

A
Literary
History
of The
Baluchis



Mohammad Sardar Khan
Baluch

The book entitled "A Literary History of the Baluchis" is a remarkable research work of its own kind. This book will be the main orbit in future around which Baluch Literary sputnik will revolve. Author, the well known Historian of Baluch race, has taken a lot of pain to collect the materials and has certainly shown extraordinary skill in harnessing them into a huge book of three volumes. Famous as he is in his peculiar Johnsonian style, the author has used throughout a language which is sublime and sweet in one and the same tenor and tone. The book is a master-piece of Literature equally useful for both the scholars and Baluch Literary students.

LITERARY HISTORY
OF THE
BALUCHIS

The Classical Period (1450—1650 A. D.)

Volume I

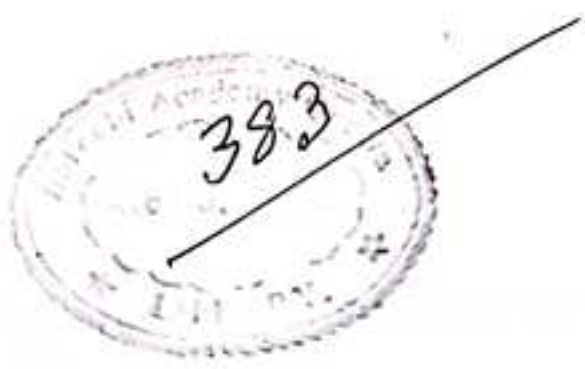
By

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گوهرام



MUHAMMAD SARDAR KHAN BALUCH
THE AUTHOR

To my dearest brother
Mr. Justice Mir Khuda Bakhsh Bijarani Marri
Bar-at-Law,
Chief Justice High Court
of Baluchistan
and
Acting Governor

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شهر سیوی من دل ۴ وش این

(بیورغ)

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Preface.

The Baluch race is one among those semi-civilized and historic races, whose culture and literature received but little attention from the pen of prominent scholars. A mighty race without a literary history, offers a phenomenon in face of which scholarship or science stands abashed. Baluchi language until recent years, had no written literature though it possesses a great body of popular poems, including epical ballads, romantic tales, didactic and religious poems, love songs, prose tales and legends, which had been orally transmitted for centuries from age to age and tongue to tongue, and this oral tradition in literature is, in fact, by no means uncommon among illiterate peoples. This oral transmission still continues to the present day, and no careful scrutiny has ever been made to distinguish the genuine from the spurious, as a result, much has been lost by careless narrators, and much added by succeeding poets. Dearth of peace and prosperity, dearth of unity and discipline and dearth of organization and education, resulted unfortunately, to dearth of literary activities and scholarly pursuits. The Baluch glory, as it is, found its climax through the display of sword and shield rather than in letters. A country where ignorance, illiteracy, prejudice and tribal jealousy rule supreme, and which is at the same time destitute of any academic centre or research institution, destitute of any not to say of well-established library, devoid of all means and opportunities

required for scholarship, therein the production of an authentic work should be considered no less a miracle. To collect, collate and commit to writing all scattered fund of literature, hitherto, preserved roughly and desultorily by less known, less heard and illiterate persons of extreme old age in the remote corners of Baluchistan, where yet the need for means of communication remains a pressing problem, is the most arduous task for the inquisitive and inquiring mind of any scholar to get varied and intimate knowledge of the subject. Few pseudo-writers whose education and experience began and ended within the precincts of their village in Baluchistan, have compiled and edited the poems of some of the Baluch poets without resorting to facts and figures and the result has been that their publications without any originality or novelty and charm, may be acceptable to some less-informed readers, but they serve not the purpose of the students of authentic works on Baluchistan, and specially of scholars who draw literary materials from original sources and from records of unassailable authorities. In the eighteenth century some of the British officers wrote some books regarding the Baluch people and Baluchistan. Colonel Dames wrote a book entitled "Popular Poetry of the Baloches". It is a collection of the old Baluchi poems, but majority of the poems are incomplete, irregular and incorrect. However, the book provides a crude material for credible research work. I, therefore, had long felt it as a real need to write a history of Baluchi literature, in order to lift the curtain of darkness from the face of the Baluch culture, and check

future literary ambiguities about facts and datas, lest the dust on ancient time would lie unswept, and immense errors be highly heaped for reality to over-peer.

In writing this book, my system is that adopted by the illustrious and excellent orientalist Professor Browne in his *Literary History of Persia*. However, I acknowledge my shortcomings particularly in that references could not be supplied in every case, as no standard work so far has been written on the literary heritage of the Baluch race, and therefore, I have had to go back to the traditions and native sources of information, authenticated through historical deductions regarding facts and datas. As such, I feel no indebtedness to any orientalist whose literary labour has been conveyed in these pages. While reproducing poems in this volume, I have toiled to my utmost to get the correct version. In many of the poems the genuineness of which has been disputed I have minutely scrutinized and compared its diverse versions conveyed through diverse narrators, before arriving at the genuine version. I have been obliged to translate the poems into English without the grace of rhyme, which others, more expert than I, might have accomplished without departing widely from the literal rendering which it has been my sole effort to give. Last but far from least, it has been my aim to accomplish a work which should serve as a general introduction to the subject, and which should be less scientific for ordinary readers and too popular for students of literature.

In the end, I am greatly indebted to Haji Abdul Qayyum Baluch, M.A., LL. B. who undertook voluntarily the tiresome task of reading the proofs, and to Mir Gulzar Khan Marri, M.A., LL. B., B. Sc. (A.H.), for preparing the index and errata list.

Quetta
9th-Sept-1977

Muhammad Sardar Khan Baluch.

Chapter I

Introductory

This work, as its title signifies, is a literary history of the Baluch people. It is an attempt to depict the intellectual characteristics of the Baluchis as shown by the reflex of their own mind. To display what contribution the Baluch mind has made so far in the field of literature, is the main purpose of this production. We are not concerned with the product of non-Baluch mind. This book, therefore, will exclude from consideration, the literary contribution of those who were not of Baluch blood, but used Baluchi as their medium of expression. The Baluchis belong to the great family of nations which is commonly known in history as the "Semites", who, on account of their descent from Shem, the son of the prophet Noah, are addressed such. This term includes the Babylonians, Assyrians, Kaldians, Ammorites, Canaanites, the Phoenicians, the Hebrews, the Sabeans, the Abyssinians and the Arabs. All the above named races lived at the same time in the same country as one people and spoke cognate languages. ¹ To write a detailed history of the Kaldians or of their descendants, the Baluchis, forms no part of the plan on which this present work is conceived, as this has been already done in my previous works. The Baluchis be-

1 "Civilization Past and Present" by T.W. Wallbank. and M. Taylor
Vol. I, P. 268.

long to the Kaldian tribe who were a Syro-Arabian people belonging to the Kushite branch.¹ In due course of time, most of the ancient Semites vanished leaving but a very dim picture of their ancient record. It is not the field of this book to show the relation of the ancient Semitic languages to each other, but we can fairly assert that the youngest of the Semitic languages, the Arabic is too close to the original archetype, the 'Ursemitisch' form, the parent of all ancient Semitic languages. The learned orientalist Noldeke.² marks the ancient and extant Semitic literature from the Babylonian time (3000—500 B.C.). The cuneiform inscriptions show that the language of the Kaldians was Assyrian and the language of the Assyrians was too similar to that of the Syrians. We hear Eliakim saying to the officers of the Assyrian King—"Speak, I pray to thy servants in the Syrian language for we understand it"³. The language spoken by the Prophet Abraham (peace be upon him) distinctly resembled the Hebrew, and his own name was definitely Semitic. Even today, the Kaldians of Kurdistān speak a dialect closely akin to the Hebrew. The study of the Assyro—Babylonian, Hebrew, Arabic and Ethiopic languages have proved that these languages were cognates. Kaldia stood forth as the parent of world civilization. Forlong states that, "even those European classical writers who erroneously give to the Greek language and civilization an Egyptian origin, cannot avoid showing us that Greeks attributed their genius, impetus, and intellectual

1 For exhaustive account, the readers are referred to:

"The History of the Baluch Race and Baluchistan" by M.S. Khan
Baluch Chapter I, PP. 15-26.

2 Die Semitischen Sprachen (Leipzig, 1899).

3 26th verse of the 18th chapter on 2nd, kings.

advancement to Eastern life and thought emanating from Koo-thite Kaldia".¹ The fall of the last Babylonian monarchy ruled by Kaldian dynasty happened in 538 B.C. after lasting 88 years.² The last ruler of the Medes,³ Astyages, was defeated by Cyrus, the Achaemenian, in 550 B. C., and the sceptre passed from the West Iranian Medes to the South-Iranian Persians. The last great ruler of the second Kaldian dynasty was Nebuchadnezzar, the son of Nabopolassar, under whom the Kaldian empire reached its Zenith. A wolf in sheep's array, Nebuchadnezzar, extended his rule over several races and regions, and finally, subdued the Jewish kingdom of Judah in 587 B.C. He was followed six years after his death by the worst ruler of his line, Nabonidus (553 B.C.), whose rule represented a record of pleasures, pains and vain-glories. For few years he revelled in tyranny and enjoyed the tide of pomp that beats the high shore of this worthless world. Later on, he left the reins of the government in the hands of his playboy son, prince Belshazzar. Devoid of any experience and intellectual armour, this young prince made the entire kingdom a nourish of loss, of slaughter and discomfiture. Magnificent and mighty sovereignties are destined to be grated to dusty nothing. A new power under a powerful hand arose to eminence, to make defeat on the full glory of Babylon. Of grave and austere quality, most fit for his post and prestige, Cyrus, performed wonders with his sword and soldiery. Cyrus attacked Babylon,

1 "Rivers of life," By G.R. Forlong, vol. II.

2 See Canon of Ptolemy (an Babylonian record) and Sir Rawlinson's Assyrian Canon.

3 The Medes were an Iranian race speaking an Iranian language.

the seat of world civilization, but the Kaldians stood not in their ancient strength, and he sealed the fate of the Kaldian monarchy in 538 B.C., and devastated the fate of the Kaldian one mound. Nabonidus, his family and friends of noble touch were deported to Kirmān, then the city of kites and crows. The Achaemenian domination forced the Assyrians and Babylonians to abandon their early ancestral seats of empire, and great multitudes of the Kushite—Kaldian tribes migrated in cloudy masses from Kaldia and Babylon and settled in the Armenian and Kurdistān highlands in the neighbourhood of the Caspian sea. Even before the conquest of Cyrus, a great number of Kaldians and Babylonians in 708 B.C. and 612 B.C. had moved towards the northerly province of Persiā.¹ As such we learn from Shāh Nāmeḥ Firdausi, that the Achaemenian sovereigns employed the men of Gilān, Allān, Saroch, Koch, Baluch and Kurds. As a general rule, the conquered people often copy and adopt the manners, customs, traditions and language of the conqueror. The Baluch people once distracted from Kaldia, for ever lost Kaldia and Kaldian language, but strictly preserved the historic customs of their ancient ancestors, the Kaldians, up to the present age. Their language gave way to the onset of the conquerors, and the Semitic tongue, in course of centuries surrendered to the Old Persian language, the language of the Achaemenians. At the end of the seventeenth and in the beginning of the eighteenth centuries, several western scholars, of whom Chardin, Kaempfer and Le Brun stood on the top, toiled on a considerable scale the work of tran-

1 See Rawlinson's Assyrian Canon.

scription and illustration of the Achaemenian monuments. Early in the nineteenth century, illustrious scholars like Ousley, Ker Porter and Rich after careful study brought with them drawings and reproductions to assist the labours of the students of ancient history. The chiselled epigraphs of Persepolis, the inscriptions of Nakshi-Rustam and the riddles of the great rock of Behistūn had perplexed generations of inquirers. In fact, first in Germany Professor Grotefend, at Paris by M. Burnouf, at Bonn by Professor Lassen, and independent of these, Sir Henry Rawlinson, in Persia itself, were attempting to create out of the symbols, first an alphabet, and out of this alphabet a language. Successively, point by point, by calm analysis the riddles were solved, and thus, astonishing discoveries flashed in the domain of discovery and research. The inscriptions of Darius and Xerxes, bear some similarity to the present Baluchi language. Regarding the original language of the Baluchis i.e. the Kaldian language, the Baluchis to our age, have kept safely some of the words or names as given below:

Kaldian	Baluchi
Shilānch	Shilānch (Cheese)
Bel	Bel (day or sun)
Istār	Istār (Star)
Eshtā	As (fire)

However, the Baluchi language can roughly be called a relic of Old Persian language spoken 2,400 years ago by the Acha-

emenians. Another scholar holds the Medic branch of the Avesta language as the parent of the Baluchi language.¹ The most probable view holds that Medes belonged to Persian blood and spoke a Persian language closely akin to Old Persian, and the same view is held by the learned scholar Noldeke.² Grierson classes Baluchi language as belonging to the Persian branch of the Aryan sub-family of the Indo-European family.³ The development of the Persian language can be traced to three well-marked periods:

1. The Achaemenian Period (550 B.C.—330 B. | C.) is represented by cuneiform inscriptions and proclamations engraved by the command of Cyrus and Darius on the rocks of Behistūn and Naqsh-i-Rustam and the columns of Persepolis. The language represented by these inscriptions is generally called Old Persian,⁴ and the vocabulary not exceeds more than few hundred words.⁵ Infact, the present Persian language is the lineal descendant of the language spoken by the Achaemenian rulers.
2. The Sāsānian period (226 A.D.—652 A.D.) is represented by inscriptions on coins, gems, and on monuments, and the literature of this period comes under the ascertained light of

1 "India's Past" by A.A. McDonnell, P, 197.

2 Aufsaize zur Persisch. Gesch (Leipzig, 1837), P. 12,

3 See Linguistic Survey of India.

4 See Spiegel (Leipsic, 1862)

5 Darmesteter, Etudes Iraniennes, vol, I, P.7,

history, and is exclusively theological.¹ More or less, it represents the present form of Persian language but wholly devoid of Arabic influence. It is generally known as Pahlawi, as it was the official language of Sāsānian Persia.

3. The Muslim period (900 A.D. to the present age). The language and literature of this period, we call the "Modern Persian", and there is a little difference between the 'Pahlawi' and 'Modern Persian', but for the influence of Arabic language and religion. The Pahlawi script was forced to give way to the Arabic, and the knowledge of the Arabic tongue became indispensable to the Persian people. Zoroastrianism, the ancient religion of Persia, completely surrendered to the unchallenging force of Islām and Arab doctrines. The Old Persian during the Achaemenian rulers was the language of the court, of law, of commerce, of diplomacy and literature. The Baluch race to some extent kept safe the root of their Semitic language, engrafting thickly on the main trunk, the Achaemenian dialect, the language of their conquerors, and to some degree, kept it unchanged during centuries of their stay in Persia, though the Old Persian of the cuneiform inscriptions which varying in many points from Avestic dialect which is akin to Sanskrit, had undergone considerable change and modification in its own land by its own people as shown above. It would be too tedious to draw a

¹ For an exhaustive account of this period, the readers are referred to the Standard work by E.W. West, "On the Extent, language and Age of Pahlawi literature"

hard-and-fast line showing the period as when the Baluchis surrendered their Kaldian language to the onset of the Old Persian, but we, in all probability, can assert that the change took place between 550 B.C. to 226 A.D. We find a noteworthy phenomenon in the Baluchi language regarding the alphabet 'خ' (kh), both spoken and written as ' * ' (h), for instance Khudā as Hudā, Khān as Hān, Khurāsān as Hurāsān, Khiyāl as Hiyāl, and Khair as Hair, Khūn as Hon, etc. In the Sanskrit language the pronunciation of 'kh' as 'h' is a common sight. Etymology has taken an important place among the sciences denoting the social contact and impact of different races with each other, but we should not forget the last philological maxim, that 'whilst language is a test of social contact, it is no real test of race'. Since the migration of the race from Kaldia--Babylon till their final settlement in Baluchistan in the thirteenth century, the Baluchis for two thousand years had been engaged in a struggle for survival in alien lands under alien domination. Persia had been the main place where they moved from province to province and prince to prince. The original Baluchi Semitic language surrendered to Old Persian, while the door of Old Persian stood open to allow all sorts of corruption to creep in, and did not survive intact. The race today inhabit a vast territory stretching from the borders of Kirmān to the water--shed of Panjāb. Hence the Baluchi language is a confused admixture of various languages, but the chief loans are from Persian and Sindhi, or dialects related to Sindhi. We briefly deal here the influence of other languages on the Baluchi language.

After the advent of Islām and its complete success over vast regions and races of Africa and Asia, the Arabic language became the most reverend and sacred language of the entire Muslim world. During the early Middle Ages it was the main vehicle of learning, and was spoken and written by all civilized and learned Muslims, of whatever nationality they might be, from the Indus to the Atlantic. The Baluch people converted to Islām during the Caliphate of 'Umar', 'the great', the second Caliph of Islām.¹ Perhaps, Baluchis are the first people among other races who embraced Islām outside Arabian peninsula. The Baluchi vocabulary has a great number of foreign words, the proportion of which differs in the different dialects. The Persian and Sindhi words, thus borrowed, are very common. By pruning all the imported words twined round the Baluchi language, there remains uncovered a weak trunk of a language which seems to be a very dim relic of the ancient Semitic family both in root and sound. In the classical Baluchi language, the use of the alphabet 'ث' (th), which conveys a purely Semitic palatal sibilant, is the base of Baluch phonology. The Arabic words, hitherto, used in the Baluchi language with pride and perfection, are deemed by the Baluchis as pure, typical, ancient rather classical. All the famous, patent and typical Baluchi proper nouns or names prevalent among the rustic tribes, is practically the same and commonly used among the Bedouin Arabs of our age too. Save the Baluchis and the Bedouins of Arabia, in no other Asiatic races, these names are prevalent. We mention few as under:

¹ *Fuṭūḥ al Buldan*, by Ahmed bin Yahyā al-Beladhurī. P-373

Baluchi	Arabic
حانی	حانی
حمل	حمل
بڈو	بڈو
بہیتل	بہیتل
سیمک	سیمک
سلمہ	سلمہ
سمی	سمی
کمل	کمل
جادم	جلدن
جیند	جیند
صمیل	صمیل
مارہ	مارہ
جادہ	جادہ
مذی	مذی
شبلی	شلی

Besides this, it is touching to see a very large stock of pure Baluchi words directly derived from Arabic. A brief vocabulary is given as under:

Baluchi

سپهیل

کیل

میشاق

ویل

بعیر

اصیل

توکل

زوال

کاسغ

ذبت

لیو

لیب

میعاد

ذونق

فخر

امر

قول

Arabic

سپهیل

کیل

میشاق

ویل

بعیر

اصیل

توکل

زوال

کاسه

عزبت

لهو

لعب

میعاد

ذوق

فخر

امر

قول

Baluchi

Arabic

وعدہ	وعدہ
شان	شان
اصل	اصل
میزل	منزل
در	دار
ثواب	ثواب
مجلس	مجلس
کلام	کلام
نصیو یا نصیب	نصیب
عمل	عمل
ظاہر	اظہر
امیر یا میر	امیر
انف	انف
تاج	تاج
عین	عین
شعور	شعور
بصر	بصل

Baluchi	Arabic
کیف	کیف
مروارغ یا مروارد	مروارید
غم	غم
حنی	حنا
رعد	رعد
رغام	رغام
قبه	قبه
خلق	خلق
طام	طعام
قوت	قوت
بوراق	براق
ضرت	ضره
نوات	نخوت
حمد	حمد
شکر	شکر
صبر	صبر

Baluchi

عدل

شرا

بج

عدر

قدر

فجر

جهد

ملائک

آدم

وسواس

جنت

سر

ظلم

اسرار

ایمان

لسان

Arabic

عدل

شرع

بج

عهد

قدر

فجر

جهد

ملائک

آدم

وسواس

جنت

سر

ظلم

اسرار

ایمان

لسان

Baluchi

حد
 اربع
 پلا
 خميس
 مغرور
 جان
 انس
 جن
 لقا
 شيرک
 شک
 والی
 وارث
 بر
 مرکب
 حسد

Arabic

حد
 اربع
 فلاح
 خميس
 مغرور
 جان
 انس
 جن
 لقا
 شيرک
 شک
 والی
 وارث
 بر
 ارکاب
 حسد

Baluchi

دکان
 وکیل
 یقین
 خلق
 جزا
 شرم
 خطا
 وسیله
 مقدم
 وحوش یا بهوش
 مشر
 خطر
 ذکر
 رشید
 فکر

Arabic

دوکان
 وکیل
 یقین
 خلق
 جزا
 شرم
 خطا
 وسیله
 مقدم
 وحوش
 مشر
 خطر
 ذکر
 رشید
 فکر

Baluchi

قہار
 مسکین
 لولاک
 گراغ
 در
 ستر
 ملوک
 وبا
 مرض
 سلطان
 شیطان
 حیل
 شی
 شاهد

Arabic

قہار
 مسکین
 لولاک
 غراب
 در
 استر
 ملوک
 وبا
 مرض
 سلطان
 شیطان
 حیل
 شی
 شاهد

The 'Abbāsīd Caliphate (A.D. 750—1258) was an empire of Neo-Muslims instead of an empire of the Turkish influence Arabs, who only formed one of the numerous constituent races. After Caliph Hārūn -al-Rashīd (786—809 A.D.), all the successors of the house of 'Abbās, were addicted to luxuries of the worst kind, from Hyperion's rising in the east until his very downfall in the sea, they revelled in debauchery. Surrounded by a knot of mouth-friends, odious parasites and slaves, everything at Baghdād became out of joint to an extent that the most important and consequential happenings that happened daily under the very shade of the reigning Caliph's nose, passed unnoticed and unheard. During this age of degeneration, the two Shiite Persian dynasties, the Buwayhids and the Sāmānids arose to prominence and their domination shook the Baghdād Caliphate to its very foundation. By the middle of the tenth century, the Buwayhids made themselves supreme in the Caliphate. The glory and grace of the Buwayhid line yet remained in suspense whence there appeared on the Muslim stage a distinguished general, prince Mahmūd, who in 998 A.D. inherited from his father, Sabuktāgin, a Turk, a small kingdom which had Ghazna for its capital. With demoniac energy and incredible speed he carved out an empire stretching from Lahore to Isfahān. Sultan Mahmūd shattered to pieces the Sāmānid dynasty and robbed the Buwayhids, of a large portion of their domains and dealt a death blow to their vanity and valour. In the first half of the eleventh century A.D. a tribe of the Turkomans, the Seljūqs, under their leader Tughril Beg, overthrew the Ghaznavid hegemony then already torn with internal dissensions. A little later,

Tughril pushed his conquest further and overran the empire of the Buwayhids. The last mighty Turkish dynasty that held sway over Persia was that of the Timurids. During these centuries of Turkish domination over Persia, the Turkish tribes flooded Persia, and the Baluchis lived side by side, tent by tent with them in the province of Kirmān, Khurāsān, Seistān and Herāt. During their social contact with Turkish tribes, the Baluchis borrowed from the former the names of their tribal organization and even the names of the beast of burden, etc. in Baluchi are Turkish as stated below:—

Baluchi	Turkish
Ulus	Ulus race or nation).....
Tumān	Tumān (tribe exceeding ten thousand)
Bolak	Bolak (clan)
Il	Il (family)
Tumandār	Tumāndar (Chief of the tribe)
Lāgh	Lāgh (male donkey)
Olākh	Olākh (any beast of burden)
Ilghār	Ilghār (attack)
Addā (brother)	Addā (father-in old Turanian)
Urd	Urdū (army)
Urgo	Urgo (to rush)

The Harappa civilization extended over a vast territory, and its most important centres so far excavated have been Harappa (in Sāhiwāl district, Punjab), Mohenjo-Daro (Larkānā district, Sind), Rangpur (Kathiāwar peninsula), Kālibangan (northern Rājasthān), and Shāhi—Tump in Kech valley of Makurān, seems to have been the far-western outpost of aforesaid civilization.¹

Archaeologists, studying the excavations of ancient mounds, burying-places, the bones, pottery, and stone implements have come to the conclusion that Indus valley civilization extended to the neighbouring territories of Baluchistan i.e. Kachhi, Lasbela, Jhālāwān, Makurān and Khārān; all these territories contain a large number of prehistoric settlements of the Bronze Age Cultures (3000 B.C.—1500 B.C.) of peasant communities.² In distinguishing one culture from another, the archaeologists mainly rely on pottery, and the Nāl ware in Baluchistan and Amri ware in Sind presents close similarity and seems to be products of a single culture, which is better known today as Amri-Nāl culture³. The Amri-Nāl settlements were succeeded by another wave of peasant communities who owed allegiance,

1 See R.E.M. Wheeler. *The Indus civilization*; J. Marshall. *Mohenjo Daro and the Indus civilization.....*, Vols I-III; S. Piggott *Prehistoric India*.

