first to be submitted for the consideration of chief of Saráwán, otherwise chief of Jhalawan was consulted in this regards. (Masson, 1976). The other tribal chiefs or Sardars of different tribes also had an important position in this hierarchy

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administration. Every Sardār had been given representation in the state's Darbar (court) according to his tribal strength. Every Sardār was chosen by his own tribe, but was confirmed by the Khan of Kalat. A Jirga (council of elders) was constituted by Sardars for the consultation of important issues. Takari chief of the clan and 'Moatbar' chief of Sub Clan served as a subordinate to Sardārs.

#### **Legislature**

A bi-cameral legislation formed in Kalat state which was known as "Baloch Parliament" (Harrison, 1981) lower house was called Diwān; the members of Diwān were chosen by indirect methods and upper house was nominated by Khan which served as an advisory body. There were five members in the upper house hailing from elders of Khan's own family. The Khan was head of this council (Khan, M.A. Y, 1987) the status of council was like a state council of present time. The council shared guidance to Khan on important issues. All the Sardārs of Baloch tribes were taken for the lower house and there were forty representatives of each tribes. They were always present in Kalat (Ibid, p-89-90).

During any national crisis when the opinion of the people was required, the Diwān was consulted which could be the final decision for Baloch nation. Diwān also provided ministers and officials to the state (ibid, p-24-26).

#### **Taxation**

Nasir Khan Nuri introduced a moderate system of taxes, to fulfill the financial requirement of his state (Pottinger, 1976). The amount which was collected by taxes was used for daily requirements of the state suppose, salary to military personnel allowances were given from the treasury. Camel load charges were five rupees while entering the city. Those Hindus who managed the trade were charged one rupees. The Bazar tax at the rate of one and a half percent was charged, but there was no sort of tax on the transportation of horses and cattle in Balochistan. Agricultural tax was charged for the land cultivated by trench water or by well at the ratio of one twentieth (1/20) of the produce while, the cultivation by rain water at 1/6<sup>th</sup> or 1/10<sup>th</sup>. Sardār and head of the clan performed their duty as tax collectors but

they did not deposit all these amounts in the State account which were collected through taxes. They kept some amount for themselves as their share.

### **Military**

Mir Nasir Khan Nuri himself was a highly skilled fighter and officer of his army. He had faced Indian rebels, like Marhattas and Sikhs by following the Persian and Afghan techniques of fighting. He wanted a well-organized military for his Khanate, hence he placed a permanent military unit of 1200 men in his capital called '*Dasta-e- Darbar*' (Palace Regiment). In case of any emergency, the khan was entitled to take three divisional forces from the different tribes of the Khanate. These were called Dasta-e- Khas (Special Division), Dasta-e-Doem (Second Division) this division was also called Sarawán Lashkar and Dasta-e- Soem (Third Division) was called Jhalawan Lashkar (Khan, p, 88-89). Nasir Khan Nuri was himself commander in chief of this whole Division of Khanate. Even in the battle field, they all had their own different flag. The Khan Army had red color of flag, Sarawán green and Jhalawan had yellow flag. (Shah, 2008)

The military of the Khanate participated in different missions along with Ahmed Shah Abdali, and in some battle he had the commanded of the joint forces. They fought chivalrously and successfully against the Sikhs. At one occasion, Ahmed Shah Abdali could not control his feelings and said that "Khan you once helped us, the Afghans, to become free from the slavery of the Persians by giving them a crushing defeat, and now once again on the battle field of the Punjab you have earned our gratitude for the selfless and chivalrous fight against the Sikhs for which we are proud of you.." (Khan, 1977).

He was always ready to fight for Islam. Therefore, he was given the title of Ghazi-e-Deen ( Hero of Islam) and Nasir-e-Millat-e-Mohammadiya( the supporter of the followers of prophet Mohammad, P.B.U.H.) by the Caliph of Turkey. (Khan, S., p-85)

### **Agriculture and trade**

Wheat and Jawar were the staple food of the people but the dates were consumed on a large quantity in the coast of all areas of Makran. Rice, Barley, Millet, Tobacco, Potatoes and melons were also cultivated but on a

*The rule of Mir Nasir Khan Nuri and its Salient Features*

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comparatively small scale. Pomegranate, Apricot, Almond, mulberries, grapes and apple were grown and exported. Sarawan, Kachi and Marri areas were famous for excellent breed of their cattle and horses. Sericulture was also experimented at Mastung but could not thrive. Coarse wool of the dark colored sheep and goats were exported in large quantities. Among forest products were some medicinal drugs and gum Arabic. All these commodities were exported but not on a large scale.

Cultivation of land, continuation of a few old cottage industries and breeding of animals were the means of livelihood. The people of Makran coast were fishermen and seamen. All these people were organized into tribes who usually paid their revenues. Barter system was prevalent.

**Conclusion:**

The role Nasser Khan played in establishing of the Baloch confederacy was paramount and his reign could be definitely called as the golden age of Balochistan. His relations with Ahmed Shah Abdali despite some problems, were cordial and Abdali very much appreciated his support, valor and fighting spirit against Persians and Sikhs. His military bravery, organization of a tribal force and expansion of Baloch Confederacy could well be remembered in the annals of military history of the region.

Naseer Khan's tribal administrative set-up, formation of a political hierarchy, a bi-cameral legislative system and revenue collection depict that full-fledged government in kalat existed with all its essential parts. Although it was a loose confederation, but he was trusted and tribes volunteered for allegiance.

Economic activities like irrigated agriculture and horticulture, livestock breeding though a small scale were evolving. Barter system was prevalent and there were trade ties with neighboring countries. This indicates that the economy was vibrant to some extent according to the standards of the time.

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**THE ROLE OF BALOCH PEOPLE IN THE ECONOMIC DEVELOPMENT OF UAE****Muhammad Azam***M.Phil Scholar, Area Study Centre, University of Balochistan, Quetta***Abstract:**

*The Baloch people are also living in the United Arab Emirates and Persian Gulf besides Balochistan. But they are working in different countries as well. Baloch have been living in Gulf Region prior to the formation of modern states. Baloch have cultural similarities and norms with the Arabs, The Iranian province of Sistan va Baluchistan is located near the Persian Gulf. The proximity of Baloch region with the adjacent Arab regions has brought the people of both regions in contact with each other since early times. Arab chronicles mention Baloch presence in region during the 10<sup>th</sup> century and earlier then it. Later many of the Baloch people shifted the from the Southern Makoran coast. The financial and economy development of the United Arab Emirates is strong reason of its visionary governmental policy. Moreover, it is also sound character of the leadership of United Arab Emirates. When the oil was discovered, in the period of 1960, the head of United Arab Emirates adopted modern labors policy, tourism policy, and construction policy for developing of his country. The paper discusses and analyses the role of Baloch diaspora in UAE and the economic development of Dubai.*

**Keywords:** United Arab Emirates, State, Baloch, Gulf, Economy, Labor and Workers

## *The role of Baloch people in the economic development of UAE*

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### **Introduction**

Baloch people are one of the large diaspora communities not only in Dubai but also in other Gulf countries. The Baloch Diaspora is about 468000, living in different areas of the UAE.

Historically, the Baloch have been living in different parts of the Persian Gulf Countries and many of them are working in top institutes of different the United Arab Emirates.

The province of Balochistan is located in the Iranian Plateau, which is also near to the Persian Gulf. But, during the year of 2016, many Baloch immigrated to the UAE and other Gulf countries to seek out jobs and making money (Peterson, 2014). Some of them are working in army in Dubai, and other Middle Eastern countries. Baloch are divided into many tribes and extend into typically big connected families. Many of the Baloch people went Dubai and other States of United Arab Emirate via legal means, while the other emigrated via trafficking.

The Balochi literary society under the name '*Balochi Labzanki Sarchammag*' is active in the UAE. (Jahani, 1989).

In Balochi folklore, the Gulf is frequently referred as a land of opportunities and employment. Poetry, lullabies, or songs sung by women at weddings for instance contain references to the economic prosperity offered in Dubai. The surnames denote the Baloch ancestry and is widely used among the local Baloch. There are many Baloch people who are doing business in United Arab Emirates and many of them working on daily wages system in the shops. Some of them are working in gardens and petrol pumps.

Consequently, they are playing a vital role for the Dubai economy, but many of them face hardships there, because of many non-Arabs and Arabs create threats for them. (Peterson, 2011)

### **An Overview of United Arab Emirate's Economy:**

United Arab Emirates became a sovereign nation, when the British Empire ended its hegemony in the Gulf region. At that time, the economy was at worst condition. The United Arab Emirates had huge reservoirs of natural resources. In 1961, when oil was founded there, then the leadership of United Arab Emirates invited many of the foreign companies for business in his country. Thus, the need of labors for new businesses, infrastructural development and oil exploration invited huge waves of laborers. But outer labor and companies also took interest for business in United Arab Emirates (Cleveland, 2010). The king of the United Arab Emirates also created many

opportunities for Labor and international companies, and they provided them many facilities as well.