2 Regarding broad classification of the prehistoric cultures of Sind and Baluchistan. the discoveries of Stein and Hargreaves in Baluchistan and of Majumdar in Sind are worthy of note.

3 See *'Prehistoric India*, by Stuart Piggott, Professor of Prehistoric Archaeology Edinburgh University.

perhaps not to a petty state but to an empire. A complete agreement in details of material culture, with similar scenes, pottery vessels of identical type, and a uniform script, as yet unread, has been found over an area stretching from the Makurān coast to Kathiawār. The earliest ethnic complexes that settled by the mid-second millennium B.C. in the Indian sub-continent were the proto-Dravidians and proto-Mundas. The Mundas were related to the earliest Negro-Australoid ethnic group. Proto-Dravidians settled in the west and proto-Munda in the east of the Indian sub-continent. Ancient historians refer to the "the Asiatic Ethiopians" inhabiting the south-eastern part of Persia and Baluchistan. ¹ These Ethiopians in all probability seem to have belonged to the Dravidian group of anthropological types. During long aeons of time, these races of same blood and same culture made strange advancement in the slow but steady upward climb of man. When a new race or tribe came in, they enslaved their predecessors and advanced the existing civilization with new skill and strategy. Mankind stage by stage escaped from primitive savagery to pastoral stage, and finally to the settled stage into the community of civilization under consolidated monarchies, whence the clouded knowledge of archaeology passed into the ascertained light of history. The ebb and flow of congeries of peoples descended in hordes from central India, Panjāb and Kathiawār to settle in Sind and its neighbouring territories i.e. ancient Baluchistan, and even from Makurān Coast they took the route of Persian gulf, and penetrated as far as Babylon,

¹ Herodotus, *Istoria*, III,94: VII-70

where they appeared as Sumerians of ancient history, and even further planted colonies in Phoenicia. After the collapse of the first Kushite--Kaldian dynasty at Babylon between 1700--1600 B.C. we find an exotic dynasty of Indian blood, the royal house of Mitānni, who deified the deities of Indrā, Milthrā, Varunā, and the Nasatya.¹ The Mitānni dynasty ruled over a part of upper Mesopotamia, and their territory extended from Carchemish on the Euphrates to the neighbourhood of Tigris, embracing the valley of Balich and Habur, besides Arrapkha (Kirkuk) on the east of the Tigris. The name and the tribe still survive, and we have a big tribe named Mitānni or Mithāni in Bāhaw (Persian Baluchistan) and in Sind, where they speak Sindhi or Jadgāli (Jat-gāli).

The fate of the Indus valley civilization was sealed for ever by the barbarous Indo-European or proto-Indo-Aryan tribes who entered the Indian sub-continent from the North through three famous passes, the Khyber, Gomal and Bolān. They completely destroyed the magnificent Indus valley civilization, and with the passage of time overran everything that stood in their way. All the major centres of Harappan culture were wiped out once for all. The collapse of the Indus valley civilization according to D. Gordon² took place between 1750 and 1300 B.C., but W. Fairservis³ holds that the Indus valley civilization saw its end between 1300--1200 B.C. Many archaeological findings of proto-Indian seals in Mesopotamia dating

1 "An Encyclopedia of world history," compiled and edited by William L. Langer, revised edition 1952, P. 29.

2 "The Prehistoric Background of Indian Culture." by D.H. Gordon

3 "The chronology of the Harappan civilization..." by W Fairservis.

from the first half of the second millennium clearly depict that a regular intercourse between the Indus valley and the countries to the west of it still existed at that time,¹ and, therefore, the fall of the Indus valley civilization happened most probably between sixteenth or fifteenth century B.C. As a result of the invasion of the proto-Indo-Aryan tribes, a host of indigenous population dispersed towards far-off lands. Names of some tribes and towns in Baluchistan indicate that the proto-Dravidian tribes did settle in these areas. For instance the Bhil and Bhand tribes of Makurān, the Gadrā tribe of Las-belā, the Vanechhi tribe of Harnāi Tehsil (district Sibi), the town of Mundāi (Sibi district), Kolpur (Bolān pass), and Kolwā in Makurān.

About the commencement of the Muslim era the Brahman dynasty of Sind held sovereignty over Mākurān. The Chach-nāmeḥ gives the following account of Rāi Chach enroute Kirmān in 635--636 A.D. to determine the western boundaries of his dominions:

"When Chach had settled these matters, he made up his mind to determine the boundry of Kirmān, which was adjacent to the possessions of the chiefs of Hind. At this time two years had elapsed since the Hijra of the Prophet of God (peace be upon him). After the death of Kisra bin Hurmuz bin Fars and the disruption of his dominions, the management of the affairs of the kingdom devolved upon a woman. When Chach was informed of this, he determined to go to Kirmān with a considerable force. At an auspicious time, which was fixed by

¹ Of "The Indus Civilization" by R.E.M. Wheeler; PP. 84-88.

the astrologers, he marched towards Armabel.¹ When he arrived there, the chief of the place came to receive him. Chach proceeded from thence to Makurān. Every chief that was met offered him submissions. When he had crossed the province of Makurān and the hills, he entered another district. There was an old fort called Kanarpur. He ordered it to be rebuilt and according to the Hindu custom a 'naubat' of five musical instruments was ordered to be played every evening and morning in the fort. He collected all the people of the surrounding villages and completed the building. He marched from this place towards Kirmān and halted on the banks of a river which ran between the country and Makurān. There he fixed the eastern boundry, that is, the boundry between Makāran and Kirmān and planted numerous date trees there upon the banks of the stream. He also set up a mark saying: 'This was the boundry of Hind in the time of Chach bin Silaij bin Basabas.² Now that boundry has come into over possession'.³ Many Indian tribes settled in Persia and 'Irāq during the early periods of Islām. While mentioning the provinces conquered under the Caliphate of 'Umar, the great, (A.D. 635--644) al-Belādhuri⁴ adds also the 'Territory of the Zatts'---the territory between Ramhormuz and Arrajan. According to the same chronicler Caliph M'uāwiyah in 670 A.D. transmigrated considerable number of Zatt (Jat) families from Basra to Antioch on the Orontes, and other Syrian ports. The successor of Caliph

1 Modern Las-bela.

2 In the chachnameh it is written as "Bisas".

3 Elliot's History of India, Vol. I. P. 157; see also Chachnameh translated by M.K. Fredunbeg. P. 38.

4 See "Futuh-al-Buldan.

al-Ma'mūn, the 'Abbāsīd, attacked and defeated the Jats in 834 A.D. and forced them to settle at Ainzarba on the northern frontier of Syria.

As a result of the permanent settlement of various tribes of Indian origin with the Baluchis in Baluchistan proper and Persian Baluchistan (Chiefly in Bāhaw and Dashtiāri), a number of alien elements amalgamated themselves with superior Baluch tribal units, for the common motive, a desire to better their position in the tribal social scale, and their long connection and neighbourhood affected adversely the purity of Baluchi language to some extent, and as such the Baluchi vocabulary of Dombki territory, the Jacobābād district, the tribes on the left bank of Indus, Kachhi, Las-bela¹ and southern Makurān is impregnated with foreign words, and bears the strong influence of Indian Prakrit tongues, and Prakrit idioms, chiefly Sindhi.

The above account of the contact of alien races with Baluchis, illustrate the effect of linguistic forces that in past changed the course of Baluch tongue and affected its vocabulary and vocality, but the future danger is not yet wholly gone. The fate of the Baluchi language is somewhat doubtful even within the set boundaries of its proper and permanent homeland, Baluchistan. Normally a language coincides with race but this is by no means always the case. Baluchi, at present, stands at the top of the scale as spoken in the country, but there seems a local war of the languages, the bilingual struggle within the land. The vernaculars of Baluchistan belong to three families, Iranian,

¹ The greater number of the inhabitants of Las bela speak dialects which are known as Jadgali, which may be considered as belonging to the Lari.

Indian, Dravidian, between whom a three cornered struggle for supremacy is constantly in progress. The Pashto and Baluchi, the two main members of the Iranian family, are too old rivals in Baluchistan. The Indian Champion is Jatki or Jadgali, assisted by its active members Sindhi and western Panjabi (known as Sarahiki). Of the Dravidian, the Brahui¹ is the sole representative, and it has no friends or allies elsewhere, hence stands isolated and beleaguered about by Aryan languages. The Indian tongue gets fresh reinforcements from Sind, the Iranian from Persia and Afghanistan. It is worthy of attention and analysis, that the Indian champion i.e. Sindhi language has better chance to attack and influence Baluchi, firstly as the boundaries of Baluchistan are open to Sind, for being under one national government, and secondly occasional migration of the Baluchis to Sind, which is probably as old as the settlement of the race in Baluchistan. But the chances of future degeneration of the Baluchi language seems to be less, for it is worth a mention, that Baluchi which had no written literature few decades before, is now being preserved perfectly by various Baluchi academic institutions throughout the country, and moreover, it has been included in the curriculum as a separate subject for

1 For details see: M. B. Emeneau, *Brahui and Dravidian comparative Grammar*, pp. 62-70; Lassen, *Die Sprache der Brahuis: Zeitschrift f. die Kunde des Morgenl.*, V. 1842; Trumpp *Grammatische Untersuchungen über die Sprache der Brahui* Abhand der K. Bayer Ak. de w. (1880);

Allah Bakhsh, *Handbook of the Brahui language* (Karachi 1877)
 Bigg-wither, *Guide to the study of Brahui* (Allahabad 1902).
 Mayer, *A Brahui Reading book* huddiana., 1907; Denys de S. Bray, *the Brahui Language* (Calcutta 1909).

higher study in the university of Baluchistan. The Baluchi language has a vast vocabulary, and in laconism it remains mostly unsurpassed and hence can be easily recognized as one of the wittiest in the world. A Baluch, according to Mayer, "can say as much in five minutes as some nations in a quarter of an hour, his speech is telegraphic and passes from a man to his neighbour with speed".¹ As in all special pastoral societies, the Baluchi vocabulary is rich in names for every aspect of the herd, with special words for 'a cow with a peculiar calf', 'a cow barren after calving', 'a six-month old calf', 'a two-year old ox', 'a four-year old ox', and so on. One may compare the infinity of Baluchi words for camels with the unlimited number of Arabic words for the same animal. The Baluchi language² can be distinctly divided into two dialects:

1. The northern dialect spoken by the tribes of Kachhi, the

1 Mayer's English-Biluchi Dictionary, P. 2. (preface)

2 For an extensive study of Baluchi the following books will be of great help to the readers. *Etymologic des Baluci*, by Geiger, *Lautehre des Baluci*, by K. Bayer; *A Grammar of the Baloochee language as it is spoken in Makran* (London 1877) by Mockler; "Grammar and vocabulary of the Mekrani Baluchi dialect (Karachi 1888) by Marston" "Biluchi Handbook". (Lahore, 1874) by Gladstone; *Manual and vocabulary of the Biluchi language*" (Lahore, 1874) by Bruce; "Baloch classics" (Fort Munro and Agra, 1900) by Mayer; 'Annotated English translation of Biluchi-nama (Calcutta 1885) by Douie; 'Biluchi-Nama (in urdu) by Hetu Ram (Lahore, 1881), "Die Sprache der Baluken, in Zeitschr' fur die Kunde des Margenl..(1842), *Balochi text-books* (Lahore, 1891) by Dames, *A description of the Mekeranee Beloochee Dialect: Journal of the Bombay branch of the Royal Asiatic Society, 1875*, by Pierce.

adjacent hills, the Sulaymān mountains, the Derājāt territory, the Jacobābād district in upper Sind, and the tribes on the left bank of river Indus.

2. The Makurāni or southern dialect extends over Makurān and Persian Baluchistan. Besides this we can also classify a third dialect spoken in Kalāt, Khārān, the northern desert, Seistān, Garmsir and around Herāt territory as Rakhshāni dialect. The Makurāni or southern dialect has eastern and western varieties, of which the western is affected strongly by modern Persian. There is great difference in pronunciation between the northern and Makurāni Baluchi but are reciprocally perspicuous. As compared with other Persian languages, the distinctive points in Baluchi are as under:

1. The vowel system is entirely well kept.
2. The distinction between e and ī, between o and ū is fixed, and not lost as in Modern Persian. However, there is a cogent tendency for ū, u to become ī, i, which is common specially in the northern dialect.

The German Orientalist ¹ points out the following main points in the consonant-system which mark the originality of Baluchi language.

1. The preservation of medial and last surds which are weakened to sonants in Modern Persian.
2. The preservation of medial and final d, which is usually weakened to y, ī in Modern Persian.

¹ "Die Sprache der Balutschen in Grundriss d. Iranischen Phil". (Strassburg, 1898), and also Etymologie des Baluci, by Geiger.

3. The hardening of spirants such as kh, f, th into k, p, t, which is mainly marked in the Makurāni dialect and not in Northern dialect where it become kh, ph, th.
4. Original h v of the Modern Persian becomes w.
5. Original v becomes g w or g before vowels.
6. Original d j and z are preserved separate, and not confounded in a common z as in Modern Persian.

Following are the chief phonetic points of difference between the two Baluchi dialects:

1. The inclination to aspirate surd consonants as k, ch, t, p is confined to northern Baluchi.
2. The termination ag so common in Makurāni or southern dialect is—agh in northern Baluchi.
3. Medial and final letters in southern or Makurāni dialect have a tendency to become the corresponding spirants in northern dialect, so k becomes kh, g becomes gh, ch becomes sh, dj becomes zh, p becomes f, t becomes th, d becomes dh.

Considering these transformations between the two Baluchi dialects, the northern dialect seems to be simple and symphonious as compared to the Makurāni or southern dialect. ¹

¹ "The Encyclopaedia of Islam", edited by M. TH. Houtsma, T.W. Arnold, R. Basset and Hartmann, Vol. I, P. 634.

However, in concluding this introductory chapter, it will not be out of point to mention that it is essential for the study of Baluchi language which is a corrupt form of Old Persian, to know something of Assyrian and Aramaic languages, partly because the Baluch race belongs to the Semitic blood and partly at all periods of history Semitic influence both religious and literary exerted itself heavily on Persian thought and idea.

Chapter II

THE BACKGROUND OF BALUCH CULTURE

25-5-99

Heredity and environments are chief factors which determine the culture and character of a race. Peculiar racial distinction, instincts, traditions, customs, physical and climatic factors, laws, social organisation and social contact constitute the basic factors that give shape to the chief characteristics of a certain race.

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The term Baluchistan in its vast meaning includes the whole country over which the Baluch race is spread without regard to past or present political boundaries. Curzon describes the boundary of the eighteenth century Baluchistan as "the country between Helmund and the Arabian sea, and between Kerman and Sind....." ¹ with the exception of the Indus valley the whole of these regions are comprised in the Iranian plateau. In the Eastern part of the country the mountains are an extension of the system of eastern Afghanistan, and the highest peak is that of Kaisar-ghar (11,300 ft) in the Suleymān range. Proceeding westward through the central Kalāt highland into Persian Baluchistan these ranges take a nearly east and west

¹ "Persia and the Persian question." by George N. Curzon. vol. II, P. 255.



direction, and then in Persian Baluchistan north-west and south-east directions till they meet the Kirmān highland or those of Khurāsān west of Seistān. The highest peak in proper Baluchistan is that of Chihltan (11,390 ft), and in Persian Baluchistan Koh-i-Taftān claims the highest peak (13,500 ft.). The northern chain of mountains on the west of Quetta the level of the plateau falls towards the Shorāwak desert and Helmand plain of Afghanistan. On the sea coast the mountain chains often break in majestic cliffs, the most famous is known as Rās-Mālān. In short, the whole Baluchistan plateau bounded from all sides by mountain ranges presents a bold and rugged outline. The climate of the entire country is generally dry and extremely severe with great extremes of heat and cold. The sister-towns of Sibi and Dādhar in the Kachhi plain are probably among the hottest places in the world, and few years back, in the winter season. Quetta once claimed the coldest night in the inhabited world. Rainfall is everywhere small, and cultivation is only possible in the limited areas in which flood or perennial water is available for irrigation. The greater part of the mountain ranges are barren rock and in a few limited tracts in the central highland small forests are found. There are patches of olive forest (*Olea cuspidata*) on mount Dilband and Nāgāi in Sarāwān district and mount Shīnghar on the north-east of Quetta, a tract covered with wild pistachio (*Pistacia Khinjuk*) on mount Chihltan, a juniper forest (*Juniperus excel-a*) at Ziyārat and Harboi on the east of Kalāt, and patches of *Pinus Gerardiana* and *Pinus Longifolia* on the Suleymān range, but in the rest of the country there is nothing that can be called a forest. Dwarf-palm (*Chamaecrops Ritchicana*) and tamarisk (*Tamarix Gallica*) is common

in the dry water-courses of some of the valleys. Aromatic plants are often seen in the dry hills, and medieval Makurān was famous for the production of myrrh, spikenard and bdellium. The central highland of Quetta and Kalāt produces the finest fruit of everykind, and Makurān has the monopoly of date fruit of excellent quality. According to reports the country has vast resources of mineral wealth, but generally speaking so far, no serious attention has been paid to exploit its hidden treasures. The appalling waste, barren mountains, forbidding valleys, irregular ridges on the coastal area, all bare like a lunar landscape, have, on the whole, stamped upon Baluchistan the imprint of desolation. Baluchistan is larger than the United Kingdom but its population is only that of Liverpool. Belgium is only about one twelfth the size of Baluchistan but has a population nearly nine times as large. Within such a rock-walled country, the Baluch people receive their nurture from their cradle to their grave. ¹ Never any central government

- 1 .For exhaustive information about the Baluchis, their country and ethnography, etc. the readers are referred to the following works. "History of Baluch Race and Baluchistan". by Muhammad Sardar Khan Baluch, "Travels in Balochistan, Afghanistan, etc by Masson (4 vols) London, 1844), "From the Indus to the Tigris," by Bellew (London 1874), The country of Balochistan", by Hughes (London, 1877), "Unexplored Balochistan," by Floyer (London, 1882), "Our Indian Borderland," by Holdich (London, 1900), "Notes on the Baloch tribes of the Derajat", by Bruce (Lahore, 1870), "Travels in Beloochistan," by Pottinger (London, 1815), "Persia and the Persian Question", by Curzon (2 vols London 1892), "Notes on Afghanistan and part of Baluchistan". by Rouerty (Calcutta, 1880). "The origin of the Baloch (Journ of the As

or political organization or any discipline ever changed the social aspect or political institution of the Baluch race. Geo-historical facts combined with nomadism and tribalism proved ever a bar to the culture of cultivation. The monotony of social polity and barrenness of the country is reciprocally reflected in the Baluch physical and mental make-up. Nomadism has automatically strengthened the roots of tribalism and tribalism or party chieftainship ever ruled the race, and the rod of the mighty had been the law. Under the tribal or in a broad sense feudalism the entire Baluch race suffered from the tyranny of a chiefship which compelled complete acceptance of traditional ideas and gave little scope for intellectual freedom. The chiefs had the privilege of antiquity upon them and nothing had been so gratifying to them as a blood-feud, a murder, or a

Soc. of Bengal, 1895) by Mockler; "The Baloch Race", by Longworth-Dames (London, 1904); "Eranische Allerthumskund" by Spiegel (3 Vols, Leipzig); "Wanderings in Balochistan," by Macgregor (London, 1882); "Les Aryens au Nord et au Sud de l'Hindou Kouch," by Ujfalvy (Paris, 1896); "Dry leaves from young Egypt", by Eastwick (London, 1851); "Report on the Census of Balochistan" by Hughes-Buller (Bombay, 1902); "The History of India", 8 vols. Elliot and Dowson, (London 1867-77); "Sind Revisited", by Burton (2 Vols London, 1877); "Sindh and the Races that inhabit the Valley of the Indus," by Burton (London, 1851); "Scinde", by Burton (2 Vols. London, 1851); "The Arabs of Our Indian Frontier;" by Holdich; Journ of the Anthropological inst. Vol. XXIX; "Eastern Persia", by John Lovett (2 Vols. London, 1876). "Grammar of Balochky Language" by Leech: Journ. of the As. Soc. of Bengal, 1838; (Lahore 1874); "The Indus Delta Country," by Haig, (London, 1894); "The forward Policy", by Bruce, (London 1900); "Life of Sir Sandeman", by Thornton (London 1895).

quarrel or dissension within their tribesmen. They are prone to make trifles of terrors. The tribes, therefore, have been accustomed from ages to the simultaneous delight and exhaustion of their energies in inter-tribal warfare. As it is, the tribesmen dislike the chiefs and among the tribesmen who deserve greatness deserve their hate ; the chiefs care not who is like to rise, who thrives, who declines, and who dies. Neither age nor experience taught the tribal chiefs anything. Bound with plenty, are unbound to any principal. They have power to command and the tribesmen none to forsake. They are armed with dignity and power, and therein wealthiest, the tribesmen protest to be poor, and therefore, powerless. The result has been that the highways of fortune leading to the benefits of pen were marred by the curses of both social and political life. No scientific or philosophic literature existed beyond few meteorological and medicinal formulas. Their literature only translates the literature of sword and shield, arrow and armory, brigandine and bravery. Peace, prosperity, soothing environments and well established society necessary for the advancement of literary pursuits, had never been the idols of Baluch life, and as such, we find, the entire race indisposed to the sublimities of art, literature and administration, hence we meet with no great monument, no great work, attached to their name.