He established tourism places and different construction projects with an international airport. At that time, many Baloch people went there to seek jobs and earn money at different states of United Arab Emirate. Besides the Baloch people, several foreign workers also arrived in the UAE. Many of these laborers were skillful. They were adjusted in international companies and some of them worked on the basis of daily wages. Traditionally, the people of Dubai were dependent on rainfall. Rain could irrigate their plum, date farms and enrich their pastures greenery. (Matthew, 2007) The people of this region were totally bound to the nature. Historically the significance of Dubai and other Gulf region and its topographically characters as a watercourse, business way which is joining the Gulf whole dealers with other traders in the Subcontinent of Indian sea, shore of Africa and Southeast Asia. Nowadays, the significance of this region depends on its natural resources. The world and international companies were giving interest in this region due to its natural resources and its geographical location, because it's very important gulf for the trade. (Cleveland, 2010) Its credit goes to this region's leadership and its policymaking of the essential for attracting FDI as a source of wealth in their local economies. UAE and Saudi Arabia are involved 80 percent of overall US \$ 277 billion FDI graceful in the GCC above the former 20 Era. Saudi Arabia is the main Arab receiver of FDI, the former two periods. The topographical position of Dubai fortified the growth in the starting of nineteenth period.

During this, the Economy of Dubai was dependent on fishing, pearling, manufacturing and business with the East Africa and India. The economic policies undertaken by the rulers of Dubai at that time boosted the economy; for example, in the 1890s, Sheikh Maktoum bin Hasher Al Maktoum introduced tax-free, customs-free and license free policies to attract regional and international merchants and entrepreneurs, including Persians, Indians and the British to consider Dubai as an attractive port and trade hub from the Indian sub-continent (Cleveland, 2010).

The financial plans take on through the monarchy of Dubai at that era, he improved the financial conditions of their States. He introduced many trade facilities for international business tycoons (Alawad, 2010).

### **Demography**

### ***The role of Baloch people in the economic development of UAE***

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The overwhelming population of Balochistan consists of the Baloch people. Balochistan is located at southwest of Pakistan and covers total area of 347,190 sk. Balochistan occupies 44% of the total land mass of Pakistan. This region lies at the mouth of the Strait of Hormuz and it is the shortest way to central Asia. Diaspora Population of United Arab Emirate is 215000 to 468000(Khalid, 2010). During the post-independence period of UAE and the subsequent economic development attracted huge numbers of workers from all around the world for better earnings. Baloch are the largest ethnic group in Balochistan and they immigrated to other countries for earning their bread and butter. The Baloch also shifted to different countries of the world as well. The Baloch population is around 250 to 350 million in worldwide. Many Baloch people are living in Iran, Persian Gulf Countries. Many of them have got citizenship rights in the Persian Gulf Countries (Nissar, 2006)

#### **General Works**

In Dubai, large number of Baloch labor force work in an open market. Many of them have initiated and launched their self-businesses e.g opened shops and some of them are working in the higher governmental institutes and international companies. They are contributing positively in booming economic development of Dubai. Similarly, few Balochs are street vendors. So many are engaged at gardens, fields, Moreover, the unskilled labor work at the construction companies. (Develyn, 2010) Many of them are engaged in transport business all around United Arab Emirates The majority of Baloch are concentrated in the Dubai and Abu Dhabi. Similarly, few of them are also working in the judicial department.

#### **Armed Forces and Military Personnel**

The military of the United Arab Emirates has an important and exemplary role in protecting of the territorial integrity of the state from any aggression and internal instability. The strength of military personnel is 65000. The head quarter is in Abu Dhabi. It is mainly divided at two levels i.e. Federal Army Force and the Forces of Emirates. A visible number of Baloch people are working as military personnel in United Arab Emirates (Peterson, 214). They are considered as an integral part of the defense of the United Arab Emirates. During the Gulf War, they played a pivotal role in the defense of the state and bravely devoted their strengths for the security of the state.

## Muhammad Azam

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### Temporary Workers Shift: A Regional overview:

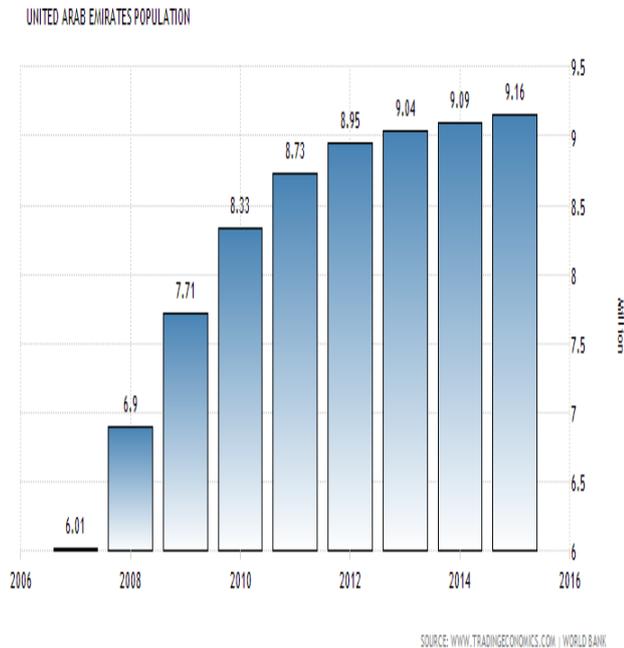
The overwhelming population of GCC countries, namely; Saudi Arabia, Qatar, Bahrain, and Oman and Kuwait are migrants and workers. They come for better earnings in all sectors of development. But the majority of the foreign workers in the Gulf Cooperation Countries resides and works in United Arab Emirates (Alawad, 2010). The number of workers is increasing due to the blossoming economy of United Arab Emirates. Here is a table which shows the population of foreign labors in United Arab Emirates in the periods of 1975 till 2010.

### The population of native born and outer born in the periods of 1975 till 2010

Periods	Total	Native born	Outer born	Parts native	Parts outer	Growth rate of native	Growth rate of outer
1975	9,731,259	879223	941036	90.3%	9.7%	3.2%	14.5%
1990	22,522,620	14201239	8241381	63.4%	36.6%	3.3%	5.0%
2010	41,093,624	23536409	17557409	57.3%	42.7%		

Sources: Shah Nasra and Philippe Fargues.2013. The Socioeconomic Impact of GCC Migration, Gulf Research Centre (Online)

### *The role of Baloch people in the economic development of UAE*



UAE labors	Last	Previous	Highest	Low est	Unit
Unemployment rate	4.20	4.60	4.60	1.15	Percent
Population	9.16	9.09	9.16	0.09	Million

**Gulf Research Centre (Online)**

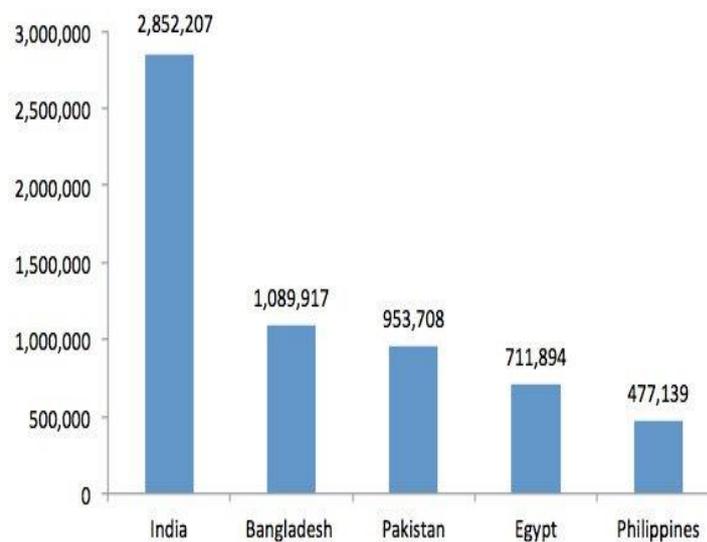
The Total population of United Arab Emirates was about 9.2 million people in the period of 2015. During the foundation of United Arab Emirates, the total population was 0.1 million people. The arrival of foreign workers, rapidly increased the population. GCC countries are best destination for laborers from Asian and African countries. But the most immigrants are male in the GCC and the share of female workers is actually increasing, who coming from Bangladesh, Indonesia, and the Philippines. (Dovelyn, 2010) Most of the foreign workers are working as unskilled laborers service sectors. The majority of female workers are employed in house works and

retail services. In addition, there are lucrative incentives and opportunities for skilled workers in sectors of oil, gas, education and investment (Dovelyn, 2010).

### **Attraction of UAE's Emerging Economy for Migrants**

In the period of 1990, many labors from Asia and North Africa were moving to work in United Arab Emirates. Consequently, the population of UAE increased rapidly to great numbers (Hettne, 2001). After that, many European labors also emigrated to UAE for working. The major workers and laborers were needed in the sectors of oil exploration, gas fields, banking and finance. In United Arab Emirates, there are 400,000 foreign born household laborers, which are hail from Asian countries (Alawad, 2010). According to the Kafala system, household labors comes under the Ministry of Interior, while the other labors will work under the Ministry of Labor. The United Arab Emirates is dealing with labors generously throughout the country. There are approximately 65000 unauthorized and illegal migrants in UAE. Some become illegal migrants after the expiry of their visas. So, they prefer living illegally and working for low wages in different areas and sectors. Moreover, some Tourists also work illegally in UAE.

**Here are five top country labors who working in the UAE.**



***The role of Baloch people in the economic development of UAE***

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Source: United Nation.2013. Total migrant stock at mid-year by origin and destination, United Nation's Department of Economic and Social Affairs (Online)

**Conclusion**

Many Baloch emigrated to Dubai and other Emirates of United Arab Emirates for earning their livelihood. The administration of Dubai brought lot of opportunities and incentives for labors and international companies. The Balochs have long-standing and historical interaction with Gulf States prior to the creation of Pakistan. They settled in the Gulf Region prior to modern, State-formation and the advent of the British imperials.

So, there is a cultural affinity, social relationship between Baloch and Arab long ago, but another wave of migration started after the establishment of the UAE. During this, the human capital was largely needed for development projects. The economy of United Arab Emirates was fragile and a week before the exploration and discovery of oil and other natural reservoirs. It was 1960, during which a new era of development began and required a large number of labors for socioeconomic development. Subsequently, the leaders of Dubai and Abu Dhabi took to innovative, visionary and modern policies for infrastructural and economic development of United Arab Emirates. The Baloch are found in all quarters of the UAE. They are contributing progressively to the economy of the UAE. Besides, the UAE, Baloch are also found in the rest of the GULF states. But many Baloch also are working in different countries of the GCC. When the oil was discovered in the gulf countries, and they brought many kinds of opportunities for labors, then many countries of Asian, African and other people were wanting to go there due to their works. At firstly times, the GCC also needs labors for different his industries. The United Arab Emirates has created many employment opportunities for the workers from around the world. The workers in UAE hail from all countries and continents i.e. Asia, Europe, Africa. A bulk of labors comes from India, Bangladesh, Pakistan, Africa and Arab countries. They all move to UAE to earn a respectable livelihood. Some of the Baloch diaspora has permanently settled in UAE with their families and have got citizenship rights. Thus, they are making a valuable contribution in the economy and development of the state. There are many Female labors and workers from Philippine who work as cooks, dishwashers and sweepers in the houses. In addition, the foreign labors have several problems in the UAE. Mostly, the labors work in government sector while the rest are working in private companies and semi-government sectors. Few of the companies pay less reward and wages to the foreign

labors and rare cases of non-payment of salaries to the workers is also recorded by the private companies. It is one of the serious problems faced by the workers in the UAE.

Meanwhile, the government of the UAE has brought massive reforms in labor laws to redeem the workers from the problems and address their issues with global norms and standards so that to protect the interests of workers. The judiciary in Dubai and Abu Dhabi is also dealing with such cases to ensure the standards in line with global norms. The government of the UAE has also concluded several bilateral agreements with the states from where the labor force is required. The UAE has provided ample opportunities for labors in the world.

A visible number of laborers live comfortably in the UAE and earn their livelihood. Because, there are a lot of other people who are living in the UAE. Now-a-days the government of the UAE is restricting the free flow of international labors due to internal and regional security threats.

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**MIR CHĀKAR KHAN RIND AT SATHGARAH****Durdana Mola Bakhsh***M.Phil Scholar, Balochistan Study Center, University of Balochistan, Quetta***Zahid Dashti***Lecturer, Department of Balochi, University of Balochistan, Quetta.***Abstract:**

*Mír Chākar was the ruler of Balochistan in today's Pakistani region. His rule came to end for several years due to some internal and tribal clashes. He had to migrate from Balochistan to the Punjab in 1520 AD.*

*This paper focuses on Satghara, where Mír Chākar spent the rest of his days in Punjab. He gained a vast area in the south Punjab through his bravery and steadfastness. Near "Okara", he settled an area full of civilized people and built seven castles around to protect the city called "Satghara" where, even today, his tomb stands as a pride for the Baloch people and proof of his rule in the Punjab. This paper aims to highlight the political activities of Mír Chākar Rind from his relationship with Satghara till his refusal of "Sher Shah Suri".*

**Keywords:** Sher Shah Suri, Satghara, Mír Chākar, tomb Satghara, Humayun.

**Introduction**

In the national histories, the role of individuals is very important. The individuals not only help their nations to unite and prosper, but to lay the foundation of great governments, because of their extraordinary achievements. Mír Chākar Khan Rind is one of the personalities, who had an important position in the Baloch history. Without mentioning his name, the history of Balochistan remains incomplete. Mír Chākar Khan Rind, born in 15<sup>th</sup> century AD in Kolwah, the region of Makran, was the eldest son of Mir Shayhak Rind Baloch. His father was the Head of the tribal alliance of

*Mir Chākar Khan at Sathgarah*

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Rind and lasharis. His birth was celebrated with a great pomp and show by the tribal chiefs of that time. According to Justice Khuda Bakhsh Bajarani Marri that Mír Chākar was born in 1468 A D (Marri, 1985) and he belonged to a royal family.

Mír Chākar Khan Rind was interested in horse riding from the young age. He was also very active, intelligent, wise and clever. He loved tales of battles and bravery during his childhood. He started his practical life only at the age of twenty. After the death of Mír Shayhak, Mír Chākar became chieftain of the Baloch people. With his bravery and determination, he conquered and increased his domain in Balochistan. His reign was the golden era, where he chooses "Sibi" as his capital of the then Balochistan. Even today, he is among the well-known heroes of Baloch folklore. After conquering 'Sibi' Mír Chākar Khan Rind united the Baloch on one platform and spread peace and tranquility in Sibi. It became the center of peace, culture and civilization. Mír Chākar was very fond of good art and architecture. During his reign, many castles and palaces were built in Balochistan. In those days, the main agricultural production of Sibi was cotton where trade was flourishing, horse races, dance, Balochi poetry, Balochi Literature and music improved much more in those days. According to Justice Khuda Bakhsh Marri "*it was Mír Chākar and his power which allowed the Baloch to rule, not even Balochistan, but the Punjab and Sindh as well*" (Ibid P: 181).

Mír Chākar moved towards the Punjab with a well-equipped Baloch army of forty thousands. It was a mass movement with about four to five hundred thousand persons, including non-Baloch mercenaries in his army.

In 1540 A.D, he controlled a large tract of land in southern Punjab including Multan. The Baloch people settled down in the Punjab and their descendants [ among them *lagharis*, *Mazaris* , *khakwanis* , *Gurmanis* and *Dreshik* ] have a huge number of properties in Multan , Bahawalpur and Dera Ghazi Khan Divisions , called *Jāgírs* . He had a well-organized army and where he allied with the langah rulers of Multan. They had assisted

emperor Humayun ,who defeated the Suri Afghans and recaptured Delhi in 1556 A.D (Ahmad, 1992 ).

Baloch, like the other peoples in early stages of the tribal culture , preserved the records of their important historical events through poems and folk-tales . In the first half of the 16th century, the Baloch fought a couple of battles amongst themselves , one in Balochistan and another in the Punjab . The results of these conflicts made damaging effects to the Baloch people and it paved the way of feudalistic set-up.

These battle caused not only large - scale of bloodshed , but resulted the mass migration to Sindh, Punjab and even to India . Thereafter, Baloch power shifted from west to east which lasted there, ever since, having consolidated the eastern territories of Balochistan. This success resulted in large -scale of Baloch migration which changed the demographic features and political scenes of the region . There is still millions of Baloch population in Sindh and the Punjab, which is thousand times larger than the Baloch population of Balochistan .