The Baluch people have preserved to great extent their blood pride and purity. To them the Baluch race is the noblest of all nations. The reasons which make the Baluch people of pure blood, and the best representative of the ancient Semitic family biologically,¹ could be attributed to the seclusive character, political isolation, superiority complex and in the monotonous uniformity of nomadic and tribal life.

**General
Characteristics
of the Baluchis**

Ethnic purity is a recompense of the most unpleasing and isolated environment, such as all the Baluch territories afford. According to Baluch conception, virtue is not inherent in a person, but it comes to one as hereditary possession which he derived from his ancestors. Feudalism or tribalism has been the governing institution as stated already, and it pitted one tribe against another tribe, one chief against another chief, and thus the enmity of both individual and tribes had decimated the vigour and vitality of the race. Under this nefarious system force is the final authority, and the abuse of power is when it disjoins justice from power. The whole race, as such, to the present day, is steeped in poverty to the very lips. Feudalism is yet playing its losing game in the 'Age of the Atom', and is bound to be doomed. Henry Martin states about feudalism that "it concealed in its bosom the weapons with which it would be itself one day smitten".² The general atmosphere of tribalism was one of violence and so inter-tribal or private warfare was a common sight. The worst evil of the age was its

1 "History of Baluch race and Baluchistan", by M.S. Khan Baluch, Chapter I, PP. 1-27.

2 Quoted by George Burton Adams, Civilization during the Middle Ages, P. 222.

cruelty to enemies, captives and criminals. However, the hard and tough life of the times, the high morality from nomadic life and warfare, and the social prejudices of class distinction, all these favourably and harmoniously combined to make the whole race most sincere, sentimental and of tough fibre as compared to the man of the palace and pleasure. The fighting mood would be the chronic mental condition and foray the salt of manly occupation. The Baluchis had ever been strong, skillful to their strength, and furious to their skill. To die on the battlefield was considered as the only estimable end for a vivacious person of noble blood; to die in one's bed was looked upon as a pitiful coward's death. Endowed with unquestioned Courage, Capacity and Character, the Baluch people have ever been sensitive, sentimental, simple and sincere. The most esteemed thing to a Baluch is his honour. In the Commonwealth of nature, he is born under a reserved star, not to woo honour but to wed it. If it be an offence to covet honour, a Baluch is the most annoying soul alive. With the Baluch, hospitality is a sacred duty, rather an article of faith, and the symbol for family dignity and honour. Nothing would please the host, save the most exalted service to his guest. Following their ancient Semitic concepts of poesy and heraldry, the Baluchis adhered strictly to the chivalric code of conduct. It demanded sincere and strict fidelity to one's chief and to one's vows; and the firm preservation of tribal hegemony and honour; protection of women, children, refugee and maintenance of hospitality and reverence toward womanhood. The culture pattern of the race never changed but has ever remained the same. Alteration or modification, progress and evolution are the laws which

he seldom heeds and honours. Immune to any change, favourable or unfavourable, he is contented with his 'house of hair'— tents of either camels or goats hair. The dry and barren plateau and towering mountains are the preserver of his sacred liberty and traditions. The Baluch denizen of the mountain feels more proud and perfect than the ultra advanced man of the twentieth century stepping on the moon. A Baluch has his own patent vices and virtues. "The tribes of Balochistan", writes Masson, "hold but an inferior rank in the grand scale of society, whether as regards their intellectual advancement or their acquaintance with the arts of life; yet, with errors and excesses generally attendant upon ignorance and a savage state, they have some good natural qualities and many of those virtues which seem to glow and flourish with brighter lustre and strength under the shade of barbarian's tent, than under the most costly canopy which civilization expands over the heads of her sons" ¹. If the Chinese gloried in his paintings, the Greek in his statues, the Turk in his art of kingship, the Arab in his eloquence, the Jew in his deviousness, the German in his wisdom and science, the Baluch found in his hospitality and sword. Hospitality and bravery are the heritage of a Baluch ². A Baluch eats like wolf and fights like devil. "With the Baloch hospitality", as recorded in the Gazetteer, "is a sacred duty and may also be considered a part of his religion" ³. Dames states,, "It may be noted that the Baloch exalts generosity into

1 "Narrative of a journey to Kalat." P. 418.

2 "The Country of Balochistan", by Hughes. P. 41: "Across the border," by Oliver, P. 25.

3 Baluchistan district Gazetteer series, Vol III, Sibi district P. 77.

the first of all virtues, while greed is condemned as the worst of crimes, entailing the most severe punishment" ¹. No legacy is so rich as honesty and a Baluch is honest to the degree of his own detriment. "They are a frank", states Mc-Conaghey, "good mannered people and in the characteristics of truth and honour are superior to their Afghan neighbours" ². The then Governor General of India extolled the British army to the skies when they defeated the Baluch Talpur rulers of Sind. In a despatch to Queen Victoria he states; "The army of Scinde has twice beaten the bravest enemy in Asia, under circumstances which would equally have obtained for it the victory over the best troops in Europe....." The courage, bravery and martial spirit of the race can be judged by the following remarks of a famous British statesman: "The third measure of this policy", remarks Demetrius, "as it may be termed of limited defence, would be to raise a corps of 10,000 Belooches—perhaps the best fighting men in Asia as a set off against the Czars-Turcomans" ³. Mr. Shand gives a graphic account of the tenacity and intrepidity of the Baluchis as follows: "All these Beloochs, whether they fought on horseback or on foot, were equipped with formidable weapons. All were athletic and muscular men, sun-dried till they carried little but bone and sinew. Their swords broad and short, slightly curved and of the finest temper, had edges almost as keen as that of Saladin's scimitar when he astounded the crusaders by severing the floating veil. Napier asserts that in all their forays they were attended

1. "Popular poetry of the Baloches", P. 28, (introduction).
2. Baluchistan district Gazetteer series, Vol. III, Sibi district, P. 60.
3. "Central Asian question", P. 162, by Demetrius C. Boulger.

by professional sword-whetters. Be that as it may, they proved themselves terrible antagonists in many a Homeric single combat, and were as dangerous when their wounded strewed the ground as the Dervish swordsmen of the Soudan. They carried matchlocks besides, a weapon which Sir Charles Napier demonstrated a few years later to be infinitely inferior to our old Brown Bess. . . . These wild warriors played the game of war well according to their irregular rules; they studied surprises and excelled in ambushes; they fought when all the chances were in their favour, and fled with no sense of shame when outnumbered. But courage was the common quality of all. When cornered, they fought it out with desperate resolution and died to a man rather than yield" ¹.

The Compiler of the Gazetteer states: "In fighting the Baloch tactics were comprised in the simple principle that an attack was never to be made unless the enemy could be surprised or was inferior in numbers. Battle once given, the fight was carried on hand-to-hand with sword and shield and not, as is the case with the Pathans, by a desultory match-lock fire at long ranges" ². An eminent author whose book, if not the best, certainly one of the two or three best extant books on the land of Sind, states about the Baluch character and compares it with the Indians and Sindhis as such:

"A great deal has been said on either side as to the truthfulness of the natives of India; perhaps the matter would be

1. "General Johon Jacob", by A.I. Shand, PP. 19-20.
2. Baluchistan District Gazetteer Series, Vol. III, Sibi District, Compiled by Major A. Mc-Conaghey, P. 297.

fairly stated were we to say that, if personal regard and gratitude interpose, an Indian may be relied on to the uttermost; in all other cases, the chances are against truth being spoken. In this point the Sindhis do not come behind one bit; they lie with astonishing fervour. The Bilūchis, on the contrary, are truthful; they are too brave and chivalrous to be false”¹.

Another writer of extraordinary talents, Burton, whose works are considered as authority on Sindh and its people, states that: “The Belochi is far superior to the common Sindhi in appearance and morals. He is of fairer complexion, more robust frame and hardier constitution. He has his own ideas of honour, despises cowardice as much as any belted knight in the dark ages² and has no small portion of national pride and aristocratic feeling”³. In another place the same author states: “The Belochi is not a bad soldier, as he is trained from his youth upwards to the use of weapons and to brave danger. He is a bold and strong, but by no means a skilful, swordsman, utterly ignorant of the thrust, relying upon the shield to parry the cut, and decidedly inferior to the Hindoo in sword playing. His only merit is that, like the Arabs, he has learned by practice to cut with considerable force, and to do the utmost damage

1. “Dry leaves from Young Egypt” by E.B. Eastwick, P. 192, Published by (Karachi Oxford University Press 1973).
2. The author further states in this explanatory notes: Moreover, he can honour and confide in a braveman, even though that man be an enemy--a rare thing among Eastern nations.
3. “Sindh and the Races that inhabit the valley of the Indus”, by Richard F. Burton, P. 239. (Published at Karachi Oxford University Press 1973).

with his heavy, well-tempered and trusty blade" ¹. Describing the people of Baluchistan, Mountstuart Elphinstone writes: "The people are Brahoee Beloches, mixed with Taujiks, there called Dehwars. The former people are like a ruder sort of Afghauns, barbarous and uncivilized, but hospitable, hardy, laborious, and honest. All the hilly parts of Belochistaun belong to the Brahoees; the plains are inhabited by another race called Rind, of which numbers reside in Seestaun. These two races, though comprehended under the common name of Beloche, are entirely distinct in most respects" ².

Mr. Hughes states that hospitality and bravery are the heritage of Baluchis ³. An eminent British statesman draws an interesting picture about the character of the Baluchis and Afghans as such:

"If we take the Afghan or Afridi, as the northern type, and the Rind Baluch (the Arab) as the southern type, then the distinctions drawn by late writers generally hold good. The Baluchi is easier to deal with and to control than the Pathan, owing to his tribal organisation, and his freedom from bigoted fanaticism or blind allegiance to his priest. He respects and honours the chief of his clan, who possesses far greater authority in the tribal councils than is the case with the Pathan. The Pathan is a republican of the worst type. He is a law unto himself, and

1. "Sindh and the Races that inhabit the valley of the Indus", by Richard F. Burton, P. 240.
2. "An account of the kingdom of Cabul", by M. Elphinstone, Vol. II, P. 224. (Karachi Oxford University Press 1972).
3. "The Country of Baluchistan", by Hughes, P. 41 ; "Across the border", by Oliver, P. 25.

although he is very much under the influence of the Mullah, he has always an eye to business, even in his most fanatical outbursts. Both are warlike and predatory, but their methods of fighting differ essentially even when engaged in inter-tribal warfare. The Baluch fights openly, and faces his enemy boldly. There is a rough form of chivalry amongst the Baluch warriors, who are in most respects worthy descendants of the Arab conquerors of Asia.....

'The Pathan will make use of any stratagem or subterfuge that suits his purpose. He will shoot his own relations just as soon as the relations of his enemy, possibly sooner and he will shoot them from behind. Yet the individual Pathan may be trusted to be true to his salt and to his engagements. He has his own code of honour, a very crooked code, and one which requires to be well understood. Physically there is little to choose between the best representatives of either people. It would be difficult to match the stately dignity and imposing presence of a Baluch chief of the Marri and Bugti clan. When clothed in raiment which is decently clean (which only happens at a Darbar), with his long hair well oiled and ringletted, and his trappings of war-knives, sword and shield, all well polished and slung easily about—he is as fine a figure of a man as can be found in Asia. His Semitic features are those of the Bedouin, and he carries himself as straight and as lofty as an Arab gentleman of Nejd" ¹. Another account describes that "the Baluches are a handsome, active race of men, not possessing great physical strength, but inured to charges of climate and season,

1. "The Indian Borderland", by Colonel Sir T. H. Holdich, pp. 184-185.

and capable of enduring every species of fatigue. In their habits they are pastoral and much addicted to predatory warfare, in the course of which they do not hesitate to commit every kind of outrage and cruelty—they are considered to be a hospitable people”¹. Throughout history the Persian people have been unkind to the Baluch race, notwithstanding that, one of their famous alive author is compelled to speak truth about Baluch character, and writes that, “the Baluchis are veracious and honest workers to the backbone. If some valuable article or a document be entrusted to them, they will never misappropriate it and will never spare their lives for its protection and safety. They are uncivilized, but even in that state are contented and proud..... They are famed for their bravery and martial spirit, as Firdausi in his book has compared them to wild ram, for they would be armed to the nail and never turned their back from the warfield..... The Baluchis treat their womenfolk with justice and equity”². In general every race has peculiar characteristics with strange psychological perplexity, complexity, drifts and shifts patent to their blood and breed. An Englishman when alone is said to be a fool, when two, they are statesmen; a single German is indolent, when two, an army; a solitary Frenchman is sedate, when two, riotous; a Russian when alone, is reliable and a good friend, when two, revolutionist; a Japanese is a parasite, when two, a factory; a Turk is unimpassioned, when two, think of royalty; a Persian when alone is humane and enchanting, when two, haughty and hate

1. Encyclopaedia Britannica, Vol. III, 9th edition, P. 303.

2. “Jughrafiya-i-Nizami Iran”, by Ali Razm Ara, chapter V, P. 42.

all; an Arab is frugal, when two, generous; a Pathan is submissive, when two, boisterous; and a Baluch is faithful and fair, when two, upset and uproot each other.

The social organization of the Baluchis was based on blood kinship, similar to other primitive societies.

Society and War Groups descended from a common ancestor, shared common hopes and fears, interests and liabilities. Might was the law of the day and feudalism its sinews to justify the application of might. The times were hard and heavy for the weak and friendless, and they had to develop the qualities of the strong. Even in our present time, the tribes have retained the old pre-eminence for turbulence, terror and brigandage. Clan organization was, as is the case today, the basis of Baluch society. Every house or tent represented a family (Ail), a group of family constituted a sub-clan (Phali), and several sub-clans formed a clan (Bolak), and several cognate clans grouped together formed a tribe (Qawm). Each tribe was guided by its chief, who derived his authority from noble blood and noble Courage and Character. Faithful devotion to his fellow-tribesmen was most essential for every one. Loyalty and honour demanded that a man should stand firm and fixed by his own people through thick and thin. Tribal affinity and connection was based on Arab pattern. Exactly the same spirit ruled what an Arab poet of medieval age versed: "Love your tribe, for the thing that has linked you with your tribe, is stronger than that knot which has bound the husband with his wife" ¹. The selection of tribal chiefs has been different from

1. Mubarad, P. 233.

that of the Arab nomads. Among the Baluchis the chiefship is hereditary, without any consideration to any merit. While among the Bedouin Arabs the Sheikh is selected according to his superb virtues, the best soul among the tribe is conferred with the title of Sheikh. An ancient Arab said: "We confer not this honour to any man until he permits us to spend his entire wealth at our will, and also ransack all what he deems valuable or honours. We bestow not this honour to any individual, until he serves us in a manner which we expect from our own slave" ¹. On all critical occasions, the Shiekh is bound to consult the group of elders of the clan and sub-clan of the tribe, and without the opinion of this group of elders, the tribesmen even cannot pitch their tent at any place ². But in the case of Baluchis, the chief is the sole master of the tribe. A patriarchal form of social polity i.e. deference to elders or headmen, successively of the household, tent or of the village, of the clan, and of the tribe, was universal as is the case even now. Among the Baluchis social superiority holds a definite shape. The tribes having their roots and names from the five children of Amir Jalāl Khan, i.e. Rind, Lāshār, Korāi, Hot and Jato are deemed socially superior to the rest, and as Amir Chākar, the sole centre of all Baluch legends and traditions was a Rind, therefore, the Rinds are held as the most dignified of all the Baluch tribes ³.

1. Mubarad, P. 71.

2. "Notes on the Bedouins", by Berk Hart, PP. 66-67.

3. Baluchistan district Gazetteer Series, Sibi district; Vol. III, PP. 55-56.

The Baluch beau-ideal of man has varied very little in modern times. Hospitality, bravery and blood-feud was considered as the basic attributes of the perfect man. A true Baluch was he whose door was ever open to welcome guests and refugees, and secondly he who had once committed robbery and made his escape, thirdly he who had murdered at least one man in his lifetime, and, finally, he who possessed a swift and stout mare. A Baluch prefers a mare to a horse, and hence the Baluchi adage: "A man with his saddle on a mare has his saddle on a horse, a man with his saddle on a horse has his saddle on his head". The home of a Baluch would be an armoury of shields, helmets, hauberks, spears, swords and match-lock guns (Jazār). The purpose of their life fairly challenged the Arab concept which is portrayed faithfully by an unmayed poet of the Medieval Age: "Our lot (i.e. man's lot) is to kill or be killed or be taken captive, Women's part is to manage gracefully her train". From a bard composed by Bālāch, of the Gargezh tribe, we see a true mirror of the age. He concludes admiringly the essentials of the typical Baluch hero, and sets limit to his needs and necessities:

'The mountains are the Balochis forts, the peaks are better than any army: the lofty heights are our comrades, the pathless gorges our friends. Our drink is from the flowing springs, our cup the leaf of the dwarf-palm, our bed the thorny bush¹, the ground we make our pillow.

'My white sandals are my steed, for my sons you may choose the arrows, for my son-in-law the pointed dagger, for

1. In the translation of the text by Dames, the word has been misprinted as 'brush'

my brothers the broad shield, for my father the wide-wounding sword" ¹.

Fight and foray would be the chief ornaments in the life of Baluchis. The inter-tribal hostilities generally arose from disputes over herd of sheep, pasture lands, springs, tribal border and by raiding and counter-raiding, and in due course of time, the fight of individuals would become the business of the entire tribe, and thus vendetta became one of the basic socio-political institution in Baluch life. While once the bloody conflict started amongst the adverse tribes, the end of it was unknown to the beginning. Temporary peace was sometime restored by the intervention of some neutral party, mainly the mullahs (priests) or Sayyads, but only after the exhaustion of both sides. The custom of brigandage was encouraged as is the case today by the economic and social urge of nomadic and tribal life, and hence it was held as a national institution. The whole society was paralysed by tribal dissensions. War, private or public, personal or tribal would be the chief subject of the poets, and the contemporary epical poems give us a clear and comprehensive view of the life and temper of the age. Certain large tribal groups were, in fact, almost continually for decades at fratricidal war with one another. The Rinds looked upon the Lāshār tribe as their natural prey. Between Phuzh Rinds, under their leader Bijār, and Dodāi's of Derājāt, there existed permanent blood-feud, raiding and counter-raiding for decades. The Kalmati and Bulfati had a standing feud. The Gorgezh and

1: "Popular poetry of the Baloches" by M. Longworth Dames, Vol. I, P. 45.

the Buledis, shared among themselves bloodshed for full one generation.

The master-passion of the Baluch was revenge. In its accomplishment he was self conscious of a burning fever, for which the only effective medicine would be the blood of his foe. In the honourable domain of revenge, if the sword played its most noble part, the tongue of the adverse poets were no less effective. As such, a great number of pathetic dirges constitute one of the most enchanting classes of the classical poetry. We can get an admirable picture of heroic character as how people who mourned for their brethren, as Ameir Chākar did for Mirhān, Hārin for his brother Hasan Maulānagh, the grand Biuragh for his father Bāhar, Bāloch for Dodā, all of whom were overwhelmed by a wild frenzy of extreme aversion against those to whom their deprivation was due. Many barbarous types of revenge which tremble the souls of the dead are recorded in classical Baluchi ballads which ensued from the intense animosity of the hostile tribes. Bijar, the phuzh Rind, was murdered by a member of a Buledi tribe, his ribs were roasted and thrown outside to feed carrion kites. Consequently, Bijār's men seized Haibat Khan, the chief of the Buledi tribe, dragged him on a high precipice and was thrown headlong, and to comply with the savage spirit of the race, his head was cut off and skull fashioned into a cup, served the avenger and his posterity for generations as a drinking cup. In many instances the blood of the avenged was sucked by the avenger, his heart and liver were roasted and sent to the former's family. Even Biuragh, the Jupiter of Rind nobility, the monument and wonder of good deeds, performed

savagery to its pitch when he avenged the merciless murder of his most redoubted father. He sworded mercilessly Sheh Khalti, the spiritual guide of Amir Chākar, and sipped his hot blood, smeared his thick and long moustaches with his blood, and then straight came to Amir Chākar to show his wild fire of fury.