Rind and Lashar tribes migrated from Iran to settle in Makran, but after a couple of centuries after the birth of Mír Chākar they migrated to Kalat. Chākar Rind was honored the throne of all Baloch, he conquered Sibi without any resistance, giving the Baloch people a capital, cultural hub and pride. Sibi Mela is one of the enormous public festival of Balochistan , its foundation was laid by Mír Chākar .The functions in Sibi festival show that Baloch had been living a peaceful life and other inhabitants .The qualities of the tribal society, hospitality, honesty, revenge ,and respect for women . Rind and Lashar were the two major tribes of the Baloch People who led the Baloch nation during the sixteenth century in Balochistan. An unfortunate rift led them to a 30 years' war.

In the meantime, Rind tribe was under Mír Chākar Rind and Lashari tribe under Mír Gohram Lashari. The rift emerged between the tribes due to some political economical, agricultural injustice and conspiracies by neighboring countries .Taking help from the Sultan of Herat, Hussain Shah Beekara and Arghoon of Qandahar, after that many areas of Balochistan

*Mir Chākar Khan at Sathgarah*

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Shah Baig Arghoon made his own government. The Rind tribe was to move on the plains of the Punjab and the lashari tribe to move further into Sindh. The disintegration of these two major tribes of the Baloch caused Mír Chākar to lose Balochistan and the Baloch tribal unity, culture and pride.

On his arrival to Multan in 1498 to 1525 A .D, during the rule of Mahmood Shah Langah, a great person came to Multan. Mír Chākar Rind who was the sole personality for the unification of the Baloch people. For the ownership and leadership over the tribes the Rind and Lashari tribes, the Rinds and Lashars fought 25 battles, in which 15 were won by the Rind tribe and 10 by Lashari tribe. After these bloody wars Mír Chākar Rind compelled to move on the bloody area of Balochistan and he migrated to the Punjab for a better sigh of relief. (Qadri, 2011).

Mír Chākar moved to the Punjab with a well-equipped Baloch army of forty thousands. It was a huge mass movement of about four to five hundred thousand persons, including camp non-Baloch mercenaries. (Ahmad, 1992)

Mír Chākar encamped in a vast area of the south Punjab, where he sustained equality, peace and prosperity among the people. He was not like Changhis Khan and Timurlang who pillaged different countries. He opted for progress rather than destruction. He wanted an actual kingdom of peace for his nation. He dwelled in a village named Satghara, near Okara, in which he promoted the agricultural lands, built grand and huge castles and forts.

The historians write that the small area of the Punjab in the south of the river Ravi lies at Satghara from 80 km far from Lahore , 40 km from Harappa and just 25 minutes from Okara . (Rind , 2004 ) Historian Qanoon Goh writes that Satghara was a castle city encircled by seven castles situated 65 miles due west from Lahore and Chkkar annd (Chakar Rind) border expanded till east, near a river (Byas) in the southern area. (Qanoon Goh, 1996).

Mír Chākar Khan Rind built a lot of forts. His famous castle in Sibi still a symbol of his grandeur for the Baloch people. The departure of Mir Chakar Khan was an unforgettable moment for the Baloch people and

Balochistan and it was difficult for him to live in a strange area like Satghara (Sahiwal district) was more difficult (Bukhari, 1987).

Though Mír Chākar and his sons were building Satghara, but they were aware of the politics of the surrounding nations. He built the roads of Multan, Delhi and Lahore were interlinked with the cities. Chākar Rind's rule in Satghara was a milestone for the local people in Punjab which brought a preliminary change due to his nobility, justice, honesty and much more. He was known as a progressive ruler among the bordering nations.

According to Shikh Navid , Chākar Khan reaching at Satghara ,he established a new city adjacent to the old one . He a grandeur castle in the new city of Stagarah. In 1540 AD, Mír Chākar was passing a prosperous and empowered life, where he refused to support the gigantic army of Sher shah Suri. (Akram, 1997).

He defeated one of the brilliant Mughal king Humayun. The King Zaheer ud Din Babar never liked Multan under the Baloch rule, but he had no time to do something about it .In 1530 AD, when Humayun inherited the throne, Fared khan gained massive land and power. He took over "Bihar" and claimed Bengal as well. At the time around, Multan was a state of Baloch people and was under Mir Chakar's son Mir Mirran. Sher shah Suri united the Afghans and attacked the Punjab for 10 years during which Humayun was defeated and the throne went to Sher Shah Suri. Sher Shah Suri appointed Khuwas Khan to pursue Humayun, who was fleeing to Multan. Humayun stayed only a day in Multan when he was to escaping via river, but there were no ships to help him across. He found that Khuwas Khan was approaching to Multan, hence he sent resources for supplies and ships by Bakhshoo Baloch of Multan. Bakhshoo sent 100 ships to Humayun full of grains and the army crossed the river easily. Humayun's sister '*Gulbadin Bhegum* ' writes that Bakhshoo helped us when we were in need of the shortfalls of grain (Bhegum, 1995).

Bakhshoo Baloch was one of Mír Chākar's right hands, he was ruler of Multan. According to dates and annals, Sher Shah Suri kept on good relations with the Baloch ruler and wanted to rule beside Baloch in

### *Mir Chākar Khan at Sathgarah*

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Hindustan. He asked to help Mir Chākar, but Mir Chakar refused (Aslam, 2008 ).

According Abbas khan Sherwani, shah suri order Haibat khan to remove Fateh khan jatt who had pillaged countless areas near "*Pani patt*" also to rid Punjab of Baloch tribes and settle Multan. Haibat khan told Mir Chakar's lawyer that he was traveling into his land , he disclosed his agenda of eliminating Fateh Khan and asked the Mir's help in getting rid of Fateh khan (Bukhari, 1987)

When the messenger reached to Mir Chakar, told him of Haibat khan Nayazi's movement towards Satghara ,the Mir was worried in deciding what to do , he became more worried when he found out that Haibat khan will arrive sooner as he has travelled 12 miles towards their direction ,Mir Chakar's army was not formed yet .The next day general Haibat khan met Mir Chakar asking for his help in defeating Fateh khan jatt ,who was in Dipalpur ,the slightest word of general Haibat would spook him to flee . This time Mír Chākar was the ruler of Satghara.

According to the Baloch tradition ,when Multan was lost and Mír Chākar Rind's two sons dead ,he knew that Hindustan would be difficult to take over ,he wanted Humayun 's help ,when he found out that Humayun was exiled and on his way to Iran ,he caught up to him and exclaimed his desire to reinstate Humayun on the throne of Delhi ,even if it took the last drop of his blood Humayun praised his bravery but told that he wouldn't want the Baloch people to lose blood for a cause in vain , when the time is right both Baloch and Mughal will fight together (Kurd, 2015 )

Chākar Rind knew that Humayun would come very soon , hence he went around the country doing odd errands and collecting resources so that when the long awaited battle comes ,he would not have a shortage of supplies and food .Some traditions know that Mír Chākar Rind himself went to Iran and met the emperor Humayun and encouraged him to attack Hindustan(Faridi , 2014 ) and confirm that just a few in days ,he can

provide 50,000 troops to emperor Humayun .

In 1555 A.D Delhi was under the rule of Sikandar Shah son of Sher Shah Suri , Humayun came with a huge army aided by Chākar Rind 's 40000 Baloch troops .Mir Shahdad fought bravely , the Baloch fulfilled their promise to reenact Humayun as King of Delhi .Some historians write that Humayun took Delhi from Sher Shah Suri 's successor by Chākar Rind's help and after the conquest gave Satghara to Mír Chākar in 1556 AD. According to this research ,and the way historians describe that by Mir Chakar ,there was a prosperous and empowered life in 1540 AD. ( Aslam, 2008)

It is not doubt that in 1542 AD Humayun was in Sindh and Mir Chākar was in Satghara 1544 AD ( Baloch, 2009 pp ). In the time of the exile of Humayun , Mir Chākar was ruler of Sath Gara and Multan .He had achieved these areas with his ability .According to historian Bukhari ,many years back ,after capturing Delhi ,Humayun again became the owner of Mír Chākar in satghara( Bukhari,1987 ). Mir Chākar Rind built those lands, they were not given to him, he ruled before Humayun came back Satghara was a Baloch area and Chākar Rind's grave is still present there, a proof of Baloch rule in Punjab .Mir Chākar attained this area on his own and that Haibat khan general of the Sher Shah Suri met Mír Chākar in Satghara which clearly shows that Satghara was under the rule of Mir Chākar beforehand. Later on ,he aligned himself with Humayun on his return , and helped him to recapture Delhi .Although we have we have ballad describing the event .The poem is attributed to Shahdad also called shahzad son of Mír Chākar ,the man who is said to be the first to have introduced Shiaism in Multan(McLagan, 2012)

There is a debate as when Mír Chākar passed away, if he was alive during the time of Badshah Jalal -din -Akbar something must have been written down .After Humayun's reign we cannot find any written work about him .According to Qanoon Goh ,The Chākar and Chākar Rind lived longer than the Suri family and they helped gained the throne of Delhi to Humayun of Babar dynasty (Qanoon Goh, 1996 ). So he death must

### *Mir Chākar Khan at Sathgarah*

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have been around 1556 AD ,at the time of Humayun , he was already very old .