The physical geography as aforementioned necessitated the population to be nomadic, to its inhabitants a desert is more than a habitat. A

Their life Baluch is apt to say struttingly: "The beauty of the night lies in the stars, and that of the forest in the Baluchis." Nomadic notions of the people, poverty and few requirements of simple life hardly encouraged art and manufactures. The common enemy of the entire race is poverty and illiteracy. The nomad, as a kind, is at present what he was in the past and what he will be in future. Nowhere in Baluch history, we can point out either of the two elements which are most essential for literary greatness or pursuit: the swift effect of a neighbouring high culture or the enthusiasm of an ideal national life. The Baluchis of the past ages, like their descendant of the present time, existed and endured by the breeding of livestock. The best furniture of his life and leisure was provided by the wealth drawn from the flock of sheep. The sheep has ever been the Baluch nomads constant companion, his foster-parent. He drinks its milk and prepares cheese from it, he banquets on its flesh, he covers his body in the winter with felt coat made of skin-wool and also weaves rugs. Its skin he uses as flour bag (aphān), its dung as fuel, and the shoulder blade of a newly

killed sheep after being roasted, serves to the experts of the art as a horoscope for portending events. To him the sheep is the special gift of heaven, and it will not be surprising to call the Baluch nomad, as the parasite of the sheep. Infact, the Baluch prospers only where the sheep prospers. The entire Baluch territories do not boast of a single permanent river. The major part of the cultivated area consists of land which is entirely dependant on rainfall, a very small extent of land possesses perennial sources of irrigation through springs. Rain, brought by the South-east monsoon from the Indian ocean, pours on the high mountain ranges of eastern Baluchistan during the summer months; the rest of the Baluch plateau is invaded by showers only during the months of winter and spring, and their effect is to cause an exuberant growth of wild herbage over the extended wastes of central Baluchistan. The tribesmen move forth with their herds to these places in the spring season. During the pleasant season of grass and flowers, when the tribesmen gather on meadows and pasture lands, new intimate intimacies and friendships besides new wars and woes often would spring up between the same or different stocks, and such occasions often offer favourable theme and thought for the poets to test and tax their art with tact and taste.

When not at war or feud, the Baluch has abundance of occupation in attending to his flocks of sheep.

Occupation The flock owners and landowners would be the most numerous class, and next to them, the bulk of the population consisted of labourers and artisans. The tending of horses and the possession

and preservation of rare swords and spear pervade the whole of Baluch classical poetry. "The passion of the Belochis for war and hunting", writes Burton, "made them attach great value to their horses, camels, and hawks. As in Arabia, the mare is preferred to the stallion, she becomes an inmate of the family among the poor classes, and most men would rather go without a meal themselves than let the favourite animal want it" ¹. The value and worth of all precious things was estimated in horses and flocks, and these were the common currency in transactions between man and man, tribe and tribe. Baluchistan and other neighbouring Baluch territories formed the main artery of trade between central Asia and Sind enroute Bolan pass which served as the route of the Aryans in their earliest migration to the Indus valley, ² Makurān in the Middle ages was a thriving centre of trade between Bahrein and India. During the reign of Malik Dīnār, in the close of the 12th century, the chronicler Afzal Kirmāni, gives an interesting account of Makurān's trade:

"Another important city in Mekrān is Tiz, and the inhabitants of Hind, Sind, Abyssinia, Zanzibar, Egypt and the country of the Arabs from 'Omān and Bahrein trade there. Every kind of musk, ambergis, indigo and logwood, and aromatic roots of Hind, and slaves of Hind and Abyssinia and Zanzibar, and also fine velvets, shawls, slashes, and the like rare products have their market at this post. Near Tiz is Mekrān, the mine of candy and sugar, which they export to all countries of the

1. "Sindh and the Races that inhabit the valley of the Indus", by Richard F. Burton, P. 245. (Karachi Oxford University Press, 1973:)

2. See Lassen's History.

un-believers and of Islam". The learned Arab geographer, Yāqūt ibn Abdullah al-Hamwi, describes Makurān, as famous for its candy and sugar ¹. Iben Haukal (350 A.H.) states Qanjfour (Panjgūr) as the biggest town of Makurān, famed for its sugarcandy, dry dates and Fāniz, a sort of sweetmeat which was exported to the famous world emporiums ². 'Ali Sher of Tatha states that the caravan from Makurān ventured as far as Cutch and Gujrāt, and Makurāni traders traded with Arabian port of Basrah, Musqat and further penetrated to Zanzibār and Madagascar, in Africa, and chief imports consisted of silk, sugar, perfumes, musk and wheat, etc, while exports were salt, fish, shark fins, raw wool, dwarf palm, etc ³.

The amusements of the nobility were hardly intellectual, and would consider warfare almost the finest of sports. Under the Rind hegemony, during the monotonous days of peace, the indoor games of the aristocracy would be chess (shatranj) and dice (Tas). Chase of the wild goat, wild sheep, and deer was the common form of sport. Horse-racing was a most favourable amusement. On all festive occasions horse-racing, archery and dancing (Jhumar or Chāp) thrilled the throng. The mighty Rinds were particularly fond of archery, spear throwing, horsemanship, and kept trained greyhounds (Tāzi) for hunting deer, the hunter mounted and armed with bow and arrows followed the chase. With power and

- Pastime
1. See Muajam-ul-Buldan.
 2. Kitab al Masalik-wa-Mamalik, by Ibn Haukal.
 3. See "Tuhfut-ul-Kiram".

pride, a Rind was prone to challenge with merit and mastery: "Is there any race who can dispute our pre-eminence in horsemanship, swordmanship and poetry"? Wrestling (Mal) peculiar to the old Roman style, and the play with knuckle bones (Bedi) were the favourite pastime among the masses and the do-nothing parasites. "The amusements of the Baloochis," writes Pottinger, "are such as may be expected among a wild and uncivilised people. They are enthusiastically fond of every species of field sports, and much of their time is passed in shooting, hunting, and coursing, for which purpose, they bestow a great deal of attention on the training of their greyhounds. Firing at marks, cudgelling, wrestling, practising with swords, and throwing the spear, are likewise all favourite diversions with them. The four latter they understand scientifically, and at the first some of them are so incredibly expert as to invariably hit a target not more than six inches square off a horse at full gallop. The guides killed at a distance of 50 to 60 yards every small bird, such as larks or sparrows, at which they fired with a single ball, nor was this considered as any signal proof of their dexterity as marksmen" ¹. Burton writes: "His amusements are chiefly drinking and field sports; he considers reclaiming a hawk or breaking a horse, a far nobler occupation than reading and writing: and would rather be able to cut a fat sheep in two with his sword than master all the science of Bagdad and Bokhara. The consequence is that there is scarcely a single learned Belochi in the country" ².

1. "Travels in Beloochistan", by Pottinger.

2. "Sindh and the Races that inhabit the valley of the Indus", by Richard F. Burton, pp. 239-40. (Karachi Oxford University Press, 1973).

The Baluch race en-masse embraced Islām during the Caliphate of 'Umar, the great, the second Caliph of Islam (634—644 A.D.). The Baluchis at that time peopled the western territories of Persia surrounding Sūs, Ahwāz and the mountains of Kirmān. Nearly the entire race belong to Sunni sect, but admittedly many cherish several Shiā practices, mainly the solemn and extreme reverence to the house of 'Ali¹. Before their conversion to Islām, a Baluch interested himself little in religion of any sort. The Baluchis of Medieval Age were especially inexact in their religious observances, and paid but little heed to the discipline of rigid orthodoxy. The laxity in the outward observances of religion is fast vanishing from the Baluchis of our age, and we find strong religious feeling among the classes and masses. Le Strange dealing with the province of Makurān, quotes the literary geographer al-Muqaddasi as his authority, and states: "Bannajbur (Panjgur) according to Muqaddasi had a clay built fortress protected by a ditch and the town was surrounded by palm-groves. There were two gates of the city Bāb-Tiz opening south west on road to Tiz and Bāb-Turān north east on the road to the district of that name of which the capital was Kuzdar. There was a stream to water the city and Friday mosque stood in the market square, though there were really only Moslem in name being savage Balusis (Baluchis) whose language was a jargon"². The learned al-Muqaddasi (375 A.H.—985 A.D.) further states that Baluchis conformed to the

1. "The Encyclopaedia of Islam" edited by M. Th. Houtsma, T.W. Arnold, R. Basset and R. Hartmann, Vol: I, P. 632. (London, 1913).
2. "The lands of the Eastern Caliphate", by G. Le Strange. P. 329.

Shi'a creed ¹. During the fifteenth and sixteenth centuries, we find the ruling house of the Rind tribe as belonging to Shi'a creed. Ferishta quoting as his authority, the history of Nizām-ud-Din Bakhshi, attributes to Mir Shāhdād Rind son of Amir Chākar, the introduction and propagation of Shi'a creed in Multan ². The Tālpur clan of the Baluchis, who held the purple at Sind till middle of the nineteenth century, professed the Shi'a creed. The nomadic notion of Baluch life is thrilled further by superstitions which are not uncommon among other semi-civilised races whose age and experience begins and ends within their mountains. In the vast academy of nomadism, under the tutorage of nature, a Baluch has inherited much of the virtues besides a few vices. The Baluch mind has ever been full of idle fancies and scruples regarding religion—scrupulous with less need and less necessity. Strange ordeals by fire and water were often, and are yet in remote parts, resorted to determine the offence or innocence of a doubted person. The common trial was to compel the accused to walk over red-hot stones or to clasp with hand a red hot iron bar. If the suspect performed it without hurt, he was declared to be innocent of the alleged guilt. Like the Roman augurs, the Baluchis followed a superstitious way of driving augurs and omens from birds, and inclined to superstition, believed in chance and evil omens. One of the ways of drawing an augury, heretofore, is to examine minutely the blood vessels on the scapula of a newly killed and roasted

1. "Ihsan al-Taqaṣim-fi-Marifat al-Aqalim", by al-Muqaddasi, P. 469.

2. "Tarikh Ferishta", dated 1193 A.H. (British Museum) No. Ms. ADD 6572, PP. 608-612 and 615.

sheep or goat ¹. Centuries had run its course, but the change of times had changed but little the Baluch trend and training. In connection with hill Baluch of the nineteenth century, Mr. Bruce states: "They are nominally Muhammadans of the Sunni sect, but are particularly lax in their religious observances, and pay little attention to fixed times of prayer, pilgrimages, alms, tithes, fasts, etc, which orthodox Musalmans set such value on. A Baluch on being asked why he was not keeping the Ramzan fast, naively replied that there was no necessity for his doing so, as his chief was keeping it for him. As might be expected from their lax form of religion, they are not at all bigoted. They are superstitious and believe in Omens, such as particular days, particular stars, flights of birds, etc; also in charms and jins and tell the most ridiculous stories about the latter, which they firmly believe to be true" ². The family of the Holy Prophet (may peace be upon him and his descendants) has ever been held as a sacred class, and next to them, came the saints and sages who played an important role in the tribal life, and their amulets, charms, blessings and prayers were oftenly invoked. They were supposed to be credited with the power of curing diseases and turning aside all evils and the arrows and bullets of the enemy. Belief in superstitions, Omens and chances has ever been a common phenomenon among all the nomadic and semi-civilized races throughout the world. The custom of hair-offerings by the Baluchis can be fairly traced back to their ancient ancestors, the Semites i.e. the Syrians and Kaldians. In

1. For details see "The history of Baluch race and Baluchistan", by M.S. Khan Baluch, Chapter, VI,
2. 'Notes on the Dera Ghazi Khan district and its border tribes', by R. J. Bruce (Lahore, 1871).

the primitive Arabia, hair was clipped for rivers as a puberty rite ¹. It was cut for Osris and other gods ². The general principle was that man's hair contain his power and vitality. Among Lucian's and Syrians the hair of boys and girls were allowed to grow unclipped as a sanctified thing from birth to adolescence, and were shorn and dedicated at the sanctuary as necessary step to marriage. In modern Syria (Sidon district) a child's hair must not be cut till it is an year old, and this custom is followed by the Baluchis, hitherto. The Baluchis though thousands of mile away from their original homelands, Syria and Babylon, have yet kept their ancient Semitic traditions. Every male or female child must have hair on the head which are dedicated to the shrines of family saints, and which they shorn at the shrine of the saint after the avowed time. The hair-offerings, infact, is not a mere domestic celebration, but it has become a patent ceremony of social initiation through which every one has to pass before he is admitted to the status of social maturity. For the future glory and grace of a male babe, the parents solemnize certain strange customs. They would tie the knuckles of a wolf round the babe's neck, taking it to be a happy foretoken that their son will be a glob-trotter, and often would tie the umbilical chord of the newly born babe round the ear of his steed, omening his son to be a swift rider and sturdy leader of forays and feuds. The custom of the pagan Arabs of keeping a razor, sword or stelleto under the pillow of a new horn male child is still being zealously practiced by the Baluchis ³.

1. A.B. Cook, Zeus, I.23 sq.

2. Chuuwolson, II, 307 sq.

3. Adab-ul-Mufarid Babul Tair Minal Jin, P. 80.

The status of women in the uncultured and unlettered society of the Baluchis has ever been of great importance and impact. Here we give some glimpses of the position and influence of women in Baluch society. In Middle Ages, throughout the greater part of the globe, women were, usually, treated by the code of chivalry. It was a man's world, so it was hard for women to find a proper place except wives. But in the Baluch social code, they were worthy of all reverence and loyalty, and their position was high and their influence admirable. In the social register of mankind, a Baluch without doubt or dispute always holds himself on the top. The proud heritage of their venerable ancestors, the Kaldians, ever survived with full vigour in the Baluch veins. In the purity of his blood, in his noble ancestry, his sword and horse, the Baluchis would take boundless pride. Female honour has been ever deemed as the rarest Jewel studded in the crown of his honour and chivalry. Zealously jealous of female probity almost to a perverted sense of honour, the Baluchis with heroic vigilance would guard their female honour like a falcon hovering over his nest. Divorce was and is still rare among the Baluchis, and though allowed in Islām, was considered as the greatest curse of God on earth. The usual punishment for infidelity was death, and to put away a wife for other causes was definitely deemed a matter of utter disgrace. "In the treatment of their women," writes the author of the Gazetteer, "the Baloch are more chivalrous than is usually the case with Muhammadan races. Women and children are never molested, and women may go out safely when their male relations are in the midst of war. Boys are only considered a

fair prey when they have assumed the Shalwar or trousers. Unfaithfulness, on the other hand, is very severely punished. A woman taken in adultery must by Baloch law and custom hang herself; if she does not do this she is killed by her husband, and her paramour cannot, if caught, escape death at the hands of the woman's relatives" ¹. A Baluch of fame and name would ever regard himself dishonoured in taking a step that might expose his wife to the public life and view. Their personal dignity and devotion would inhibit that they should give the hand of one, who had placed her head on his pillow into the hand of another. Among all the races and nations of the entire world, the Baluch people without any pride or prejudice can justly claim to be a unique race, who are in a position to assert the fact and challenge all nations, in view of the truth, that hitherto, in the Age of the atom, the Baluchis have not tolerated to see the public sale of the chastity and honour of their fair sex in the brothel area. The Baluch eyes has ever been imminently fixed upon womanly honours. No Baluch even today is ready to bear shamelessly a scandal and scorn attending such a proceeding. The nomad tribal women in general, enjoyed a limit of freedom denied to her sedentary sister. In the stormy times, sometime, women would share the brunt of war shoulder to shoulder with their men on the field, and at the time of any grave reverse or defeat, the male relatives would kill with their own hands all females, so that the victorious enemy might not dishonour their female folk. During the reign of Sher Shāh Sūri (1539—A.D.), the Baluchis captured Multan and for a time the

1. Baluchistan District Gazetteer series, Vol. III, Sibi District, PP. 295-96, Compiled by Major A. Mc-Conaghey, I.A.

city became the scene of relentless lawlessness and loot. The Sūrī sovereign sent Haibat Khan Niāzi, the governor of Panjab to subdue the Baluchis, who were defeated after a war to the knife. We give the English version of 'Tārīkh Sher Shāhi. "In the night Hindo Baloch ¹ with 300 men came out of the mud fort and attacking the besiegers fiercely cut their way through valour. When it was day the Afghans occupied the fort. Women of better sort had been killed by the Baloches (themselves) and the rest were made slaves and Hindo Baloch and Bukhsho Langha were taken prisoners.—Haibat Khan then went to the city of Multan which the Balochese had laid waste. Haibat Khan restored it to the former state. and sent the news of his victory to Sher Shah who gave him the title of 'Azam Humayun' ². When in 1555 A.D. Humāyūn fought against the Suri usurpers and recovered the throne of Delhi, he was assisted with a mighty army of the Rind Baluchis, of whom one wing was commanded by Bānari, the distinguished sister of Amir Chākar.

Polygamy as prescribed by Muslim law, was common as is today among the men of means, either for pleasure or for the sake of offspring. They were strictly endogamous; marriage with the near relation was the rule of the day, and the system of exchange between each family and cognate clans prevailed largely, as exchanges were preferred because it would be conveniently arranged. "The best characteristics", states the compiler of the

1. In 'Tarikh-i-Afghans', by Niamat Ullah, it is written as Meedco, but his real name was Mandav.

2. See 'Tarikh Sher Shahi and Tarikhi-Daudi'.

Gazetteer, "are their fidelity, truthfulness, hospitality and the treatment of their women, and their faults, indolence, pride and perhaps oversensitiveness".¹ "Polygamy is not common", writes Burton, "except among the highest classes. The wife is usually equal in rank to her husband, and claims the greatest respect: in fact, as much as would be found among any nation of Europeans. As with the ancient Greeks, the——, or, in her stead, the concubine and female slave are expected to divert their lords; the wife is generally speaking treated with ceremony and deference, rather than with affection or familiarity. The Belochi females, especially those of high rank, are believed to be fond of spirituous liquors"². In another place the same author describes: "Belochi women are rarely sufficiently well educated to be able to read anything but a little Persian and Sindhi, very few of them can write; and their time is chiefly taken up in spinning, making clothes, dressing, and other such occupations. They are fond of intrigue, but will not risk so much for it as the Persians and Affghans; at the same time they display more boldness than the Sindhi or Hindoo women. Females of the upper classes are rather formal and serious than otherwise ; contrasted with the laughing and jest-loving dames of India, they appear very grave. The use of poison is all but unknown to them, and suicide is extremely rare. Many of the widows refuse to marry again;

1. Baluchistan district Gazetteer series, vol. III, Sibi district, Compiled by Major A. McConaghey, P. 60.

2. Sindh and the Races that inhabit the valley of the Indus", by Richard F. Burton, PP. 242-43. (Karachi Oxford University Press, 1973.)

some from bad motives, others with the idea that it would be indecent to pass into the arms of a second husband. I heard of one man who offered his sister the choice of another spouse, or live at home in perpetual Rozo (fast); she chose the latter alternative. Some women, aspiring to the rank of Zahid (devotees), refuse to marry, and condemn themselves to a life of celibacy. Such instances, however, are rare. The Belochi females are good mothers, and particularly attentive to their religious duties; even the difficulties and dangers of a pilgrimage to Mecca do not deter them from attempting" ¹.

In preceding pages, we have described the rudimentary Baluch virtues of courage, strength and hospitality. Besides other chivalric and noble traits which usually belongs to the Baluch blood and character, we should not be wanting to mention regarding the final proof of the high position of women in the Baluch society. In the Baluch code of war, the females and children are exempted from all the horrible atrocities that often attends the fate of the defeated side. It is strictly forbidden to kill either a female or an infant in the course of fight. Many women of the classical period had the gift of poetry, which they bestowed on the dead heroes, and especially of their own family; and, moreover, another epitome of Baluch ethics, as how far women commanded honour, can be judged from the custom that hero's mother and sisters were esteemed most deserving to mourn and extol him. The Baluchis of the classical age

1. "Sindh and the Races that inhabit the valley of the Indus", by Richard F. Burton, PP. 243-44. (Karachi Oxford University Press, 1973).

fashion of everykind, is to him but a doll without any grace and gravity. Beauty of form combined with beauty of character are sufficient to shake-up his peace and passion. In the Baluch code, cowardice is the worst quality in man, and both in practice and precept, a Baluch is brave in arms and brave in his heart affairs. Even from the fair-sex, he expects, respects and accepts love with courage. He seldom conforms to the general maxim that everything is fair in love and war, but believes in justice, justice both in love and in war. The Baluch lover always appreciates and apprehends the beauty and bravery of his beloved, and the Baluch beloved is too ready to love the lovely bully from her lover's side, and even with blood she would seal a testament of noble-ending love. Next to beauty, fidelity and faith are the qualities which a Baluch lover ever extolls in the excellences of his beloved. His life, infact, is dedicated to love, love for his clansmen, love for his friends, love for his herd, love for his mare, and, finally, love for his beloved. As sincerity and sacrifice are the keynote of his life, and self-sacrifice is the soul of love which is always and everywhere followed by misery, so the Baluch's life is always miserable.

Judging by the amatory expressions of the classical and later poets, the Baluch ideals of feminine beauty changed but little upto our time. The woman's stature should be tall like the tree of Kahjr (*prosopis spicigera*), moving with serpent like grace or like the monsoonic winds¹, her forehead smooth and

1. cf. Mast Tauq 'Ali'

لڑزی چھوں سر گواٹان سمین ایغان

broad like the shield; her eyes large like those of a deer or like a cup ¹ and red like that of a pigeon, her cheeks shining like gold, her 'mahfer' (hair) like Zāmar (an ever green creeping plant found on high and plain ravines); curls like black snakes ², eyebrows curved like the arch-bow, ³ eye-lashes like pointed arrows, ⁴ lips thin as paper, ⁵ mouth bedecked with teeth like pearls (marwarid), nose thin like poniard ⁶ and straight like rod ⁷ (for collyrium), fingers long and with the extremities dyed red with henna (hinni), ⁸ and the face as bright and round as the full moon, ⁹ and neck long as that of heron ¹⁰.