The fort built by Mir Chākar , is particularly vast ,it is less and less fortified , it was built to protect the population . Satghara's fortbbwas very big and strong .Its 25 ft high wall covered all cities . As the city's population grew ,it spread out of the fort .Mir Chakar found a long lifetime and died when his tribe built a magnificent magnet for his last



restoration ,and he had long been under the guard , but during the time passed Baloch families gradually went to the surrounding areas and today they are present in most areas of Punjab, who call the Baloch tribes (Aslam,2008). The memory of Balochi glory only got mud and bricks

in satghara. Satghara was a Baloch area till 1745 AD ( Shahwani, 2014). Baloch people visit the grave of Mír Chākar in respect of great leaders. Apart from tourists interested in history, Baloch leaders often go there. Their mausoleum is the zombies of Baloch ,they consider them as their nation's feet.

### **Conclusion**

When Mír Chākar moved towards Hindustan, and temporarily succeeded in establishing his governments in Sathgarah and Multan. Mir Chākar is a great hero of Baloch, his presence is available in Satghara area of Okada district .It is proof that the Baloch era .From research ,it proved that the region of Satghara had achieved Mir Chakar's ability .He had settled his family and made for them mellat [palace] ,which is known as "Takia Nawab Chākar" .Despite being in archaeological custody ,who was suffering from distress during the period ,which is an important asset of the nation .The request of the high officials that Mir Chākar tomb should be protected so that generations of generations know the historical significance of their hero . He had played an important role in the history of India. The introduction of Saraiki language owe to these Baloch tribes ,who used to live on a wide range of areas of Punjab .They were the off spring of ancient Hooth and Rind tribes , who invaded areas of Punjab and KPK. They live in large numbers in different areas of Pakistan like Dera Ghazi Khan, Layyah, Bakkar, Rajan Pur, Tunsā, Sathgarah, Sahiwal, Sadiq Abad, Rahimyar Khan, and Multan etc. The famous tribes include *Hooth, Qaisarani, Buzdar, Chandia, Dreshak, Land, Dashti, Laghari, Kosa, Gorchanri, Rind* and many other tribes .

*Mir Chākar Khan at Sathgarah*

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**WHAT IS BALOCHISTAN'S COTTAGE INDUSTRY WORTH? A SOCIO-ECONOMIC PROFILE OF THE ČAWAṬ (CHAWAT) MANUFACTURING BUSINESS IN QUETTA, BALOCHISTAN**

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**Abstract**

*This case study casts light on one segment of the Baloch cottage industry. It offers a socio-economic profile of the Chawat manufacturing industry in Quetta, which is an essential part of the local home-based industry. Our field-based survey is focused on to issues that impinge positively, as well as negatively, on the growth and sustainability of this low-scale manufacturing sector. How household expenses, the ability and capacity to adapt to the market dynamics of the local economy, land flight, and widespread illiteracy influence and shape this business is explored with a case study that closes in on the making and selling of the traditional footwear, known as Chawat. The empirical data were retrieved from questionnaires, which we distributed among 100 manufacturers in the district of the provincial capital city Quetta. We used convenience sampling (a type of the non-probability sampling) for analyzing the data. The findings show significant data on literacy rate among Chawat producers and their living conditions. Their level of education appears to be attributable to the humble conditions in which the majority of Chawat producers works and lives. Moreover, there is a cultural element that deserves closer examination. It is quite common to find children in the workshops. There, they learn from their*

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*fathers how to make this kind of shoes. Like their fathers, who acquired these professional skills from their ancestors, they miss schooling. This social analysis concludes that, on the surface of things, there is generational continuity. However, there are signs that indicate change with regard to the pattern that emerged from our data. The children of some of the interviewed manufacturers attend public schools. Whether they will carry on the business of their fathers is questionable and worth investigating. How this specialized knowledge and the skills involved in the manufacturing of this kind of footwear is transferred to the next generation is critical for establishing in what direction the Chawat industry, and, the cottage industry of Pakistan, broadly, are heading.*

**Keywords:** Cottage industry; Chawat manufacturing; Entrepreneurship; Intergenerational knowledge and skill transfer; Balochistan; Pakistan

**The socio-economic context of making and selling *Chawat* shoes**

The term “cottage industry” refers to a kind of small-scale industry, where the production and commercializing of the goods and services are home-based. The workshop, in other words, is an integral part of the living place (Joy, 2010). Crafts, such as sewing and stitching, woodcarving, pottery, and the production of small leather goods are traditionally associated with this form of home-based trades and manufacturing, which is widespread in the southwestern province of Pakistan. Home-based employment however, is not limited to crafts alone. Clerical work, such as book keeping, marketing, and other business-related services that require specialized knowledge and training, as well as electronic equipment, such as computers and mobile phones, have changed the cottage industry in this part of the world.

The economic, social, and cultural relevance of the cottage industry for the development of local job opportunities and to stem the flight to the city tends to be underestimated in Pakistan. Home-based manufacturing and businesses play an important role in rural areas where most families depended on the revenue of handcrafted products. Potting, knotting

carpets, weaving, needlework, sewing and stitching are income-generating activities forming the livelihoods of the rural population in Balochistan. There is a growing demand of these goods in international markets which is facilitated by the online sales. It has been argued that government and non-governmental organization should step in and help supporting the cottage industries (Sarvamangla, 2012).

In cities and towns, home-based business and manufacturing activities, relying mostly, though not exclusively, on local workforces, materials, and products, have acquired economic significance and importance (Tolention, 1996). Besides the local consumption, the export of these goods is growing. In Pakistan, there is a growing demand for handmade products. Embroidered fabric, hand-woven rugs, carpets, bangles, and other goods that are produced in home-based workshops are considered as export goods.

The cottage industry dates back to the ancient civilizations in the East and the West. Ibn-Battuta, the North-African scholar who travelled the fourteenth-century world, in one of his lectures stated that “muslin” (also mouselline, a popular fabric of lightweight cotton) was produced in modern-day Bangladesh. During the reign of the Mughal emperors, the small-scale industry, including the cottage industry, was nationalized on the Indian Subcontinent. In their view the home-based manufacturing constituted the backbone of the economy. With the establishment of the East India Company in India in the early seventeen hundred and the expansion of the British Empire, the small scale and cottage industry suffered under the increasing industrialization of manufacturing activities in the colonies.

The cottage industry experienced a revival in the late twentieth century. Experts in art and craft contributed notably to the rejuvenation of the local cottage industry that provides employment for the local population and prospects for the youth. People working in cottage industries contribute to the national economy. The organization of this industrial sector however, is informal and mostly unregulated. There is no specific law for the workers of cottage industry. Since the workers are not considered laborers in

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Pakistan's legal system, they do not enjoy the same protection and rights of other laborers.

This survey focuses on just one small segment of the cottage industry. The production and sale of the traditional footwear known as *Chawat* operate with little capital. The profit, we were told, is spent almost entirely on the daily expenses of the owner of the manufacturing business. The low capital flow is problematic in so far manufacturers become discouraged. At the time of our survey, there was just one manufacturer, who said that the demand for his products exceeded the supply. Their dissatisfaction leads them to decrease, rather than to increase the quantity of shoes, and to reduce rather than to improve the quality of their handmade products.



Figure 1. *Looking for customers; A Chawat maker selling shoes in Prince Road, Quetta, Pakistan. Photograph by the author, 2016.*

Competing within the national and international market is difficult for the manufacturers of traditional footwear, not only because the production level is low and the manufacturing process is time-consuming. An additional problem small-scale cottage industry workers face, in fact, is the difficulty to bring their products beyond the local market. Oftentimes, these handcrafted shoes do not meet the quality standard of the large-scale

shoe manufacturers, owing to the kind of high-tech machinery that *Chawat* producers cannot afford. It further has been argued that the large-scale industries “out-sell” and “out-price” the home-based producers of goods and services (Sarvamangla, 2012).

Individuals, who rely on the help of their families, generally own the small-scale cottage industries (Adeoye et al, 2008). Thus, cottage industries are also called “household industries.” From local newspaper reports, we gather that people working in the cottage industries do not afford to buy land for keeping the workshop separate from the house (Express Tribune, 2014). Mostly, there are no divisionary lines separating the space where the manufacturing activities take place from the space, where all the other activities in the house unfold. Hence, it is common to find family members inside the workshops where *Chawat* shoes are manufactured. Women are mostly doing the embroidery work, and are less involved in the tanning and cutting of the leather, selling and distribution of this traditional footwear. Since they are mostly working inside the house, they are less knowledgeable about the market situation.