1. cf. Sheh Murid

قدحیں چماں میسک زوادیں سیر مغاں

2. cf. Mast Tauq 'Ali'

ژل کنت سیاہ ماراں لڑوخیناں

3. cf. Jam Durrak

ابرو سیسنانی کمان

4. cf. Jam Durrak

مزگ مثالیں ناوکان

5. cf. Muhammad Khan Gishkauri

تہنگویں دیم گوں کا گدی رکھاں

6. cf. Jam Durrak

انفی کا ٹاری میان

7. cf. Biuragh or Bibark

تہنگویں پلوہ از شیغیں انفء

8. cf. Sheh Murid

حنی ژریں موڑ دانغاں

9. cf. Biuragh

گال کتہ روشے چہار رھی ماہا

10. cf. Biuragh

حس از کونجی گڑدنء کھتیش

It is well-nigh impossible to fix with any measure of certainty the date when the Baluchis began to practise the art of poetry. The oldest poets of whom we have any remains belong to the fifteenth century, and beyond that, we are still in dark. The stretch or strength of Baluch memory, perhaps, seems to have been either idle or exhausted to preserve for us the record of literary treasures of the age preceding Chākarian era. Judging from the elaborate form and technical perfection of the Old poetry, it may be said of these splendid poems, that they are production of fine finished art, which could not possibly have been produced until poetical art had been practised long before the hegemony of Rind dynasty, which is taken as the classical period. During the sixteenth and seventeenth centuries the cultivation of this art developed with immense rapidity. The old poetry is our only—quasi—contemporaneous ground of deduction, hence, the famous adage: "Poetry is the public register (Dīwān or Daftar) of the Baluchis". The old poetry is the classical poetry of the race, and is free from learned jargon. It began, developed, and ended during the Rind supremacy over Baluchistan. The old poetry abounds with the prescript praise and perfection of classical heroes, and all the glorious deeds and wars of the age, are safely preserved in the poems, and are handed down to posterity. The custom of committing verse to writing did not start till the second half of the nineteenth century. There was no written literature, the memories of the people only would abound with ballads setting the adventures of their national heroes. Since the art of writing was neither understood nor practised or

patronized by the Medieval Baluchis, therefore, the whole of the old or classical poetry was preserved by oral tradition, and descended to us through a row of bard, minstrels, rhapsodists or the poets' fellow-tribesmen who kept the poems alive by continual recitation from age to age and tribe to tribe since generations. Free from flattery, exaggeration, intricate word play and pedantic allusions, the classical poetry represents and reflects the true character of the race in particular and of the age in general. The poet, in fact, was the oracle, orator and historian of the race, for poet was expected and accepted to be well versed in the art of genealogy and traditions. Lust for fame and gold never tempted the classical poets to mar their poetic gift. In many instances, the poet himself was the actual hero of the story or scene, and while his sword played its best part on the field, his tongue too performed its glorious part off the field on the literary stage. Hard on the field, his poems too unfolded hard facts. It is, therefore, that we seldom meet with a classical poet, who acted as a bawd between gold and greed. In many instances, every distinguished poet had his minstrel, as was the case with pre-Islamic Arab poets, to have 'rāwis,' whom he committed his poems, and who, later on transmitted them to others from one tongue to another for diffusion and devotion. Many of the minstrels were themselves poets, and many renowned poets were transmitters too. The office of the transmitter was not only to know or transmit the text of his master's compositions, but also to explain its fanciful hallucinations, to determine its perplexities, and to recite the particulars in which each poem was composed. In short, the oral transmission of verse and the traditions, had been the literary inheritance of the Baluch

race. The main theme of the old poetry aimed at a panegyric, a satire, a lyric poem, the description of some war, and the chase or revelry. In fact the poetry of nearly all nations began with songs of love and war. The poems would be both epic and narrative. The Baluchis did not produce a Rūmi or a Sadi, but just like the Arabs of Bedouin stock they had a natural gift of song and trend for poetry. Infact, the old or classical poetry had a different order from the succeeding poetry, and inspired a strong and impatient social or tribal enthusiasm which best suited and served the purpose and precept of the then age. With the fall of the House of Rind, the old or classical Baluchi poetry, rightly thus called, came to an end. The eighteenth and nineteenth centuries poets endeavoured to make verse on the models of the classical poets, but the corruption of the Baluchi language started to invade the Baluch highland, and town life in Sibi, Dadhar, Gandāwah, Panjgūr and Turbat valleys, took the place of the nomadic life of Baluchistan. As such the poetic literature of the present century is inspired by study and reflection, and expressed in a speech which is no longer spoken as a vernacular.

Chapter III

The Rind Period (1450—1650 A.D.)

The Rind period from its rise till the early disorganisation and ultimate atrophy is very vital in the history of Baluchistan, and can be conveniently called as the classical age. This period is of great interest and importance, for it marks once again the glory and greatness of the Baluch people after a long and chequered period of nearly two thousand years, embodying a history of chaos and confusion, war and woes, decay and degeneration in an alien land, Persia, from Media to Seistān. Throughout this long period, the Baluchis in Persia witnessed an iron age, and kept on moving and migrating from age to age, province to province, prince to prince and place to place in search of food and fortune, peace and prosperity. Unreconciled with and unrecognized and unheeded by any court and camp, they had to inhabit the barren, dreary, unheard of and uninhabited parts of Persia, which had ever remained far from the pale of civilization. Within this long range of history, the Baluchis lived amidst the race and region of Magi, under the influence of the most unreceived star. The Persian race and rulers never attempted to win the love and loyalty of the Baluch race. The Persians throughout history deemed them as outlaws and the latter believed them as timid and tyrants.

Amīr Jalāl Khan (1100—1185 A.D.) was the chief of the Baluchis at Seistān, which was then ruled by the branch of the Saffarid dynasty. He migrated at the head of forty four tribes

towards Bampur (Persian Baluchistan) during the reign of Malik Shams-ud-Din Saffari (559 A.D.), son and successor of Malik Taj-ud-Din Abul Fath¹. He was a ruler filled from the crown to the toe, of direst cruelty, and hence was known as the "executioner"². The beginning of the fifteenth century of our era saw a new and great migration of the race from Bampur, the homeland and distributing centre of the race in Persia, under the banner of Amir Shaihak Rind, eighth in the line of descent from Amīr Jalāl Khan, towards Kech valley in Makurān. Under the Rind hegemony, acting as the centre of gravity of the entire race, various Baluch tribes flooded Makurān. The Rind chiefs ruled the race on the basis of feudal system. They lacked necessarily, diplomacy and art of administration, but nevertheless, seldom ruled with a rod of iron. As the race was not accustomed to centralization, discipline and unity, critical events soon proved their unstatesmanship. Amīr Shaihak, old as eagle, yielded voluntarily in 1484 A.D. the purple to his illustrious son, Amīr Chākar, who though young in age, but not young in deed, soon became the centre of all Baluch arms, aims, ambition and attraction, and, fortunately, fashioned to much honour from his cradle, proved himself definitely, the firm figure of the time for legend and tradition. All Baluch traditions developed to its highest development under his court, character and courage. The famous town of Sibi became an important

1. For full account of the history of Baluch migration, the readers are suggested to read "The great Baluch", by M. S. Khan Baluch, Chapter I.
2. Seistan, A memoir on the history, topography, Ruins and people of the country, by G. P. Tate, Parts I to III, P. 27; cf. Tabkat-i-Nasiri, by Minhaj-ud-Din Uthman bin Siraj-ud-Din.

centralizing force, for it set the standard in art, literature and chivalry. A brave warrior, a best swordsman, liberal minded in his views, a true friend of his people, he was undoubtedly, the beau-ideal of a celebrated feudal chief. He was the first and the last who did put his brows within a golden crown, and termed so pure and perfect in Baluch annals that he was addressed as the Sardar 'Azam (the great chief) by the Baluch people. "He is still looked upon," writes Dames, "as the ideal Baluch chief, and his exploits are magnified by modern legends into something miraculous but in the ballads there is no mixture of the supernatural." ¹ A faithful custodian of the history of sword and sympathy, his words and works were close kin together. He devoted his wealth and vigour to the perfection of Baluch prestige and honour, both of which he took to the pitch of perfection, beyond all previous comparison. His career throughout had been a Kaleidscope of memorable events —of swordsmanship, horsemanship, generosity, hospitality, romance, courage and capacity. He bestrode the Baluchistan's stage like a colossus, discriminating the virtues and vices of his blood, and always kept safe and sound, the purity of his title and tenure, and was entitled as the "mighty Chākar Rind" ², that "God-like man", for he possessed might and righteousness. He sat amongst his people like a descended god; few departed from his Dīwān without reward, and none without honour and heed. The man who was the base and pillar of his race, the

1. "Popular Poetry of the Baloches", by M. L. Dames, P. 28. (Introduction).

2. "Notes on Afghanistan and part of Baluchistan", by H. G. Raverty, P. 561.

Orbit and author of Baluch code of honour, all Baluch traditions, struggled under strain and stress from his cradle to his grave for the glory of the race, moulded its destiny, united under one banner the various disorganized tents and tribes, conquered a vast rock-walled territory, stamped on it the name of Baluchistan, must ever stand in the very forefront of the immortals of history, and his name should be set in golden letters among the high tides of Baluch calendar. With Chākar's death (1555 A.D.) the Baluch circle ended, and the Baluch sword lacked a mighty master; the entire race fell from all power and prestige and the thrilling and thriving days of classical period began to draw to a close slowly but steadily.

Chākar held the Baluch race under his thumb for nearly seventy years, and his conquering banner shook from Kech to Kachhi. His conspicuous energy and munificence cultivated the art of chivalry and heraldry, besides it, poetry too bloomed and blossomed under a favourable sun. He was far more favourable to culture than any of his predecessors or successors. Being himself a poet of unmatched excellence, his mind was stored with the traditions, battles and history of the preceding Baluchis. He found his highest pleasure and perfection in the blood purity, high traditions and honourable conduct of his race, and it is therefore, that we find the same spirit as a main characteristics of the Rinds. In briefest and barest statement, one is apt to exclaim and assert that the Rinds were best representative of all Baluch virtues and vices. Almost all the succeeding

The Rinds as the pioneer of Baluch classical and Chivalric age

distinguished poets have extolled Chākar and the Rind hegemony to the pitch of their passion and profession.

The 19th century famous Rind poet of Makurān, Mulla Fāzil, feels proud while stating in one of his verses that "he belongs to the proud progeny of Chākar".

Another noted poet of nineteenth century, Muhammad Khan Gishkauri, pays a glowing tribute to the Rind ruler and his age:

بلوچانی بادشاہ میریں چاکرے
 چهل هزار پھوڑ رند دستار واڑھا
 چاکرے بیہاڑ دیو راکساں زیادھا
 نام بلوچے گوں اکبریں شاہاں براورا

"Amir Chākar was the King of Baluchis, He was chief of the Rind, had under him an army of forty thousand strong;

His fury wrought more havoc than the Demon's disaster could, (Under his reign) the name of Baluchis equalled in fame to that of mighty monarchs".

Tauq 'Ali Mast, the nightingale of the mountain, observes as follows:

میر اڑ محلاتاں امیری آن
 کھشتا برائی جھیڑو جنگاں
 رپتہ ماں زندانی غم و پنڈھاں

“The Mīr (Chākar) abandoned his kingly palaces, because of internal family strifes and dissensions; Left his homeland, only to seek new fortune (in alien lands)”.

The eighteenth century poet, Jām Durrak, of the Dombki tribe, enriched the Baluchi language and gave special beauty to lyric, once came to Sibi and visited the old fort of Chākar, whereas extols the Chākarian regime as such:

- ۱- چاکر دیری ئیں بلندی آن
سنگ پہ حونی ئیں دلء ایرنت
- ۲- پرشہ ماشہ کپتخیں سنگاں
گیرنت اولی دور بلوچانی
- ۳- سنگ پرے ارمانیں دلء گانت
چمے پرے او میر بلوچانی
- ۴- گوستغننت اولی هوت کلامانی
دور پناہ دارنت مژد و بودانی

1. The ancient high walls of the fort belonged to Chākar,
The stones within the walls are lying heart-struck;
2. I inquired from the scattered stones,
Do thou recollect the past (glory) of the Baluch regime;
3. The stones rejoined with a gloomy heart,
Why thou inquire, O, chief of the Baluchis?
4. Those chivalrous men of words and works have passed
away since long,

Men and steeds prosper under prosperous regime.

Under Chākar's palmy days the three celebrated places, Sibi, Dādhar and Gandāwa, watered by the springs of three streams, Nāri, Bolān and Mulla respectively, became the great field of poetic genius. All the far-famed classical poets belong to Chākarian age, and all big romances of Baluch history are the product of this age, and all traditions, the crop of Rind society. After Chākar's death, the entire Rind territory was portioned and pieced among various Rind nobles, all of whom asserted their chiefship over a certain tribe with varying fortune and fame, but the faith and sincerity of all nobles for the common gain and good of the race was most open to doubt. The remaining period of the classical age, an age cloyed with anarchy and bloodshed, fostered under these Rind chieftains whose era can be fairly called as the 'Battle—days' of the Baluchis. The old nepotism and clannish spirit once again became very rampant. The outbreak of war between Phuzh Rinds and Dādāi's of Derajāt and Mirali's (Buledis), and the feuds between Gargezh and Buledis, etc, celebrated their warlike prowess against each other for generations, till the cream of the rival tribes consumed in these inter-tribal conflicts. All these wars represent a veritable record of disunity and bloodshed, in which a great deal of raids and counter-raids were accomplished with all barbaric scenes of brutality in many Homeric kind of wars. Besides the clash of swords, volleys of vaunts and satires were exchanged by the poets of adverse tribes. The Rind hegemony strongly exerted and affected the entire fabric of Baluch social and political structure. This period in its various aspects was as important in its crude form in Baluch history

as "the Age of Pericles in ancient Greece, the Renaissance at the close of the Middle Ages, and the Industrial Revolution in modern times" ¹.

The Rind nobility played a highly combustible role in the sixteenth century Baluch annals, and had instilled into the Baluch society the magnificent ideals of personal honour, which are even now, held as paragon of the towering Baluch character and customs. One is astounded to hear the barbaric sense of fulfilling fanatical feats of fame and fancy. Both fiction and facts were brought to tough test of glorification. But behind all feats of fury, bravery, generosity, fidelity and revenge, we find therein, the depth of philosophy and the ethical nobility of the race and age. Every Rind noble of name, was a brigand, an outlaw, swordsman, horse-rider, an excellent poet, and furnished with all qualities of generosity and manly grace and gravity. True to the traditions of their blood, the Rinds loved poetry and music. Under their grisly exterior, there lurked all the best and high graces. Amīr Chākar was once questioned as to the speciality of a true Rind. He is said to have replied that the man who possesses the best of character and culture (Irkān): a conception practically similar to the ideal of Arab virtues expressed in the terms muru'ah, courage, loyalty and generosity. As such, the Rinds established a permanent code of conduct for posterity. Every tribe had its poets, and the voice of the poet was the voice of the people. Poetry was the medium of expression and not a mental luxury for classes and masses. The Baluchis measured intelligence by poetry, and the

1. "The Great Baluch", by M. S. Khan Baluch, P. 217.

poet was deemed the historian and semi-saint of the tribe. Just as the sword and the spear decided the fate of the battle, so gave the satirical verses of the rival poets life and currency to the ideal and integrity of their tribes, both in peace and war.

Chākarian age is full of anecdotes representing crime and candour, courage and cowardice, virtue and vice, and the poetry of the time reflects the soul and spirit of both the composer and the hero. We have no other trustworthy source of information regarding the historical events of the classical period, save contemporary poems and fragments of verse which have been preserved. For all historical events of the age, the citation of some verses in its support is necessary for its authenticity. As such all traditions and stories are crystallised round the ballads, but the crystals are often impure, due to additions and subtractions made by later poets to make the contents more suitable and favourable to the future social or political cause of his own tribe. It had been the wont of Baluch poets to exalt to the climax himself, his family, and his tribe. Without dwelling on the problem that majority of the poems have been lost or somewhat changed, it may well be asserted, that whatever remained, gives us a capacious survey and scene of the tides of the time. The main theme of classical poetry embraced the field of panegyric, epical poetry and elegy, besides satire, lyric-poetry, song of vengeance, and war-songs which are sometime relieved by a touch of tender and true feeling. Infact, the entire climate of the classical poetry is healthy, pure and simple, and we find seldom instances where the poets have used obscure language, excessive profundity, absurd exaggeration or vulgar diction. All the poets of succeeding ages held fast that poetry during the

Rind period reached a perfection which no later poet could aspire to emulate, and the degree of excellence which poetry held in that age, could only be revived by the revival of the lost ideals of chivalry. Almost all important wars, love episodes and chivalrous adventures of Baluch history, happened happily during the Rind supremacy, and it provided a wealth of information and enthusiasm for the theme and thought, passion and perfection of the contemporary poets to enrich the poetic treasure with glowing poems, containing unadulterated language of the nomad Baluchis. The Rind and Lāshār wars, the Phuzh and Dodāi wars, the wars of vengeance, i.e. Hārīn Phuzh Rizd and Bālāch Gorgezh; the lizard war; the battle of Nalī or the war for refugees; Jiand's exploits; the romance of Sheh Murīd and Hānī; Shāhdād and Māhnāz; Hamal and Māh Ganj; Dosten and Shirīn and Lalla and Grānāz, etc, are the famous events of the classical age, pregnant with significant historical value and worth. The classical poets whose few poems which survived to this day will be dealt with after describing first the major historical events which had a great impact on Baluch polity and peace, and wherein, we find side by side with the splendour of the sword, the magnificent function of the tongue too.

The Sardār 'Azam (the great chief) Amīr Chākar was the master, sole sir (Ulus Wājah) of the Baluch confederacy, and his contemporary Gowahrām, the chief of the formidable tribe, the Lāshār-is, who colonized the plains around Gandāwah and Gājān, with their headquarter at the former place. Chākar prompt and perfect in the service of danger, possessed

Rind and
Lashar wars.

the highest spirit and abilities of a hero. He established for the first time, Baluch suzerainty over Baluchistan, but it cracked during the hey days of its grace and grandeur. No sooner the Baluch sword and strength became the master of its economy and ego, the sooner the Baluch destiny sprouted and flowered into disunity and decay. The meteoric glory of the Rind hegemony reflected the doomed cycle of Asiatic sovereignties with celerity; a verile generation of crack fighters, soon followed by disunity and jealousy leading to internecine wars and final ruin. The bravest Baluchs suddenly settled in the luxurious plains of Baluchistan, succumbed with speed to the vices of vanity and civilization. The love of war and thirst for superiority and vengeance dismembered the infant state, and the entire race, hereafter, remained a house divided against itself. The old and typical drawbacks of Baluch political structure and social life, reasserted itself vehemently on the then body politic of the race. Chākar was too bold to his mission, while Gowahrām too timid to his ambition. The Sardār 'Azam followed his master motto 'all or nothing' so impetuously that he in nowise, was prepared to see two suns under his influential firmament, while Gowahrām fool and frantic, ambitioned envy and civil strife, and his haughtiness and hollow pride became proverbial than his power. Too jealous and too zealous, the Lāshāri chief hazarded his fortune against ominous odds, and hasty in his hasting fall, would wish to take the second step before he had taken the first. His ambitious nature provoked his grudging stomach to stroke and sedition. Envy breeds unkind division, and soon there came the ruin, there started chaos. Because of petty differences patent to the tribal life and organization, the entire

fertile plains of Sibi, Dādhar and Gandāwah became the scene of implacable warfare, and for more than two decades the sword was never sheathed. The fratricidal feuds plunged the race into a bath of blood, and made the magnificent Baluch structure to collapse and shook its bulwarks to the ground¹. The infant Baluch state remained paralysed and suspended between its novel grandeur and novel disunity and desolation. Both these fiery kindled war-lords tried the edge and energy of their sword for about three decades till bones and flesh and sinews of the race had fallen away. Honour, energy, time, outlay, toil, best warriors, best friends and relatives had been wasted away in violent digestion of these most cruel hostilities. The Rind and Lāshār hero failed to save the race from the inevitable doom and degeneration, and, perhaps, both knew not that the fall of either would leave the survivor heir of nothing. Just like 'the war of Basūs',² the war between 'Taghlib and Bakr',³ and the war of 'Dahis and Ghabrā',⁴ during the battle-days of the Arabs (Ayyam-ul-Arab) in pagan Arabia, smashed the Bedouin tent and tribal life, polity and peace, for generations, in similar manner the Rind and Lāshār wars left the Baluch people to the brink of utter ruin, and paved the way for final downfall. Consequently, the succeeding generations were too ruined by their division and disunity. Manliness is called an

1. For Comprehensive study, see "The Great Baluch", by M. S. Khan Baluch, PP. 136-147.
2. See Tibrizi's Commentary on the Hamasa, edited by Freytag, PP. 420-423 and 251-255.
3. Hamasa, 423, 11 sqq.
4. Hamasa, 96.

act of folly, when it stands against a falling fabric. After a long pilgrimage of defeat and dismay, Gowahrām, to end his days in a foreign land, vanquished away like whirlwind to Gujrat—Kathiāwār, while Chākar, a rock not to be wind-shaken, lived long in fortune, but, unfortunately, he himself unknitted the noble knot he had made, and triumphantly did tread on his country's ruin. It is sure, greatness, once having quarreled with fortune, must quarrel with men too. After Gowahrām's departure, a little later, Chākar left for Panjāb to exchange the purple for the peaceful profession, unaware of the fate and fact that in Panjab, his fortune may live, but his life would die; he was to end there where he was to begin. Strong potentates must die, for that is the end of human misfortune and misery. Both Chakar and Gowahram left Baluchistan and breathed their last Baluch breath in foreign lands, but the furious raging fire kindled by them, burnt the race for generations, and the Baluch race, never succeeded, hereunto, to join their hearts in love and amity. The grand Bivragh, the partner of Chākar's weal and woe, the man whose noble deeds, the Baluchis, heretofore, deem as valour's monument, pathetically depicts in the following verses, the fleeting glory of his race:

دور قلاتؑ نہ تیرے کوھے
دور گوں گوہرام نہ اوشتاڈہ
نے گوں مے سردارا قویہینا
نے گوں سہر ریشین سلام خانؑ

“Prosperity is not permanent like a fort or a high mountain, Prosperity remained unfaithful to Gowahrām; neither it remained with our mighty chief (Chākar) nor did with red-bearded Salām Khan”¹.

This battle was the last battle of note in the long series of campaigns, which dragged on, by raiding and plundering, to the complete exhaustion and extinction of the rival tribes. Gowhar, War for refugee or the battle of Nali of Maheri² tribe, a woman of fame and favours, possessed great wealth in terms of flocks and Camel herds. She lived, as traditioned, in extreme pomp and pleasure, her tent poles were all of gold, her bed coverings of costly silk and satin. This too young, too beautiful, too happy and too good woman lived in the neighbourhood of Bampur³ in Persian Baluchistan. She migrated from her native land and after traversing place to place, came to Kachhi and settled in the fertile meadows neighbouring the fellside of the Gājān mountains, as the neighbour of Lāshāri chief, the thick-headed Gowahrām. Her integrity never knew womanly artifices, every ear heard nobly of her, and no discredit had ever knocked at her door. Her beauty and bounty won the heart of Gowahrām, who, to conquer her maiden bed, wanted to win a wife of her, but she resisted and rejected any idea of fear or favour. She never wished to become either the

1. He was a Rind nobleman of wealth and voice, and possessed huge herds of cattle and Camel, but later on, became a prey to utter destitution.
2. The Maheri tribe is the same and akin to the Arab tribe al-Mebri.
3. The Poura of the Greek historian Arrian, the contemporary of Alexander, the great.

beloved or wife of a detesting chief, who was no doubt highly fed but lowly taught. To breed her honour and honesty, she migrated to Sibi and lived under the benign patronage and protection of the Sardar 'Azam, Amir Chākar. Mir Rehān Rind and Rāmen, the son of the Lāshāri chief, were staunch friends in season and out of season. Both of them unfortunately, fell in love at Sibi with the wife of a cobbler, whose fame of beauty, health and fashion flew from lip to lip. Both friends held her dearer than eyesight and loved her than words can wield the matter. However, to save their exemplary relations, they mutually agreed to decide the most delicate issue through a race of their personal steeds, each renowned for its speed, the winner to have as trophy, the disputed minion. The length of the course was agreed, and two judges from Rinds were appointed. The two horses finished the race in a neck to neck contest, but the judges partially awarded the victory to Rehān. Rāmen was stung to the quick by this injustice. He plunged himself too far in anger, and with the swiftest wing of speed, flew on his mare back to his residence, Gājān. A few days later, he ordered some of the Lāshāris to steal and harm the flocks and camels of Gowhar. The Lāshāris, accordingly, fell upon her camels, carried off the best dromedaries, and wounded many she-camels with arrows, shot through the udder. In the evening the herdsman came home with the herd, and the animals began roaring before the tent of Gowhar. Great floods have flown from simple sources. Chākar came to know about the unhappy incident. He called forth all Rind nobles, and gathered their opinion for final action. All topfull of offence and mad-brain gave their express opinions; agreed and determined

to cross sword with the Lāshārīs. The grand Bīvrāgh (Bibark), who had been the book of Chākar's good acts, and the princely leader of Baluch strength, always heeded with travails, the ceremonies, cares, forms, staidness and modesty of the wars. He with grace and fair regard, said to the Great Chief that the end of war is uncertain, and argued with sound reason to avert the alarming peril but none breathed his wise counsel, and all his fair ratiocination mixed with sugared words proved futile. Chākar always fished with craft for great crisis, but, as the Lāshārīs were the theme of all his scorns, and would hate them worse than a promise-breaker; he sworn the enemy out of relieve and pardon. At length, the issue came to the arbitrement of swords, and shining star of venus fell down on the Baluch land. The fearful battle between the rival hosts was fought with might and main at Nali. Seldom in Baluch history, did the flames of war burn with fiercer and ruinous rage. A fight where fire answered fire, sword surrounded sword, spear struck spear, force fought force, fury forced fury, might met might, and steed threatened steed in proud neighs. Neither side would give quarter, it was neither expected nor accepted. The entire fateful plain of Nali was crimsoned by the blood of the dead. Besides hundreds of the bravest and noblest Rinds, Chākar lost his brother Sohrāb, and his distinguished cousin, Mīrhan, the sole spirit, the heart of Rind numbers. Bīvrāgh was severely wounded, his death was upon him but not dead. Both the Rinds and the Lāshārīs lost the pith and marrow of their blood. Baluchistan and the Baluch race never lost so many nobles of so much worth. The Lasharis tasted the Rinds dearest

estimate with finest relish and won the golden ray of victory. Chakar mourned his date of life out for Mirhan's loss, and in few verses indited by him, gave vent to his irretrievable grief and grudge in an elegy, of which few verses are here:

سیوی کوهان خمار گپهته
 کل پهه شکھلیں میرهانء
 میرهان ہمال درشک پر
 کہ قندھارش گران سوداگر

“The mountains of Siwi lie in slumber,

On the death of sweet Mirhān,

He was the fruit of that tree, which the fruit merchants of Kandahār would eagerly purchase”.

Thus ended the battle of Nalī where description cannot suit itself in words to tell the life of such a battle in life so unfair and merciless as it displayed itself. For every perfidious drop in Gowhar's veins, a Rind's life had annihilated; for every scruple of her weight, a Lashari had been killed. Around the fatal story of the battle of Nalī, there clustered a copious collection of ballads and stories composed and concocted by poets and peoples, of both contemporary and succeeding age. An unnamed contemporary poet described in a moving compassion the battle of Nalī as such:

- ۱ ویلہا حزائی جوان ثنت
باز بر کیتس مٹر سان ثنت
- ۲ مٹر د ۵-۴-۵ و ارکان ثنت
گون صاجوان یک تران ثنت
- ۳ سمائے تہہ دریں جنء
باز مال و بگ بانکء
- ۴ نام مہیری گوہرء
نشیتن جاگہہ آو ریشماں
پیش دار کلء تہنگوان
- ۵ چاکر گیر آری آتکغا
او دا مہیری گوہرء
- ۶ پر ستھا میریں چاکرء
پھول از مہیری گوہرء
- ۷ ڈاچی چہ کاریں دنزغ انت
شیر پہ کڑی آن شنزغ انت

- ۸ گوشتا مہیری گوہرء
وٹ پہ امیریں چاکرء
- ۹ پھیری کہ لاشار پوتروان
رامین ہان گھوڑوان
- ۱۰ شانگو آتکغان کستیء
شنگو ترٹخان مستیء
- ۱۱ توڈا رودیں کشتغ انت
میشی ماں نیڑا پکغ انت
- ۱۲ توڈا قمبریں بورینتغ انت
جت میلوین گر ٹینتغ انت
- ۱۳ زھر کتھ میریں چاکرء
براہمء گنوخ شلینء
- ۱۴ رنداں ہمو لوٹا ٹینتمی
جتوئی کو رائی بیا انت
رند تیغ جنیں گشکوری

- ۱۵ چند دانی گہیں ورنایاں
بلے شطربخ بازی آن
- ۱۶ گڈا گر ینتھا ملک میرھانء
دابازی قلاتء دیما
- ۱۷ ایذا گال کٹھہ بیورغء
مانہ جنوں درست عالمء
پہہ جتئیء ہشترا
- ۱۸ گڈا چاکرء میرینء
سردارا ستم زیرینء
اڑدے دیر سرین جنبینتھا
- ۱۹ بیورغ منگھی گال آتکہ
واغ گپتغ انت سردارے
- ۲۰ چاکر کھینغء کو تہا کن
بل دے غصواں سیالیاں

- ۲۱ نوحانی هزار مژد بیث
لعل جختغین لا شاری
- ۲۲ پز کنزغ ترا گران چهری
دیهم جزغ تھرا حونی کنت
- ۲۳ سوب سیت کھئی بہربنت
مولا مال کھئی ہڈجنت
- ۲۴ گوشتا تھنگروئیں مژدان
ماں پھیر و گوزاں کبتغانت
- ۲۵ نام جنانی گپتغ انت
سو غند مزائیں پر ینتغانت
- ۲۶ پہناذے جتھ ورنایاں
ماٹی سیر طمائیں بچھاں
- ۲۷ جاڑو و ریجاں سک سرین
سہراو و بور کونج گڑدنیں

- ۲۸ گوشتا امیریں چاکرے
بیورغ گونڈلاں سہمینتھا
- ۲۹ شلیں نیزغ و کھاٹاراں
ہندی آن مزن کھودیناں
- ۳۰ ریخ دامن گیر آ تکی
او ذا کہ جنوں ماتیاں
- ۳۱ جھوشیں لنگوے شاکاروں
تھیر کشے تھرا دیر داری
- ۳۲ گوں ہمے گوشتنا گال ایغا
واغ اشتغاں سردارے
- ۳۳ سردار رنداں برے میڑینے
رنداں سر جمع بیارے
گڈا میرھانے منان پھیدارے
- ۳۴ ڈاہ گور لاشارے بڑتھہ
مڑدبی کہ مڑداں گیتغے

- ۳۵ رند گون سیالی جھیڑواں
کل گون کفوچی توپکان
- ۳۶ بلاں و شیرازی لڑاں
کوهاں و گینڈی اسپراں
- ۳۷ تاسین رکیف و دورواں
پٹیں قباه و شدواں
پہاڈ گون لعلیں موڑغان
- ۳۸ بندیں نلیء کوه دفا
بنداں نلیء کهور دفا
تنکیں گھٹ گواٹ گرا
- ۳۹ روشء کہ مچارے بڑتھہ
جنگ بادشاہی مچتھہ
- ۴۰ رند اوو بہان ژل بی ٹغان
ماں آتکہ گون سندیں جغان
- ۴۱ اوڈا حداء قہر آتکغا
وہشیں دنیا جوربی ٹغ انت

- ۲۲ جنگ کھٹو ماں آتکغ انت
توپاں دسامہ دڑتغ انت
- ۲۳ رند جٹونہ بھڑتغ انت
میرھان و بیورغ کپتغ انت
- ۲۴ داں ہفت صدء نہ گڑتغ انت
گون میرھان زرمشیں لڑا
- ۲۵ چاکر ماں پڑا باہ منتغا
تیغ براہنغیء اوشتا ثغا
- ۲۶ کھیڑی پہ گورپاں دا ثغا
نوڈ بندغ شہ گورمےء آتکغا
- ۲۷ چاکر کھٹی پھل سرا
پھل آر چابکء جٹی
- ۲۸ پھل گون حذائی قدرتا
گوشتا اژ سہریں زرا
اژ گٹ و گر بوفیں گراں

- ۴۹ گوہرام تیغء گج گج کھنڈہ
چہ گوشتی نوذ بندغء
- ۵۰ تہ رندےء لاشار نوے
چاکر کھےء ٹالا کھٹیں
- ۵۱ سرچھوں کڑبی برشیں
چونان کہ مولیٰ تروڑ کھٹیں
سیوی پہ یک مشمتء بڑتھیں
- ۵۲ چرینتھا جواو نوذ بندغء
مان رندے نیاں لاشاری آن
- ۵۳ اڑ رندنیء بی ڈغان
شیر مذیء متکغان
- ۵۴ لولی مذیء دا ڈغ انت
لولی دائی مان نیم شفء
- ۵۵ مان وھاو وشاغیں گوانزغء
روشء تھا پکر چاکرء

۵۶ مان جنگ نا وهش ساعتء

مارا همان روش ات دلء

1. Happy was the natural course of time, which nursed in its bosom virtuous persons;
2. Majority of the people were men of character and culture, They agreed to the counsel of the men of social authority and dignity;
3. The same age boasted of a pearl-like woman, who was the owner of innumerable live stock and herds of camel;
4. Her name was Gohar, of the Maheri¹ tribe, (Her) bed consisted of silk, the poles of the tent were made of gold;
5. Chākar one day happened to visit the residence of Gohar, the Maheri;
6. Mir Chākar inquired from Gohar
- and
7. Maheri: Why her she camels were roaring, and milk dripping on their heels:
8. Gohar, the Maheri, told in person
- and
9. Mir Chākar that day before yesterday, Rāmen Khan² came with his Lāshāri horsemen ;
10. They came here from that side in a spirit of exasperation, Returned back from this place with vehemence ;

1. This is a big Baluch tribe and their main occupation is the breeding of camels. They are akin to the Arab tribe al-Mahri.

2. He was the eldest son of the Lashari Chief, Gowahram.

11. They slaughtered young speckled camels yet unweaned,
(and) like mutton roasted the meat;
12. Cut to pieces weanling colts, compelled the herdsmen
(the Jats) to weep;
13. (Thereat) Mīr Chākar got enraged,
The frantic Ibrahim¹ too added fire to his fury;
14. (Chākar) ordered the Rinds to assemble, (sent messages
to) the distant Jatoi,² Korāi³ and the best swordsmen
of the Rinds, the Gishkauris,⁴ to join his command ;
15. He asked the well-favoured, fearless youths to abandon
the playing of chess anywise;
16. Then roared Malik Mīrhān under the walls of the
fortified fort ;
17. At length, Bivragh⁵ said, we will not put the entire
realm to the sword for the sake of a Jat woman's camel;
18. Then Mīr Chākar, the chief, sustainer of calamities,
gathered a huge army;

1. He was the cousin-german of Mīr Chākar.
2. They are a very brave tribe and are linked with the Camp of the Rind tribe.
3. The Korai tribe too yielded to the Rind sceptre They are now settled in the Dera Ghazi Khan district.
4. They are Phuzh Rinds, and they produced the best swordsmen during the Chakarian age. For instance Bivragh, Hasan, Maulanagh, Harin, Bahar and 'Ali'.
5. He was the distinguished personal'ty of his age and the great-grand ancestor of the chief's family of the Gish'kauri tribe.

19. Bivragh retorted wisely,
He grasped the rein of the chief's horse ;
20. Chākar lessen thy venom,
Abandon anger against thine equals :
21. The Nūhānis¹ number one thousand crack fighters
besides the Lāshārīs having red scabbards ;
22. It will cost thee much to go back from the war field,
(while) to march forward will make thee smeared with
blood ;
23. (It is uncertain) that to whose share, honour and victory
will come, (and) whose bones the Mūlla pass² will
hoard in its bosom ;
24. Some of the high-blown braggarts spoke with high hand,
and passed taunting remarks ;
25. They mentioned reproachfully the names of women,
(And) bound themselves with high oaths ;

1. The present Gargezh tribe was named Nuhani by the Rinds.

2. This is the famous pass of the present Jhalawan district. The perennial spring water of the Mulla stream irrigates the fertile plains of Gandawa, Ihal and Shoran.

26. Some of the noble youths, the high-fed
and
27. sons of their mothers, Jāro, Rehān,² the headstrong,
and Sohrāb,³ the owner of the steed having a beautiful
neck similar to that of heron, proved hot and heavy;
28. Mīr Chākar (in a state of fit) said, that Bīvrāgh is afraid
and of the arrows, pointed lances and daggers, and the
29. broad bladed Indian sword;
30. He (Bīvrāgh) recollects the battlefield of Rekh;⁴ when
and we unsheath our swords to fight, then we will ask a slave
31. to take thee (Bīvrāgh) to a distant place beyond the
reach of arrows;
32. Hearing the above taunts, he (Bīvrāgh) let loose the rein
of the chief's (Chakar's) horse;
33. Saying, O chief, when thou command the Rinds to
fight (the Lāshāris), then bring back safely all the Rinds,
and show me Mīrhān in the flesh;
34. The messengers informed the Lāshāris to muster courage,
for the enemy had overtaken them;

1. He was a hot-blooded Phuzh Rind of fame and fortune.

2. Rehan was the relative of Mir Chakar.

3. He was the brother of Mir Chakar, and was famed for keeping rare steeds. He was killed in the memorable battle of Nali.

4. It is the name of a plain on the northeast of Sibi town. On this plain, in one of the conflicts against the Lasharis, Bivargh was severely wounded.

35. To give battle to the enemy, the Rinds, bedecked with
 10 silken gowns, huge silken turbans and red stockings,
 37. armed themselves with speckled matchlocks, spears,
 swords of Shirāz, shields made of the skin of
 rhinoceros, and mounted on steeds having stirrups
 made of bronze ;
38. They blocked the mouth of the stream passing through
 the narrow, windy gorge of the Nalī pass ;
39. A little while after sunrise, a war worthy of kings
 displayed its horrors ;
40. The steeds of the Rinds got tired and received injuries
 by dashing quickly against the rocks (inside the narrow
 gorge) ;
41. The disaster from God descended on the field,
 The sweat world turned bitter as poison ;
42. The rival forces clashed against each other,
 The guns bursted the trumpets ;
43. The Rinds kept on fighting against an ādverse fate,
 Both Mirhān and Bīvragh fell down ;
44. The fight continued till seven hundred Rinds laid down
 their lives besides Mirhān, the wielder of the silvern
 hilted sword ;

45. Chākar's body burnt with rage on the field,
He stood (in stern amazement) on the field with his
naked sword ;
46. (He) gave his sandals to the servant, and
47. (fortunately) Nodhbandagh¹ came near by, mounted
Chākar on his personal steed 'Phul',² and drubbed the
horse ;
48. Through the grace of God, 'Phul' got off from the
bloody field after crossing gorges and soft and sandy
ravines ;
49. Gowahrām bubbled with his naked sword in his hand,
and cried to Nadhbandagh ;
50. Thou art a Rind, nowise a Lāshāri,
None would have taken any estimation of Chākar ;
51. His head would have been severed just like the reaping of
the stalks of Indian corn (millet), (Or) in the manner as
radish is plucked; (thus) Sibi would have been captured
without delay ;
52. Nodhbandagh rejoined, I am not a Rind but a Lāshāri ;
53. I am born from a Rind woman, Mudhi, whose milk I have
sucked ;

1. He was a Lashari nobleman, more inclined towards the Rinds.

2. Phul, (flower) was the name of Nodhandagh's horse.

54. Mudhi would sing lullaby for me in the midnight when
to I would sleep in my cradle, that one day I should be of
56. use to Chākar, mainly during the unhappy hours of fight,
(accordingly) I kept on waiting for that day.

After the battle of Nalī, Chākar and Gowahrām addressed each other few vitriolic poems, which have been safely preserved to our time by the western Baluchis, and are reproduced below in Makurāni dialect. Both Chākar and Gowahrām never displayed beyond decency their wit in manipulating the vituperative resources of the Baluchi language. The poems of both the heroes which we will soon reproduce in these pages are redeemed from vulgarity by their literary excellence. These poems represent a significant sample of true and typical spirit of Baluch venom for vengeance and valour, and, moreover, show the distinct feature of the classical poetry, famed for its directness, dignity, simplicity and straightforwardness of diction and disposition. During the three decades of battles against the Lāshārīs, the Rinds wore majority of the contested wars garland, but they never felt puffed up and seldom used taunting or disgracing verses against the vanquished foe. After the first and the last great victory over the Rinds at the battle of Nalī,¹ the Lāshārīs washed away their tribe's stained spots, and their chief, Gowahrām, proud, self-loving and ambitious past all thinking, in order to set a gloss upon his bastard

1. The Lasharis became victorious in the battle of Nali because of the help given by Nuhanis who were Rinds, and they revolted from the Rind army.

valour and unmerited fame, composed the following long poem and sent it to the great chief, Chākar. The poem seems to be the best production of Gowahrām's mind. It is a fine specimen of elegance and combines linguistic lure with melody, and proves to the credit of the Lāshāri chief as having possessed singular knowledge and mastery of Baluchi language. He depicts beautifully, the magnificence and munificence of the contemporary Baluch society, the grace and grandeur of Amīr Chākar, and, finally, holds the Rind hero, as the cause of all misfortunes that clouded the mighty race in its heydays:

۱ شکر کاراں چه رب یزدانی

رپتہ گنت دھر کوڑونت فانی

منتگنت بیلاں صاحب ایمانی

۲ ہر کسے روت پہ راہ حقانی

لم یزل تہنایا وتء مانی

۳ مجلس و دیوان ات امیرانی

نذرگ و پاد آہگ ملوکانی

۴ دمبگ و سرسینگ گرانڈانی

گیشتر پہ تھالیاں امیرانی

نوشتاں ورنہاں دل و جانی

- ۵ رند و لاشارء کا ملیں میراں
شرطے بسیتیں گوں جاہوۂ تیراں
- ۶ چاکری کوٹ و شہر دلا رامیں
تہنگہیئیں بیچ و دحتگنت لاڑیں
گوں زبادانی شیشگان جاڑیں
- ۷ و شنت عہدی دور بلوچانی
سبز تنت تھل و چنگ تنت تازی
- ۸ کرد تنت میلائے دپۂ شہہ جو
چاکر تئی ہاریں گورمۂ چرتنت
- ۹ یک گورے میش و مارگت کاتکان
دگہ گورے میر گوں نقرہیں سنجان
- ۱۰ یک گورے لسائیں تلیں تازی
یک گورے جت و برینگڑیں ڈاچھی
- ۱۱ کانیں دھقان و مرد مزن وانیں
کیلگ و میتاپش بہائینتنت

- ۱۲ جمپ سرین جوهانش گڑھا ئینتنت
نوکراں ترندیں بور زائینتنت
- ۱۳ منہ ۴ سارتیں ساہگش بستنت
گڑگنا یٹو آن چڑھا ئینتنت
- ۱۴ ماش گوں پر ماشء ہواریناں
آپش ماں زریں کوڑیاں داٹاں
- ۱۵ شہ کو انٹاں کر گش رستاں
داں دوشش ماہء مرکبی بیتاں
- ۱۶ دلجمیں ورنائش سوار بیتاں
پادش ماں پیلی مندرواں داٹاں
- ۱۷ تاں نود بانگواہش چکر ینتاں
گردنء ڈالشانش تنک بیتاں
- ۱۸ زین زبادانی چندناں سیتاں
رند شکارانی شادھاں کاتکان

۱۹ دوستش ماں عہداں نشتگان ماہیں
 پرز ہما ماڑی آن حصاریناں
 سر گنا سر بنداں تلا ہیناں