Within the premises of the home, the offspring learns the trade in a similar fashion as their fathers, who inherited the workshop from their forefathers. Besides running errands, children take and deliver orders. We highlight this element because the transfer of specialized knowledge and skills from one generation to the next generation draws into the discussion not just the sustainability of traditional manufacturing and businesses, but also child labor. In Balochistan, there is no professional college that offers courses and training in making, selling, and marketing traditional products, such as *Chawat* shoes.

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Figure 2. *A refined example of Chawats. Photograph by the author, 2016.*

The small profit margin, in part, has been attributed to the wholesalers, who access the national and international markets with greater ease. However, the dealers are concerned about the lack of government support for innovating and upgrading the cottage industry (Azid et al, 2001). Access to the Internet is critical, but intermittent in the rural areas. Insufficient and inadequate market information impinges negatively on the marketing and selling of *Chawat* shoes. During the interviews with manufacturers of this traditional footwear, they repeatedly mentioned the scarce and irregular supply of electricity. Many of these small-scale factories do not have diesel generators. Power cuts, our informants said, halt the production process and furthermore damage the machinery.

From these initial descriptive observations we deduce that there are structural, as well as cultural elements to impinge on the productivity and trade of *Chawat* shoes. The present study has been conducted to generate a deeper and broader understanding of the socio-economic context, in which *Chawat* shoes are produced, sold, and consumed. This newly generated knowledge is intended to inform, and support policy makers, development planners, and other stakeholders, invested in the cottage industry in identifying opportunities for supporting the home-based industry, which is a core component of Pakistan's economy and culture.

### **A case study of the *Chawat* manufacturing and trade in Quetta**

Establishing the worth of the cottage industry in rural Balochistan, and its impact on the socio-economic development of the southwestern province of Pakistan is an intricate task. To narrow the scope of this field-based study, we singled out one sector of the cottage industry that is of both economic and cultural relevance, namely the manufacturing and selling of traditional Balochi shoes. We need to be mindful that we are here dealing with an informal sector in a geographical region riddled by natural disasters (earthquakes and draught), insurgency, and poverty. Collecting the kind of data needed for quantifying the socio-economic impact of one segment of the cottage industry, thus, is hard, even at the scale of an exploratory study as the one we conducted in the Quetta district within the remit of a small research project at the University of Balochistan.

Interviews with hundred study participants were conducted in 2016. The questions were open-ended. For example, we would ask: "To what extent does the *Chawat* business and manufacturing affect the income of your household?" We applied a simple random sampling technique to select entrepreneurs who manufacture and sell *Chawat* shoes as well as members of the general public, who may be, in one way or the other, be involved in it. These primary data were then analyzed with the help of the software Statistical Package of Social Sciences (SPSS).

The interviews were conducted mostly along Prince Road in Quetta, the provincial capital city. This bustling street is well suited for studying the socio-economic impact of the production and consumption of traditional

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footwear, since there is a large market where *Chawat* shoes are sold. Producers, sellers, dealers, and people from all over Balochistan come here to buy this handcrafted product that comes in different styles, shapes, and colors.



Figure 3. A *Chawat* manufacturer at work. Photograph by the author, 2016.

**Socio-economic profiling of the *Chawat* manufacturing business in Quetta**

With the aid of questionnaires and participant observation, we were able to establish the profile of the respondents, including age, education, working experience, marital status, monthly income, and the type of home in

which they live. The questions were formulated in such a way to gain insight into the socio-economic conditions under which *Chawat* shoes are produced and marketed in the provincial capital city and beyond. Of particular interest to our study was the ability and capacity of *Chawat* entrepreneurs to adapt to fluctuations in the market, such as during two major Muslim religious feasts.

The study revealed that the majority of the entrepreneurs are illiterate, live in joint families, and in poverty. The average age of the respondents was 38 years. Results showed that 39 percent of the interviewees were illiterate. 45 percent of the entrepreneurs completed primary school, 11 percent finished secondary school, and just 5 percent received higher education. The average household size was 11 with one breadwinner. The shop employed, on average, four people, including the owner. 79 percent of the respondents said their children were enrolled in government schools, while 21 percent said to send their children to private schools. We like to highlight that people working in the *Chawat* business, regardless of their educational background, tend to enroll their children in school, even if the school fees constrain the household budget considerably.

36 percent of the interviewed manufacturers lived in a nuclear family at the time of our survey. 59 percent said to live in joint-families and 5 percent lived in extended families. The minimum annual income was 50,000 Pakistani Rupees (PKR) the mean is 243,230 PKR.) On average, the employees earned of 202,69 PKR per month, or 675 PKR per day, which is very little compared to the local income level. 64 percent of the respondents said to own the house in which they live, while 36 percent rented the place where they live. People renting houses were mainly from outside the city. They said to have come to town in search of work.

How long does it take to produce one pair of *Chawat* shoes? 1.3 hours, on average, we learnt from the study participants. A skilled worker can produce up to seven pairs of shoes within a day, we were told.

What does it cost to produce this traditional footwear and what does the buyer pay to get a pair of *Chawat*? The minimum average cost of making one pair of these shoes is 100 PKR, while the maximum average cost is 1,800 PKR. The mean is 663.2. The selling price varies, as well. The pricier shoes are sold at 12,00 PKR, whereas the cheaper ones sell at 300 PKR. *Chawat* shoes last between one to five years, depending on their use.

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Figure 4. *Inside a Chawat workshop. Photograph by the author, 2016.*

What does one need to make *Chawat* shoes? One needs *Samad* bond, tires, pins, *banwar*, and *astar* besides the labor. There are seven types. The leather is of three qualities: normal, high and low quality. The high quality leather costs about 1000 PKR a kilogram. For one pair of shoes, the *Chawat* maker needs one third of a kilo, meaning that one kilo is enough for producing three pairs.

Respondents said that the *Samad* bond required for one pair of shoes costs 150 PKR. The tire needed for one pair amount to a cost of 150 PKR. 200 PKR is spent on Banwar and Astar for one pair of shoes costs about 150 PKR. The labour that goes into the production of one pair of *Chawat* amounts to 400 PKR. One respondent told us that this cost structure explained why this trade was not profitable. Mama Marri said: “*We were confronted with*

*losses many times by virtue of the expensive materials used in manufacturing each pair of Chawat.*

Table. Major types of Chawat they fall into different price categories

<b>Name of types</b>	<b>Average Price (PKR)</b>
“Balach cut”	1,000/-
“Bugti cut”	1,200/-
“Jhalawan cut”	1,200/-
“Marri cut”	1,500/-
“Norozi cut”	1,500/-
“Saadat cut”	2,000/-
“Sarawan cut”	1,200/-

Field survey, 2016

The working experience of the interviewed entrepreneurs varied between two and 44 years. 50 percent of the workers had learnt the making of *Chawat* shows and how to run a business and develop client relationships from their parents. An equal number of respondents acquired the knowledge and skills from people teaching them how to make shoes and sell them in the market. Just 16 percent of the respondents said to have benefited from non-governmental organizations (NGOs). The remaining 34 percent acquired the manufacturing and trading skills from their employers.

With regard to participation in national and international markets, 19 percent of the respondents said to supply their handcrafted products nationwide whereas the large majority said to sell their shoes only locally. 81 percent of the workers sell the manufactured goods at the same place. 88 percent of the surveyed people said to sell the *Chawats* in their shop. 10 percent of the interviewed manufacturers go from door to door to sell their ware. Only one percent of the respondents said to sell their products to middlemen and wholesale dealers, and to shops, that will pay a small amount of money for selling them.

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Regarding the marketing season, the *Chawat* manufacturers, sellers, and dealers told us that there was a high season and a low season. Especially around the time of the important religious holidays, such as *Eid al-Fitr* (the feast at the end of Ramadan) and *Eid al-Adha* their business was going well. When we conducted this field survey, these two major Muslim feasts were in summer. 87 percent of the respondents said that sold their products mostly during the festive season. During this time, shops, which usually do not sell *Chawat* shoes, would stock them, we learnt. The local *Chawat* business flourished during this period also because people in other cities of Pakistan would want to buy this particular kind of traditional footwear.

**Impact of the *Chawat* manufacturing business on the household income**

The income generated by each employee was so low that none of him or her was satisfied. According to their statements, the revenue from producing and selling *Chawat* shoes barely covers their living expenses and medical expenses and school fees. They expressed their frustration about being unable to save money.