۲۰ چاکر تو گردے رستمے بیتے
 ہلکت چو سرن دیہاں بسر مینتیں

۲۱ پیرولی عقلء کار نہ زانتینء
 چاکر گوں اُستا بستگیں جتکان

۲۲ اڑ تئی مردی بھینڈگان بوتکان
 کوپگان گنا ستان محابہ بیگان

۲۳ سرء اندیش و گمان نیست ات
 دلء گواہیگ نہ دات چوشیں

۲۴ اچ سرء کائینت رند و ڈومبکی
 زھر کنیء گوں ترک نر بوراں

۲۵ قادرء دادانی گلام باتاں
 ناگمانیء سوب سنا داتہ

- ۲۶ اوئے اوئے کد سوب منی بیتد
شصت چار رندء چوٹوون گارینت
دره منی بیلگیں کمان دادان
- ۲۷ کشتوں تئی نامانی مزن میرهان
پروشتوں تئی راجء تهنگیں دیوان
- ۲۸ حاجی شہک و عومیر باران
چاسری رنداں گورکشیں عالی
- ۲۹ گوں حسن دشتاکی نہیں بچاں
من گڑھی ڈورے درس کٹوپاراں
- ۳۰ هر دو سہراب حان پہلوانینان
گیشتر منی دپ بوجاں سگارانی
- ۳۱ چاکر وتی ساہء هر جنگ زہتہ
زورے پہ پیلے ینمگا داتہ
- ۳۲ گوں نہ آتے ماں روہوہء روچء
اسپرانی پیش کنزگء وهدء

- ۳۳ جست کن وتی گہار زاتکء ملو کینء
دروگ نہ بندیت کہ لائقین مردے
- ۳۴ اچ منی شہماتء مزاریگء
قاب من چپیں گوش بناں وارتن
- ۳۵ پاگ برانی از سرء کپتہ
ہژم تئی ڈیلء چاکرے کپتہ
- ۳۶ نیلگین گور مانی دپء کپتے
چوبھٹء بڑھی آن وراں بیتے
- ۳۷ ترئیت و تنیگء شتے لوگء
آپت لوٹت شہ پھمھوئیں دوستء
- ۳۸ آپ چہ سوزیں ستھڑاں پٹت
اچ قباہانیء بارگیں چینء
- ۳۹ اچ سگارء زر حال میں مشتء
از کمیتء آبریشمیئیں بشکان

- ۲۰ اچ تئی نریانء چندنیں زینء
چہ پروطانت شنزتاں هوری
- ۲۱ جاڑو پہ دوغء نڈگء شریں
هینزکء ریحاں و حسن منتھی
- ۲۲ بی برگ اوں اشته کہ بجنٹ شیئراں
زیمرے لانگھائی بیچٹر ئینیت
- ۲۳ ینمگء جونگو بیاری پہ میرء
پہر نہ بندے گوں همریں کاڑاں
- ۲۴ چاکر گر آسمانء پدگ بندے
هپت زر و هپتاد کوہ بگوازینے
- ۲۵ ڈھاڈری جمپاں پہ سرء زیرے
پہ دپء وشتاکء رضامند بئے
- ۲۶ سربرے استینء جنے تختء
ھاریں میرھانء پہ گدار گندے

۴۷ ہار میرہان فون تئی نہ بنت بیلی

نقرہیں سنج و گوں گڑاں سیلی

۴۸ چاکر شہک! تو جو سرء سولء

من بنء تر و سر برا سوزء

۴۹ چیرء تئی دیوان و مراگہ ات

برت ترا منی پولاتیں تبر زینء

۵۰ کپتے ماں گور پامء گور و کرے

ہار ترا بارت بئے موج ٹیلینیت

1. I owe my gratitude to the Almighty Lord (The Cherisher and Sustainer),
Ages have passed of this deceptive and transient world,
few friends of faith have survived;
2. All have to leave this world according to the will of God,
The Eternal Being will only exist for ever;
3. The chiefs would gather and hold assemblies of rejoicings,
the coming together and going back of the notable
persons (would grace the conflux);

4. The chiefs were served with roasted mutton saddle piece and fat placed within trays, the youths enjoyed it with great relish;
5. The well-bred and well-advised chiefs of the Rind and Lāshār staked their future on the outcome of bow and arrows;
6. In the palace and heart-soothing city of Chākar, golden sons and coaxing daughters having bottles full of perfumes, enjoyed in peace;
7. Pleasant were the days of the Baluch hegemony.
Verdant were the valleys and the steeds well-appointed;
8. Well-stretched the big springs of the Mulla valley,
Chākar, thy flood-like herds would graze there;
9. From one side the herd of sheep and ewe entered the valley,
From the other way the chief would come with silvern trappings;
10. From the other passage smooth and well-built horses flooded the valley, at the other end of the valley the (Jat) herdsmen would enter with huge she-camels;
11. The experienced cultivators and men of letters regulated and distributed the water of the main springs;

12. They would gather heaps of harvest, high like round hillock,
The servants would assist at birth untamed mares;
13. (They) would fasten the steeds under
and
14. the cool shade of sheds, and fed the steeds with nose-bags full of sweat corn alongwith field-beans and pulses; water was served within silvern bowls;
15. Thus from the unweaned stage, soon developed to colts; after a year would become full grown filly;
16. Gallant youths would mount the steeds, putting their feet within bronze stirrups;
17. For three months, early in the morn, they would break in young horses, until their thick necks got thin;
18. After enjoying the chase, the Rinds
and
19. would come home with great pleasure; high above in the fortified palaces, the moon-like beloveds with golden bands tied round their heads, kept on waiting on the appointed day for their arrival;

20. Chākar, thou thought thyself to
to
22. be a Rustam,¹ thou had lost thine balance, even Pir Wali's²
wisdom failed; Chākar, thine war weapons, made by
distinguished blacksmith, have fallen astern from thine
strong loin cloth and virtuous shoulders;
23. We never feared or expected nor
and
24. could our hearts maintain any evidence that the Rinds and
Dombkis mounted on Turkish breed horses, will ragingly
lead the attack;
25. May I be the slave of the generosity of the Almighty, that
I have been bestowed unexpectedly with victory;
26. Ha! ha! that I became victorious,
The heads of sixtyfour Rinds remains undiscovered;
- 27 I have killed thy distinguished and brave Mīrhān, have
to smashed the golden personality of thy race, (besides)
30. Haji Shaihak and 'Umar son of Bārān; from the top Rinds,
'Alī, the stag killer, Hasan with his nine handsome sons
(while fighting) were sunk in a deep pond, (and) both the
powerful Sohrāb Khans³; majority of these fell prey to the
edge of my sword.

1. Rustam was the mythical hero of Firdausi, the author of the famous 'Shah Nameh'.

2. He was a Rind nobleman.

3. One of them was the younger brother of Mir Chakar.

31. (Amidst the chaos) thou Chakar, like entangling elephant, struggled to save thy life;
32. Wert not thou present during the hot day when the shields were flown around to save lives;
33. Inquire from thy princely nephew, (Bivragh),
He will not lie, for he is an able man;
- 34 My lion-like blow fell under his left ear-lap, his huge
and turban fell down from his head; thus fear overwhelmed
35. thine Chākar's body;
36. (Because of dread) blue coloured spittle began to deposit
in thy mouth, (and) thou fled away from the field, so
restless on the saddle as the swimming and sinking of
swan in water;
37. Thou left the battlefield and returned back thirstily to
to thine house, when thou asked thy graceful friend (wife)
40. having tangled locks, to give thee water; (through fear
and nervousness) thou drank it with a shivering hand,
the water dripping on thy gown, dripped too from the
silvern hilt of thy sword, the silken mane of the mare, the
silvern saddle of the horse, and showered from thy
moustaches like a shower;
41. Jāro is fit for the clarification of butter, Rehān and
Hasan for butter churn of goatskin;
42. We spared Bībarg's life, only to compose poems, (and)
sing in tune, a tune like wandering minstrels;

43. Jongo will bring butter for the Mir (Chākar),
(Henceforth) thou (Chākar) will not feel proud while
associating with women of thy age;
44. Chākar, if thou, try to run towards the sky,
to (And) cross seven kingdoms and seventy mountains, lift
46. upon thy head the hillocks of Dādhar, (and) be pleased
with plauditory remarks; set thy throne on the high
clouds; (even then) thine searching eyes will fail to see the
tumultous Mīrhān;
47. The turbulent Mīrhān can nowise be thy companion now,
He will not accompany thee again with his silvern
trappings and habiliments,
48. O, Chākar the son of Shaihak, thou art like a young plant
of prosopis spicigera on the bank of a spring (of which)
the root underneath are moistened and on the top the
branches are green (i.e. thou art easily to be uprooted);
49. Thou would preside over big conventional assemblies
and public meetings (but) thou have been deprived of
these prerogative by the might of my steel battle—axe,
50. (Now) thou should lie unnoticed near a tombstone erected
over a grave,
(where) Neither any flood can wash away thee, nor any
wave can displace thee;

A great chief of experience and ability, Chākar, in reply
to his arch rival, Gowāhram, composed the following

poem. Free from artificial or pedantic style, rhetorical devices, archaic and dialectal expressions, the poem is well-balanced, simple and clothed with grace and charm. Daring on the field, Chākar proved himself also daring on the field of letters:

۱ زانگ او گہرام گون وتی بڑے
پر بلوچیء منگ و سدھے

۲ (تو) کدے چہ نود بندغ ابر گوستے
من نلیء گون بھینڈگے بستے
گون نلیء او تنک دپیں گٹے

۳ حقے پر نا حقے پدا گور بات
هور نہ بیت بشی ئیں کہہ کران گور تہ

۴ تئی دپے دروگے زیاد ہیں بستہ
ماں دپے چروکیں زبان لل بات

۵ زیات سرے تو پانیں حبر پرشتہ
تئی سرے گرانیں اگدھے زر تہ

- ۶ ہب برا چند ینتگ وتی دستء
من ترا آھوگ نہ کت چوشین
- ۷ یک برے ناسینتہ منی بازی
نجات منی رندء ہر بڑی تازی
- ۸ من ہما رند و بارگیں بوراں
گاھے سواراں و گاھے پادااں
- ۹ گاھے گوں زینء گاھے در زیناں
گاھے گوں سیتانیں منی بالاد
گاھے تئی تاوانء شریداراں
- ۱۰ گہرام وتی پیشیگیں براں گیربیار
میگ و تئی جنگانی پدا ہیڑت چار
- ۱۱ کشتگ تئی زود بندغ مڑایانی
ماتو تئی سر کند بند کت منی رنداں
- ۱۲ گوش گنا ڈنڈاری شپیں دراں
سنگہ گوں پراہ کنڈیں کڈولیاں

۱۳ پاد گنا پاد ینکان دو کبلینان
سر گنا سر بندء طلائینء

۱۴ شپتگ من بورء خیہبریں و نگان
سیاہی گوں سر دستء بجت ژنگان

۱۵ درکے شہ گاجانء کلاتء زرت
ساہت ماں میلاء دپء سا سارت

۱۶ اچ پدا رندی گونڈلت کاتکان
تیرے ماں شونکانی شمء گوستان
اچ مگونڈانی نرمگیں جاہء

۱۷ جتک اتنت بہنگی ئیں حسن نوتک
زین الدین کلو و زن پوتک
پیروز شاہ زحمانی سپر بریں

۱۸ اثتہ من بورء ڈکیں رنمبان
کایاں تئی پیگام چو گداریدگان

- ۱۹ تٹی دپء بد بوئیں رسالتان
تٹی بدانی نالائقیں سخنان
- ۲۰ شہرگینس شہر گولیں اگازیاں
پہ دپء ہپتاد شاعرء مطء
- ۲۱ نشتگے سہڑائے وتی بیلاں
کیٹ گرے میریں رستمء نامء
- ۲۲ من وتی بیلانی لسء زاناں
کس ملکانی عادت و حیلء
- ۲۳ چشگ و چپگیش فمرینان
چہتہ ہانی آزمودگیں بردست
- ۲۴ شیر و مرگنی داتگیں احوال
ماسگ و پال پمن بدء کاتکنت
- ۲۵ اے ہمداند و آہما بورنت
بور سول انت و موزگش ڈاراں
چابکے شنزی یک زدیں مارا

- ۲۶ آتکگنت ملا (گون) شہہ کہیری آن
آتک دمنی پھلیں پترء نشتنت
- ۲۷ دستش گون شاہیں قادرء بستنت
پہ خدا چار وقتنہ آن گوؤنڈ کن
- ۲۸ من نہ زرت شیبہانی ہبر شریں
رنداں نہ زرت پتر شہہ کہیریء
- ۲۹ پشت اش ماں دات و چادرش چندت
پمنی بیلانی سرء گوندت
- ۳۰ رنداں گون مندیلاں مترات
گون جن و کہتری رتکگیں بوفان
- ۳۱ دعا کہیریگء مستجابیت انت
چونا منی عقل ماں زانگء رپتہ
- ۳۲ رند شما سیبی سر شمعے کا تکنت
ایر رتکنت ماں اسپری کاپء

- ۳۳ لیڑہ من زان بند کتنت جونغیں
پادء سیہم کاریں موزگاں کاتکان
- ۳۴ رند شما سیبی سر شمع کاتکت
ایر رتکت ماں سیر گیں ڈانے
- ۳۵ تیر جتنت گہہ گیریں کمانداراں
گپتت منی بیلاں پہ للہیں جانء
- ۳۶ من وتی چمان ظاہرء دلیتنت
ریٹوئے بیتاں و اڈھی شاگاں
کشتنت تئی ہیک پادیں نمط رلیشاں
- ۳۷ تکتنت تئی ترک و ماجوں وار ہیزیں
رند نہ تکتنت گوں موزگی پاداں
- ۳۸ رند نہ تکتنت کہ رند میار زان انت
داشتگنت لڈوکی جنیں عہداں
- ۳۹ سنگ ریزنت ماں دیر بنیں چاتاں
کینگ ماں مردانی دلء جاہاں
ڈوک ریزاں نہ کینگے کنزاں

- ۳۰ گیشتر پہ میرے عومرائینے
رند سردارے جور جوابینے
- ۳۱ گیشتر پہ میرھانے ملوکینے
من سرا عرشی ہریشٹگان گریوان
- ۳۲ مور مار اومرگ جنان زاری
مان زرے افسوز وراں ماہی
- ۳۳ قولین منا شہکے سرپوتران
شہ اریپ گرائین لشکرے کاران
- ۳۴ چہ سرگ گونڈیں چید گے بندان
ساعتے کوٹے سر برا نندان
- ۳۵ من ترا گاجی کور دپے نیلاں
یاہا ملکائی گون ات پشاں
زر دلو آئی شیر گے پشاں
- ۳۶ پہ بروطان و برگاہیں ریشاں
دستے پہ دازی ژپگے ریش بات

رامگين شاتو زهير نال بئى ۳۷

مات په چڪ ۽ چڪ په مات ۽

چوڪپوت ۽ كوڪو كناں پاس ۽

سرڙهگور بئى ماں دير سرين کنڌاں ۳۸

هنچوڪ، موڪل داڻگين لنڌاں

ڪائى منى ڏومباني سلامى بئى ۳۹

ڪائى منى پاء ۽ موزگاں چڪي

گڏ ترا گاجي ڪور دپ ۽ بلاں ۵۰

توپا گنداوگ وفاياني

من پها ميرهان ۽ ملوڪين ۽

1. Gowahrām, I know thee with bundle of lies on thy shoulders, in order to prove thyself a true Baluch with true venom;
2. When thou had surpassed Nodhbandagh in value? Thou have only tied around thy loins the victory at the strategic narrow defile of Nali;
3. Truth and falsity cannot go side by side, It cannot be asserted that rain poured but without clouds;

4. Thine mouth hath uttered a big lie,
May thy restless tongue in thine mouth be speechless;
5. All fantastic and false censures have been fully exposed,
Thine head has assumed a lofty tone;
6. Seven times I have defeated thee, and chased thee while
thou deserted the field like a (frightened) deer;
7. Only once I lost the game, but never fled from the field
to be pursued by thine horsemen;
8. I am the same Rind with my lively steed, sometimes I
and mount the horse and sometimes I walk on foot; at one
9. time, I am on the saddle, at times out of saddle; once my
person is graced with honours, on the other occasion,
I am to share thine miseries;
10. Gowahrām, recollect thine previous gains,
Examine with narrow scrutiny the outcome of thine
previous wars with me;
11. Thine pearl-like Nodhbandagh had been killed,
to My Rinds restrained thy mother, when she fully ornamen-
13. ted with heavy ear-rings, broad bracelets, ankles bedecked
with two round anklets, and the head graced with golden
bands;
14. I shot an arrow at the stubby hindhand of thy steed, the
and black steed so frightened with pain, jumped and franti-
15. cally ran hard from the fort of Gājān, till it took breath
at the mouth of the Mullā pass;

16. The arrows of the Rinds followed thee from behind, and the arrows (thus shot) flew sometimes on and at time in between the tendon of thy steed;
17. The frenzical Hasan, Notak, Zain-ud-Din, Kalo, the famous Potak, and Perozshah, the render of shields, were all killed;
18. I left chasing thee because of the hard labour that thine steed displayed;
(Then) in the manner of a beggar thou sent me message;
19. They conveyed to me, the putrid compliments of thine mouth, the foul-spoken words of thine foul mind;
20. Like the cheap and roving bards, thou art equal in speech to seventy poets;
21. (While) sitting idly thou extol thy companions and compare them with the name of the distinguished Rustam;
22. I know the worth of my companions, the tactics and habits of my nobles;
23. I care but little for design and desire, believe not in and Omens and predictions, such as act of foretelling by seing
24. the blood vessels on the shoulder blade of a young lamb.¹
or Omens drawn from birds and lions, (and) the prediction drawn from the leaves of dwarf palm²;

1. The nomad Baluchis often pretend to foretell events by seing the shoulder blade of a newly killed sheep or goat.

2. Among the Hakuran Baluchis dwarf palm is used for predicting events.

25. Here are my Rinds, there stand ready their steeds,
 (In the absence of steed) they walk on foot and tread
 (heedlessly) on the prickly young plant of *prosopis*
spicigera, instead of stockings, their feet will be marked
 with chinks;
 The steeds will go to action, only to be lashed;
26. The Mullās (learned persons) came and alongwith them
 Sheikh Kahiris,
 They came and sat on my fine and dignified mat (i.e.
 became my guest);
27. They implored earnestly to the Almighty God, (and)
 and solicited me to end evils for God's sake; neither the Rinds
 28. nor I adhered to the wise counsel of the Sheikh Kahiris;
29. They (the Kahiris) in utter disappointment returned back
 and (as a sign of anger and curse) shook off dust from
 30. their cotton scarf on the heads of the Rinds who would
 boast of fine cloths and cushions made and cleansed by
 expert women and washermen;
31. The imprecation of the Kahirīs received acceptance by the
 Almighty, (and) my intellect failed to foreshow the
 consequences;
32. The Rind fighting men wearing on their feet shoes
 and embroidered with silver, Came from the neighbouring
 33. heights of Sibi; hovered near the shielded fort, and tied
 the legs of the huge swift camels;

34. The Rinds came down from the mountains of Sibi, (but) were encircled within a strategic place;
35. Thine haughty archers rained shots of arrows on them, My companions welcomed arrows on their graceful bodies;
36. I saw with my eyes, that their bodies looked red with blood, as if, they were dressed in red clothes; all were killed by thy men who possessed piggish legs and beard ugly and rough like rug;
37. Thine brave, bastard and addicted drunkards fled from the battlefield,
The Rinds graced with stockings and shoes, never deserted the field;
38. The Rinds did not run away, for they deem it an act of shame,
(And) they kept this sense of decency because of their promise with their graceful ladies;
39. The stones may melt away inside deep wells, but spite shall ever remain alive in the hearts of true men; neither stones melt away nor shall spite move;
40. The spite mainly exists for the sake of Mīr 'Umar, the hot-mouthed chief of the Rinds;
- 41 (Moreover) greatly for the princely Mīrhān, on whose and death the heavenly angles wept, the ants, snakes and birds
42. lamented; the fishes mourned in the deep waters;

43. I promise as the foremost descendant of Shaihak, that I shall bring a formidable army from Arabia;¹
44. In the first instance, I shall make a small monument to commemorate (Gowahrām's ruin),
For a short period, I will sit on the top of the palace (to make a plan for his disaster);
45. I shall never leave thee to reside near the mouth of the and Gājān stream; I shall throw thee towards those territories
46. where the fruit of Pistacia kinjūk gets ripe, and the juice of Apricot keeps on dripping on thine moustaches and fine beard, (moreover) thine hands get galled wound by frequent use of sickle;
47. Thou weak and small dove (Gowahrām),
May ye ever chirp in sorrow,
(Let) the mother cry for her child and the child bawl for her mother, as does the pigeon after every four hours ;
48. May ye hide thyself in shame in distant countries, as the Lunds² have been voluntarily permitted to settle far away ;

1. It is worthy of note that Chakar did not mention to bring army or seek help from the neighbouring Countries or monarchies, i.e., the Sumrah's of Sind, the Ladh Pathan rulers of India, the Timurid ruler of Herat or the Safaris's of Persia. His imaginations turned towards Arabia, the homeland of his ancient ancestors, the Kaldians.

2. The Lund tribe is settled in Sind and Derajat territory, and it seems from the above verse that the tribe enjoyed but little favour from Mir Chakar. The ethnic affinity of the Lunds with the Baluchis is too doubtful. Probably they came originally from Central India, and the Bhils and Bhandis of Makuran and the Lund tribe belong to Indian blood.

49. (Then) thou will come (one day), pay respects to my bards, and will kiss my shoes ;
50. Then I will allow thee to come near the mouth of Gājān stream, only to bewail for trusty Gandāwah ; and I will bemoan for the princely Mirhān.

The Baluch Capital, Sibi, the city of peace and prosperity for the Rinds and the race, became within one third of a century, a faithful custodian of the history of tyranny and turmoil. The bloody thoughts of the rival Baluch nobles never ebbed to love, each of them wasted himself out of his means. The Baluch fortune speedily started to fall from its heights after the battle of Nali. The glory that was Sibi, was succumbed by the tribal intrigues which this city of Baluch fame and shame nursed for the warrior race. Tired of everything, specially of woes and foes, Chākar, in utter dismay and deluge, denounced a curse upon Sibi, and such is the belief of the people, even today, that if any heavenly or wordly catastrophe perchance besiege Sibi, it is considered to be the result of Chākar's curse, which he uttered in the following historic verses :

ا سیوی گھوڑوی گڑداں باث
 رریں گوہرء ہرجاں باث

۲ گور باث نامجی ٹیں گنداوہ
شہ ہپت بنگویں ورنایاں

۳ کہ پاغش پہ کہیوی لبستنت
بور گوں بے لغامء تکتنت

۴ آہاں پہ نشانی یکے نیست
تیغان چڑتغنت ہندی آن

۵ زحمانی زہاں زو ریناں
کل ماں گوہرء ہرجاں آن

1. May Siwi (Sibi) always remain amidst the storms of war,
May it ever suffer as an indemnity for the detriments of the pearl-like Gowhar ;
2. Let the renowned (town) of Gandāwah turn into a
and necropolis, as from seven grand youths, all of whom
3. used to tie their turbans with grace and pride, and race
their horses without reins ;
4. None of them can be pointed to be alive ; all fell prey to
and the powerful strokes of the Indian swords, all of them
5. were devoured by the misfortunes of Gowhar.