Was there financial situation any better before they entered the cottage industry? 22 percent of the respondents said their economic situation was stable, and 7 percent of the interviewed people argued that their economic condition improved after joining the cottage industry. 41 percent lived under the poverty level, and only 2 percent considered their economic situation to be good. Interestingly, 57 percent said to be neither rich nor poor. Two shopkeepers replied that their big business in Quetta was flourishing and that they felt they were rich.



Figure 5. The cutting of the leather. Photograph by the author, 2016.

The children of parents working in the home-based industry grow up with the manufacturing trade many of them had inherited from their ancestors. As stated earlier, 82 percent send their children to school. Of this 82 percent, 21 percent matriculated their children in private schools. 18 percent, and that is less than one fifth, replied that they were unable to send the children to school because they could not afford the school fees. At home, they learn from their parents and other family members how to run a *Chawat* manufacturing business.

A closer look at the cost structure of *Chawat* shoes requires considering how much the manufacturers pay for the place where they produce and/or sell the shoes. The mean average for the rent amounts to

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18,474 PKR. Earlier, we stated that the average cost of one pair of shoes is 663 PKR. From those respondents, who said that they were able to make savings, we deduce that they save 8.259 PKR by a monthly income of 36,390 PKR. The taxes they pay in relation to the shop and their business amount to about 4,137 PKR on average. The workers of the cottage industry are registered with the government.

These insights gleaned from our field survey show how much *Chawat* manufacturers can earn and pay for renting the premises. This applies for those cottage industry workers, who do not own their premises. The result is that the profit margin is low. In spite of the low profitability of this branch or sector of the cottage industry, there are people who enter the business. How much does it cost to open a *Chawat* business? We were told that a newcomer invests at least 400,000 PKR. Taking out loans and paying back the loans is a major burden on these home-based manufacturers. We were told that some pay the moneylenders on a weekly basis, others pay on a monthly basis, and a few entrepreneurs said they paid once a year.

**Conclusion and Recommendations**

The study findings threw light on just one segment of the local cottage industry in urban Balochistan. Our case study was conducted at the “street-level” to give the reader insight into the life of *Chawat* producers and their struggle to develop and innovate their business. The case study, with all its limitations due to its exploratory nature and the difficulty of penetrating into the inner social life of making and selling this traditional footwear in the impoverished Southwestern region of Pakistan. The informants were mostly young and energetic. In disregard to the low profit margin and the difficulties to make a livelihood by manufacturing these traditional shows, they would step into the path forged by their fathers and forefathers. We like to reiterate that in spite of the low educational level of the interviewees, they were keen to send their children to school (87 percent), and even to private schools (21 percent), which presents a considerable burden for a *Chawat* entrepreneurs in view of the low profit margin that emerged from the detailed cost structure of making this traditional footwear.

From these analytic insights, we deduce that the cottage industry plays a significant role in improving the enrollment of children. Indeed, only 13 percent of the respondents replied that the school fees were too high to send their children to school. In view of this key finding, we argue for incentivizing the cottage industry with programs that facilitate access to loans and better equipment that would enable the *Chawat* manufacturing industry to improve the quality of production as well as the working conditions of this low-income group. For those *Chawat* manufacturers who do not own a workshop, paying rent is an additional burden.

Their living condition and economic circumstances prevented many from owning a shop. As most workers did not own the place of their workshop, they struggled to pay rent. This explains, why, in part, many of them opt for buying a cheaper quality of leather. For improving the working and living conditions of *Chawat* manufacturers and their families, discussions about the development of the cottage industry need to take into consideration the burden of paying rent and paying back loans. We see scope for professionalizing the *Chawat* manufacturing industry by introducing formal training at vocational schools and colleges. We assume that the improvement of the working conditions will result in an improvement of the quality of this culturally specific and relevant footwear, which is worth protecting and promoting.

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***What is Balochistan's Cottage Industry Worth? A Socio-economic Profile of the Čawat (Chawat) Manufacturing Business in Quetta, Balochistan***

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**MIR GUL KHAN NASEER: HIS LIFE AND LITERARY SERVICES****Hassan G. Eshrat***Allama Iqbal Open University, Islamabad, Pakistan***Zia ur Rehman Baloch***Assistant Professor (Department of Pakistani Languages), AIOU, Islamabad Pakistan***Abstract**

*Mir Gul Khan Naseer was born in 1914 and died in 1983. He was a prominent politician, poet, historian and journalist of Balochistan. He was at the forefront of Baloch Movement. He participated in the Baloch struggle for national independence and remained behind bars for several years. He was a staunch socialist and opposed tribal system. His contribution to Baloch political awareness is overwhelming He was committed to guide common Baloch man towards social awareness and to achieve their political rights. Mir Gul Khan Naseer is an institution in Balochi poetic history. His poetry is the greatest manifestation and the most profound expression of Baloch political and social approach. The main subjects of his poetry are nationalism, revolutionism and progressivism.*

**Keywords:** Cultural, Mir Gul Khan, Baloch, Balochistan, Language, Magsi**Introduction****Subject Matter of the Poetic works of Mir Gul Khan Naseer**

It is evident that the cultural environment, in which a poet grows, leaves a deep impact on his mind and, therefore, he cannot possibly project his thoughts outside the contours of that culture and civilization. This probability assumes even greater importance when it comes to the present age of higher socio-political consciousness. In other words, in the modern era of sophisticated cultural advances it is becoming increasingly difficult for a poet to alienate himself from his socio-political and cultural environment. It was probably this realization that convinced Mir Gul Khan to become a strong voice for his people and highlight in his poetry their social, political and economic issues. Being a prolific and versatile writer, he

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deeply loved Balochistan, the land of his birth, and its honorable and brave people and as such the deprivation of Baloch and the promotion of their language (Balochi) became the central message of his poetry. To bring to the forefront the problems of Balochistan, he not only used the vehicle of poetry, but also tried his hands at politics, journalism and historiography and devoted all his skills and energies to this end.

Mir Gul Khan was a staunch and vocal supporter of the “Freedom Movement” and his poetry covers a period ranging from the era of World War I till the close of the twentieth century. He adopted a style of his own and his poetry is purposefully imbued with the consciousness of all shades of modernity such as Marxism, Science, Freedom Movement, etc. Besides, he eloquently spoke for the ordinary people of Balochistan which makes it abundantly clear that he was acutely conscious of the class based society of Balochistan. His nationalistic spirit urged him to participate vehemently in the ‘Progressive Movement’ and take active part in practical politics. Owing to his political views he was confined several times, but he continued to write daring verses even behind the bars. As a representative poet of Balochi language he almost touched every strain of poetical thought, but, as he was practically involved in politics, most of his poetic compositions carry a strong stamp of his personal social-political considerations. A significant part of his poetry consists of nationalistic, progressive and revolutionary content.

### **Progressive Approach**

Mir Gul Khan was basically a progressive poet and was most impressed with the style of progressive writers, but the scope and content of his poetry required a style and approach that stretched far beyond mere progressivism. After matriculation he went to Lahore for further studies, but, unfortunately, he could not complete his studies due to an eye disease, yet the literary environment of Lahore left much of an impression on his mind. On his return to Balochistan from Lahore, he found that the movement for political freedom had already touched a chord with the people of Balochistan and the wave of social and political consciousness was visibly surging. At that time Balochistan had completely fallen into the hands of the British as the system they introduced to offer itself as a better alternative than the obsolete tribal system of Balochistan. The majority of Balochs had bowed before the British government and had thoroughly accepted their dominion. The local *sardars* became part and parcel of the new system and ruthlessly exploited their population through local and royal *jirgas*.

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In such a situation it was not possible for Mir Gul Khan Naseer to become a silent spectator and resist the urge to give voice to the suppressed people of Balochistan. Therefore, he joined the movement started by Mir Abdul Aziz Kurd and Nawab Yusuf Ali Magsi and addressed his people like a ferocious tiger:

Friends! I have come up with a new voice and a fresh vision  
My songs of freedom are full of glory and passion,  
Courtesan poets! Give up the eulogies of kings and their ministers  
Stand by and speak for the helpless and suppressed people.  
Fight against the oppressors,  
And strengthen the cause of the peasants and workers

At another place he roars to the exploiters in a similar fashion:

O, Lords and arrogant chieftains,  
Wealthy blood suckers;  
Blinded by comforts and luxuries  
Leave your luxurious palaces

And account for the wealth you have piled up. (Naseer, 1996: p, 11- 12)

Mir Gul Khan speaks not only against the injustices that had permeated into the social fabric of Balochistan, but also expressed his anger against racial discrimination, rampant corruption and ruthless exploitation throughout the world. He considered this exploitative system as the root cause of all evil and thus revolted against the notable *Sardars*, *Khans* and *Nawabs*. He did not fight this battle alone rather stirred the conscience of workers, peasants and shepherds and urged them to join him in his struggle against the exploiters and oppressors:

These palaces, these spacious bungalows,  
This pomp and show and this abundance of wealth  
All this has not been the result of their efforts  
But has been raised on our sweat and blood (Naseer, 1971: p, 151)

Mir Gul Khan always supported healthy trends in society and strongly resisted the forces of despotism. He was against any kind of reconciliation with the exploiters. He says:

Reconciliation with despots and tyrants is not possible  
Never appeal to them for mercy  
Snatch your rights through the barrel of the gun  
If you are aware and possess reason (ibid, 115)

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Mir Gul Khan Naseer continually struggled for the uplift of the Baloch people so much so that even in his dreams he used to sing about the pathetic plight of his people. In one of his dreams he saw Jam Durak who inquired him (Mir Gul) regarding the Baloch people to which he replied in these glaring words:

Oh my invaluable poet  
 The condition of this mundane life is not worth telling  
 All the ethics of this living have turned turtle  
 The lust of wealth has made us blind  
 The state of the field is the replica of the miseries of a peasant  
 And the same is the worst condition of the shepherd also  
 Half naked barefooted, so pauper to arrange foods  
 Anguish and shows anger at his fate  
 Wealthy and rich classes are leech of the society  
 Who extract his hard earned money like leeches? (Naseer, 1996: p, 21)

Mir Gul Khan was not in favor of personal endeavor against oppression and injustice, but believed in a joint struggle against this exploitative system. He wanted to take along with him all the suppressed, including the shepherds, peasants and workers to take head on the exploiters. He urges his fellows to unleash their wrath against their joint enemy:

Fellows rise with new determination  
 And symbol of the red flag in hand  
 The wealthy are parasites and cruel  
 They suck our blood and control our resources  
 And lead a luxurious life  
 Therefore, rise with fresh vigor and energy  
 To throw them away from power (Naseer, 2011: 106)

**His Revolutionary Spirit and Mass Appeal**

Ideological maturity of a person plays an important role in the development and growth of his person. Since Mir Gul Khans ideological orientations were both progressive and revolution, therefore, a significant part of his poetry is marked with an intense revolutionary zeal which ignited the hearts and minds of his readers. However, his revolutionary spirit did not provoke him to indulge in petty sloganeering. On the contrary, he carefully and masterly handled the sensitive subjects of his poetry. His poetry is not a propaganda that serves any particular political interests, but is a common heritage of Baloch people.

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The element of social and political awareness was there in Baloch poetry right from the beginning, yet Mir Gul Khan, Naseer put it on a sound ideological basis. It was natural for a man like Mir Gul Khan, who carried a deep love of humanity in his heart, to be influenced by the progressive and revolutionary movement because at that time all scholars of India were united and were busy in a joint struggle against British imperialism. The Russian Revolution of 1917 was a colossus event in human history, which was warmly welcomed throughout the world by the subjugated and suppressed nations. Mir Gul Khan's poetry in Balochi language, particularly "*šap girók*" shows that Marxism had left a visible mark on his mind. Having been influenced by Marks' theory of dialectic materialism he would interpret the struggle between various classes of society in the light of the actual designs of the feudalists.

Mir Gul Khan was most probably the first among the new Balochi literature who established the foundation of protest, rebellion and resistance in modern Balochi poetry. His poetry carries a strong protest against political pressures, social injustice, economic exploitation and overall suppression in society. In one of his poems "*Ustamān šā'ir*", a poet of the masses, he not only identifies himself with the weak and less privileged but also wrote that any poet who does not highlight the pathetic plight of his people in his poetry is not in essence a poet but a mere slave of personal desires.

It is not possible to write happy songs in such a situation  
Praise the braids or beautiful face of my beloved,  
Or talk about pleasant companies of my companions  
I cannot sale my conscience (ibid, 17)

I cannot compromise with a life full of luxuries and comforts rather I am a companion of the deprived and the subjugated. It is true that Mir Gul Khan was driven by passion and anger, and in his quest for social and political revolution made tall claims and, at times, even violated the artistic and aesthetic principles but on the whole his poetry embraces the principles of aesthetic and creative art.

As mentioned earlier, every poet is a product of his environment and times and as such draws his spiritual food from his surroundings. This fact does not allow a poet to remain isolated from his environment. Mir Gul Khan is not an exception to this generalization and followed the national tradition in which a poet is very much there in battlefield along with the public. Apart from being a poet, he was also practically involved in politics and, therefore,

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fully participated in the nation's struggle for their rights. He considered the *sardars* as the representatives of the exploitative system.

Children are counting their tears  
The old are facing innumerable sufferings  
And mothers silently bear their losses.  
The poor, neither get alms nor loans  
O brother  
Only the *Sardar* rules (p, 65)

As Mir Gul Khan was a poet of the masses, therefore, he presented his revolutionary philosophy to the masses in the language of the ordinary people. In one of his poems "*bagi aan*" ' I am a rebel' he presented his tempestuous views in an artistic manner, but in a very simple language:

I am a rebel! rebel! rebel!  
I am fire, and sword  
I am cannon of revenge  
I fight against tyranny  
I am a rebel! (p, 111-113)

The audience of Gul Khan Naseer's poetry is the masses and there is not a shadow of doubt that he was a representative poet of the masses who strongly identified himself with the ordinary people. Due to his strong commitment with Baloch people, Gul Khan Naseer has not only got the honour of being a representative poet of Baloch culture but had also got other feathers in his cap. For instance, he was an intellectual, a journalist, a writer, a historian, a researcher, a politician and a son of the prominent Sardarkhel tribe. But it is his greatness that in spite of being a member of that tribe, he stood against it along with the masses in favor of them and advocated their cause till the end

Mir Gul Khan was a brave man and talked to the masses without any fear.

Whether we go astray  
Or fell into a deep gorge  
Whether we get lost in  
A desert or jangle and get destroyed  
But we don't accept  
A traitor as our leader (Naseer, 2014: p, 116)

**Mir Gul Khan Naseer and Nationalism**

Before the partition of India most poets of Balochistan wrote poetry in Urdu. For example, Mir Yusuf Aziz Mugsli, Mir Muhammad Hussain Unqa and Gul Khan were much impressed with these poets, therefore, he began to compose poetry in Urdu to create unity among the Baloch and make them love their motherland. But after the partition of India and the departure of British he realized that freedom had merely changed the faces of their masters. The manner of exploitation was changed, but the exploiters were still there. He felt that they did not get rid of imperialism and poverty. Similarly, the hardships and miseries that had made life difficult for the poor and downtrodden did not subside. In such a situation it was indeed difficult for Mir Gul Khan to become a silent spectator and see his people suffering. Therefore, he picked his pen again and began to write daring verses against the ruthless rulers.

Although he belonged to Sardarkhel tribe but he was by nature a free man, that's why he stood by the weak in their struggle. Meanwhile, he also raised his voice against the *Jirga* system and those who promoted this system. He was against the advocates of *jirga* system because he did not want the fate of the poor to be decided in these jirgas.

Initially Gul Khan Naseer's poetry had a tribal shade to it, but very quickly he turned this tribal shade into a national one and became a nationalist politician. In this way his national poetry and nationalism became one. Gul Khan, Naseer opens his Balochi collection "Gulbang" with a prayer, he says:

Oh Lord creates amongst Balochis such a brave one  
Who is intelligent, sacrificing and merry hearted?  
And enlightened and whose vision is as vast and  
As endless as the oceans. His thinking is free of  
Out dated culture and tradition and ancient tales.  
Who is joyous and lively in the toughest of times?  
Whose heart is free from the dangers of the storm?  
Oh Lord, keep the Balochis alive and shining  
And humiliate the ones with bad intentions for them.(Naseer, 1986: p,6)

**Conclusion**

Gul Khan, Naseer adored his nation and made Balochis the basic center of attention of his poetry. But Gul Khan Naseer's Baloch vision is not just racial but also class based. Gul Khan Naseer's Baloch is an ordinary

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Baloch, i.e a camel driver Baloch, a Farmer Baloch, and a Fisherman Baloch. He repeatedly mentions the laborers Baloch but never mentions the Governor Baloch, Inspector Baloch, Deputy Commissioner Baloch, etc. According to Mir Gul Khan Balochs are high spirited and have chaste character. Therefore, he urges them not be lazy, defeated and low and opportunistic. Mir Gul Khan Baloch is fast and swift like an arrow leaving the bow who should always act like an arrow shooting from an iron wall. Mir Gul Khan's Baloch is like a thunderbolt which burns everything to ashes.

In short, most of the topics of Gul Khan Naseer's poetry are concerned with progressive approach, revolution, masses and nationalism.

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