Chapter IV

THE DISTINGUISHED POETS OF THE CLASSICAL PERIOD (1450—1650 A.D.)

The grand Bivrāgh or Bībark,¹ the son of Mir Bāhar Khan,² a gallant warrior, a noble chief of grace and grandeur, belonged to the sweet stem from Rind's great stock. The noble mould wherein this honoured trunk was framed, was the sister of the great chief, Amir Chākar. A son thus fathered and mothered was expected to be something very unique and superb, and Bivrāgh true to his blood proved himself as the marvel of Baluch bravery, beauty, bounty, and the sinew, the chief part of Baluch host. Both the son and father spent the fore-end of their time with Amir Chākar, and knew the very road into his kindness and grace. A very wise man, a most sovereign creature, Bivrāgh, carried eye and ear for the time, and heart for the event. Such was his extraordinary graceful and attractive personality and his daily dealings with the people that he would come home beloved of all the occupations in Sibi; his countenance enforced homage, even

1. His real name was Abu Bakr, but the Northern Baluchis address him as Bivrāgh, and the southern or western Baluchis as Bībark.

2. Bahar Khan was his real name.

women would clamber the walls to eye him. People thought it a sin in grudging his nobility and valour. According to Baluch philosophy he was the symbol of Baluch conception of manliness. A man so great, so graceful, so beautiful, so brave, so generous, and of versatile genius marked with utmost poetic quality, was indeed, the rare gift of Baluch history. Dignified enough, even to the point of envy, none of the Baluch chiefs or nobles, before or after him could ever dare challenge his excellences. Among the contemporary Baluch nobles, he was known as 'Bivragh the grand and the man of word' (Bivragh Kalāmāni). A paragon of all manly virtues, he was the Achilles of the Baluch heroic age. Under the Baluch firmament his name and fame shines ever like the full moon. His enterprizes, romances and ravings constitutes the master subjects of Baluch literary and folk-lore history. In Baluch history, he is the first who has named this land as the land of Baluchis (Baluchistan), and further shown his burning patriotism in one of his verses with the assertion that he holds it more close and dear than his heart :

برون هموذا که ملک بلوچی ئیں
شہر سیوی ء من دلء و ہشین

'Go we there which is the country of Baluchis,
The city of Sibi is pleasing to the heart'.

We are told that he lived and loved like the giants of the old. He was very fond of travelling from place to place, and

as such his visit to Seistān, Herāt and Kandahār represents most thrilling events of love and romance. Even today, his romantic stories, love songs and other poems are the most favourable theme for minstrels to engage devotedly the attention, sympathy and wonder of big assemblies on festive occasions. Bīvrāgh was the foremost poet of his age, and by the majority of Baluch people he is regarded as one of the greatest of Baluchi poets, while a few would assert that he ranks unquestionably first. The chief merits of his poetry consists in elegant expression, subtle combination of words, striking use of rhetorical figures, and his brilliant description of love episodes commingled with heroic deeds which gives a fine glimpse of his distinct greatness. For his grand style, one is prone to call him the Victor Hugo of the Baluch race. The nineteenth century's illustrious and sainted poet, Tauq 'Alī Mast, represents his praise for Bīvrāgh as such :

شعر هماہاں کہ ننگریں بیورغء جث اذت
 قول ہما ہاں کہ جام عمرء کھٹ اذت
 داد ہما ہاں کہ زر زوالء داڈغ اذت
 عشق ہماہاں کہ لیلیٰ مجنونء کھٹ اذت

Worthy are the poems which
 Bīvrāgh, the generous has composed,
 Promise are those which Jām 'Umar
 Had pledged to perform,

Generosity is that which
 Zarzawāl had displayed,
 Pure love was that which Laylā and
 Majnūn had with each other.

The stories of Bivragh's various romances alone can claim a separate volume. The most famous was his love with the Arghūn¹ princess, Grānāz, the daughter of Shujā-ud-Dīn Zunnūn, the viceroy of Kandahār province on behalf of his sovereign, Mirzā Shah Husain of Herāt (†1506 A.D.). This romantic story of Bivragh whose remembrance yet lives in Baluchi's memories, will too be theme to tongues hereafter. He once in 1495 A.D. in the May-morn of his youth, visited Kandahār. The Arghūn princess saw him from a window of the palace like the smiling cupid. This goddess, this nymph, this siren fell prey to the most arresting and fascinating face and form of the Baluch chief, who too yielded his heart to the loveliest woman that ever lay by man. One night, plucking a thousand dangers on his head, he took her out of the palace, mounted her on the most famous steed in the Baluch world, and crossed the Arghūn territory with such swift speed that in the morning his horse's hoofs began to

1. The Arghuns are supposed to be descended from Arghun Khan, son of Abakae Khan, son of Hutaku Khan, son of Tului, son of the great Khan Chengiz. But Raverty states that they are the descendant of Amir Arghun, who, for thirty years, ruled Iran Zamin, and died at Tus in 673 A.H. (1274-75 A.D.). For a detail account of the Arghuns, the readers are suggested to read 'Tarkhan Nameh (or Arghun Namch) by Syed Jamal; Tarikh-i-Akhari, by Nizam-ud-Din; Tarikh-i-Ferishta, Part IV, Sind; The Indus delta country by Haig; Lives of Babar and Humayun by Erskins.

wound the Dasht plain southeast of Quetta, and the princess began to sigh her Mughal breath in Baluch land. The Arghūn prince soon followed the footsteps of Bivragh who had committed an offence of mighty note. For this heinous offence, the ruin of the Baluch monarchy was too faint a satisfaction. The Arghūn army reached Sibi after a march of a few days. Goaded with most sharp occasion, Bivragh went straight to the residence of the Lāshāri chief, the sworn enemy of the Rinds, Gowahrām, who received him with unquestioned welcome and undoubted blest, and promised to aid him with all store of power at his disposal. However, in the end, this Baluch chief of iron and blood, with a prince's courage, heaved away the disastrous storm that was to sweep the entire race. Seing his life and honour touched to death, he had no alternative ; there was left him himself to end himself, for one death might prevent many. His beauty, bounty, brain and bravery went together. Treble-sinerved and hearted, he entered in the dead of night the tent of the Arghūn chief, and stood so majestic before him as if he was the son and heir to Mars. The dejection and offence within his bosom did not take off his manhood. His courage and capacity proved a sufficient briber for his life, and brought the matter to the wished end. With noble fury and fair spirit, the Arghūn chief found an honour in Bivragh which bought out his grave guilt.¹ The incomparable bravery and rigid determination of the Baluch chief, defeated the Arghūn

1. For copious details, see 'The Great Baluch' by M.S. Khan, Chapter III, PP. 165-170.

prince in his designs and cowed his courage and contempt to an extent that the latter was obliged to express implicitly that he had forgiven and forgotten all, and will not sin against Bivragh's age and ambition and transgress against his valour and wish. The Arghūn chief graced him with robes of honour, and returned back to Kandahār with his massive army, and did not remember anything of the consumed time. The whole country became replete with mirth and joy. Amidst great pleasure and pomp, Bivragh solemnized his marriage with the princess with all religious strength of sacred vows, and looked after her as the dearest issue of his proud practice, love.

But, unfortunately, from her blood, Bivragh did not raise up any child who should have served Baluch people with Arghūn pride and Baluch power. He dramatically portrays the entire episode in his long poem as such :

- ۱ قندھار باغیں یک کڑا گاہے
قصر و میری ہند جا گاہے
- ۲ جگوا سیلان رپتغوں راہے
طاقچہہ پیدا بی امل ماہے
- ۳ کھشتا مے موژانی دلء آہے
لوظ پارسیء گوانکھ جثہ لعلء

- ۴ زیٹ شتاویء بیا بلوچ بالا ء
گون سغار ء و سچوین ڈھال ء
- ۵ گر منی موٹانی دل حال ء
سر منی تئی این گون تھنگون ہار ء
- ۶ رپتغان حیل ء حذائی ء
گون وٹی مل ء بادشاہی ء
- ۷ جز گرون دوست تھنگوین ہار ء
بندونی محتاجین دل ء تار ء
- ۸ مل مان ماڑی ء بنا بستہ
آتکو محل بانکہ ما دیندہ
- ۹ وھش دل ء ماہ تھنگوین کٹ ء
ھپت شف روش میر جن ء داشتہ
- ۱۰ گوشتا گڈ لڈوخ ء جنانی ء
سونہ و سرتاج ہمسرانی ء

- ۱۱ بیورغ و ڈیره منڑایانی
گومن شاھے دوستیء سکین
- ۱۲ گند نواں ڈاھا گیڑتھ انا گھا
ھر دو آن نیلی زذغہ دراھا
- ۱۳ اغ تھرا مڑدی بیڈغے مانیں
مناں وٹی ڈیھا در برغ جوانیں
- ۱۴ من وٹی دوست گو شتناز انتء
نیں کہ ما مڑدی توکلء بستہ
- ۱۵ اشته محل گون تھنگوین کٹء
نیں کہ من ماڑی بنا کاتکان
- ۱۶ مل اڑ ماڑی بنا بو تکه
دوست مان سیاہ منڈھوا نیاستہ
- ۱۷ برون هموذاکہ ملک بلوچی ٹیں
شھر سیویء من دلء وھشیں

- ۱۸ چہل چہیار کھور ماں یک شغی گوستاں
روش ماں دشت پلوا بینا
- ۱۹ دیم اوو بولانء گیا فینا
کاتکوں بولانء سری کھوراں
- ۲۰ پھول کٹھ ماہ لہجء ڈھو خینا
بیورغ و ڈیرہ منڑایانی
- ۲۱ دے مناں موڑانی دل حالاں
چہ کریں الکھاں مناں زڑتھے
- ۲۲ تھا مناں گوشتے تئی دیر سرین پھوزانت
تھام تئی رند برھنٹیں تازی
- ۲۳ تھام تئی سیری مجلسی ورنہ
کھے تئی دوست کھے تئی دژمن
- ۲۴ ما جواو تھرینتھا وئی دوستء
چاکر منی دوست گوھرام منی دژمن

- ۲۵ چھیل هزار رند بارعین بوراں
سی هزار میر عالی بہادران
- ۲۶ یک هزار نوحانی مڑوخینان
دہ هزار راوچی گون منان گوناں
- ۲۷ پنجہ گون گوہرام لڑیں یغان
تی پتی راجاں ہیچ نہیں کمی
- ۲۸ عاقلین ماہ لہجہ منہ گوشتا
بیورغ و ڈیرہ منٹرایانی
- ۲۹ ماکہ اڑ محلات سرا دینا
شوے دینائی آش بادشاہ گرانیں
- ۳۰ آن مغل قندھاری منان سبج اذت
کہ تَرک ترا سیوی نندغ ینل اذت
- ۳۱ جز بروں گواہرامہ نوا وینا
چاکرہ وٹ آرام نہ کیٹ لوغہ

۳۲ کاتکوں گور گوہرامء گیافینا
گوہرام سٹردار منٹراپانی

۳۳ کار نہ کپتوں دان تو دانی
گون تون آوار بادشاہانی

۳۴ سٹردار آتکغان اغ منان دارے
اغ منان دارے گور تونندان

۳۵ اغ نہ دارے تھی رھے گنداں
گاج کثہ گوہرامء امیزینء

۳۶ بیاکہ بیائے میر بلوچانی
گون وٹی دوستء حیروآمانی

۳۷ ہر دمے حیروشادہاں باٹے
گور منء فندے من ترا داراں

۳۸ ذات لاشارا تئی سرا گاراں
ینس ہماں اولی غصواں ساراں

- ۳۹ وٹ کڑو بیٹ ہند مار دائی
واند کٹھی میری چھجوی محلہ
- ۴۰ داٹغان کٹ و نیاز پلنگانی
تاس کوڈی و قدحاں زریں
- ۴۱ گشغ آپ آڑتھاں تھال پلایانی
تشنغ آپ وٹی شہد و شیرانی
- ۴۲ ژہ گورے کاتکاں سینح کواوانی
ژہ گورے کاتکاں دنگ شراوانی
- ۴۳ ینس من واڑتھ ین منی دوستہ
کم ترا تھالانی بنا کھتتاں
- ۴۴ گیشترا ابنارہ بنا رتکاں
دست پناسی پھذا ششتاں
- ۴۵ گال کٹھ روشے چہار دھی ساہا
بیورغ شوے لاشاری ہور چوینس

۴۶ اے چہ دروھے ماں چترے پشتہ
چترا نشتہ دے غصوے گوینس

۴۷ ماجواو گڑدینتھا ہزار نازا
مار چھوں دیری ئیں قصور گیراں

۴۸ نمکے لافے مول ندا رانی
گند نواں روشے دژمن بی آنی

۴۹ میمنے آتکا کہ من تئی دوستان
ھر شے لوٹے پر توا کاراں
تھا ورٹے چئی پر توا کاراں

۵۰ اوچویں تھانے بیار کہ من پوشاں
نان وھشیوآن بیار کہ من نوشاں

۵۱ ہپت ہشت روش گوستغاں فرضی
ہپت صد زرے بی ثغاں قرضی

۵۲ تران کٹھ گؤھرام لڑیں تھیغا
قاصدے ششتائی ہماں گیغا

- ۵۳ چاکرۂ مالوم کهن ولی ٹینا
سٹردارینں پھسوںے ینں چھوروی کارے
- ۵۴ بیاکہ بیورغۂ بستہ ملرنی بارے
ینں چھرے ینں کھور دفی ہارے
- ۵۵ دیر سمندرانی سستغین ہارے
بادشاہانی گوں انت آوارے
- ۵۶ بادشاہ آتکا ہور ہاریۂ
اژد اژ بولان دفا گوستنت
- ۵۷ جاہ نہ اٹ تمبوآن امیری آن
روش در آتکا اژ تھنگویں برجان
- ۵۸ سرکثہ میریں چاکر اژداں
رند بارگھی بارغین بوراں
- ۵۹ مہتر و تازیاں ہزاری آن
تران کثہ میریں چاکر و گوہرام

۶۰ کھشتغان رند برہنغین تازی
 رہ دینت اژدا سر گراتھریں

۶۱ ہر دو دیمانہش بادشاد گراہین
 بیورغء گوشتا من وٹاں چہاری

۶۲ سے شف و سے روش خبرداری
 سنبروں ماپہ توکلء شاہا

۶۳ زڑتغان سنج و زرگریں ہتیار
 رپتغان حیلء خدائیء

۶۴ گوں وٹی ملء بادشاہیء
 آتکو اژد سر گرا گپتوں

۶۵ مل مان اژد پلوا بستہ
 پیادغ بیٹا منی ملغی بالاد

۶۶ دات مایسین کڑا سکین
 زو ریسین رب اسر ارا

- ۶۷ رپتغوں ماگوں جوہریں تیغا
آتکو تمبوہ کنار گپتوں
- ۶۸ دپتغاں جاگو آن بہ ترک ایغاں
من وٹی میان جوہریں ہندی
- ۶۹ چونان بے چندرا چھغل داٹھ
گوستا چوگرندوخوا سمین ایغاں
- ۷۰ برٹوں تمبوہ طناب سکیں
سر وٹی میری کوفغاں گوازینت
- ۷۱ کھتتہ مہٹری دار سرکٹوں دیرا
آتکو اژد بہادشاہ دیشٹوں
- ۷۲ ترک ماں کٹانی سرا وھاوا
دست گپت ترک ہاغہ کٹ
- ۷۳ من ہماں بیورغ آن کلآمانی
اژ منان کارے بیٹا شیطانی

۷۴ بَشک کَنغ مِراڻيں بادشاہانی
اَغ نہ بَشکے کارَتئی دستیں

۷۵ اَن تئی تھیغ اے منی گُردن
گوانکھ جثہ مناں پرے ترانء

۷۶ حال اوو حال سر جما گپتہ
اے گناہ بَشکاڻہ مناں شاہا

۷۷ نین مناں سیالی تھوروے گیرا
تھورو اڙھیسی ئیں سرا بیٹا

۷۸ بَشک ئی تازیء گرنَدوخیں
سر منی پٹاں سہر کَنائینتا

۷۹ پٹاں تمبوء طناب سکیں
اُڙدپہ بولانء پھذا گُرتھہ

۸۰ شپہنڙا در کھین اَن سر محوام
دڙمنین مڙدانی دلء چھکا

۸۱ کاتکان سیویء گھڑیں کوٹء

حال ماں رندی میڑوا داٹھ

۸۲ چاکر گون رنداں وهش دلء گڑتھ

لاشار ماں گنداوغ کشان نشته

۸۳ ینں مناں مڑدے تھوروے بیٹا

ینں رند پھ گرانیں پیہنڑا داٹا

۸۴ ینں لاشار پھ جنگء مڑائینتا

گراناز گون سسکیغان منی بیٹا

۸۵ وهش دلء ننداں گون وٹی یارا

لیو کناں دوست تھنگوین ہارا

1. Widely stretched are the gardens of Kandahār,
It is a place of princes and palaces;
2. Strolling on one of the roads of the extensive city,
A moon-like beloved appeared from the window
(of the palace);

3. My vivacious heart breathed a sigh,
In Persian language, the ruby, addressed me ;
4. Come above hastily, O Baluch,
With thine sword and trusty shield ;
5. Have the account of my lively heart,
Mine head withal mine golden necklace art thine ;
6. Relying on God, I went alongwith my kingly steed
(Mal) :
7. Let me take the golden necklace of the beloved,
(And) bind it with the fibres of my needy heart ;
8. Under the palace I tied my steed (Mal),
I moved on, saw the mistress of the palace ;
9. The moon was sitting heartily on the golden
pallet-bed,
For seven days and nights the princely lady kept me
with her,
10. The pride of the womanhood, the choice and the crown
of her contemporaries, then asked me ;
11. Bivragh, the pearl like chief,
The king has great love for me ;
12. Beware, if the king, perchance get the information about
our intercourse,
He will never spare us alive ;

13. If thou have any manliness in thy loins,
Better will it be to take me to thine own country ;
14. I understood the speech of my beloved,
I too made up strong determination ;
15. Quitted the palace with its golden bed,
I came down the palace ;
16. Untied my steed (Mal),
Mounted my beloved on the back of the black steed ;
17. Go we there which is the Country of Baluchis,
The city of Sibi is pleasing to the heart ;
18. In one night crossed fortyfour streams,
At dawn touched the Dasht plain¹ ;
19. Turned our course towards the fertile Bolān,
While travelling through the original stream of Bolān ;
20. The shamer of moon, the cultivated (beloved) inquired,
Bivragh, the pearl like chief ;
21. Speak to me the sentiments of thine vivacious heart,
Thou have brought me to such distant lands ;
22. Thou told me that thou have huge armies,
Where art thine smooth-backed steeds ?

1. It is an extensive plain sixteen miles south-east of Quetta. The distance between Kandahar and Dasht plain is approximately one hundred and seventy miles, and Bivragh traversed it in one night.

23. Where art thine youths fit for royal assemblies?
Who is thine friend, who thine enemy?
24. Replied I to my friend,
Chākar is my friend, Gowahrām mine enemy ;
25. Forty thousand consists of fine Rind Cavalry,
Thirty thousand are the brave Mirālis ;
26. One thousand numbers the Nūhāni crack fighters,
I have with me ten thousand cup-bearers ;
27. Fifty thousand are tied to the trenchant sword of
Gowahrām,
There is no scarcity for supply from other tribes ;
28. The wise shamer of moon, asked me,
and
29. Bivragh, the pearl like chief, once I saw from the palace
(the army of my father), the king seems to be too
weighty as compared to thine realm ;
30. I perceive the might of the Kandahāri Mughals,
The Turks will leave thee not to rest at Sibi ;
31. Let us go to Gowahrām, the chief,
Chākar (being relative) will be voluntarily restless in his
house ;
32. We came to Gowahrām, the plentiful,
O, Gowahrām, the pearl like chief ;

33. Heretofore, no necessity brought me to thee,
(but) now I have with me the spoil of kings ;
34. O, chief, I have come, will thou keep me,
If thou keep me, will live with thee ;
35. If keep me not, will seek another way,
Rejoined, Gowahrām, the majestic ;
36. O, chief of Baluchis, welcome art thou alongwith thy
friend, with peace and confidence ;
37. May thou be always in peace and happiness,
If thou live with me, I will keep thee ;
38. (I) will sacrifice on thee the entire Lāshār tribe,
Never will I recollect past rancours ;
39. He stood up, gave us accommodation,
Vacated an extensive, magnificent palace ;
40. Provided pallet-bed and cushionet,
Silvery drinking cups and bronze made basins ;
41. To satiate our hunger, served us with trays of rice
cooked with mutton (Pulāo),
Goblets of honey and milk to quench our thirst ;
42. From one entrance brought spits of roasted mutton,
From the other bottles of wine ;
43. Neither I nor my beloved tasted the food, some we left
and in the trays, more we threw on the dunghill and washed
44. intentionally our hands (as if, we partook the food) ;

45. One day, the fourteenth moon (beloved) asked me,
Bivragh, how holds good the internal relations of thine
people and the Lāshāris ;
46. What a deception it is after accepting the mat ¹,
(And) while sitting on the mat, maintain despite ;
47. I replied to the possessor of thousand blandishments,
and for I remember the past faults, therefore, I will not
48. keep his salt in my abdomen, as one day I may become
his enemy ;
49. A Memon ² promising to be my friend, came and said
Whatever thou demand and desire to eat, I shall bring
for thee ;
50. Bring costly cloth for me to wear,
Bring odorous meals for me to relish ;
51. Seven or eight days were passed through utter necessity,
I ran in debt of seven hundred silver coins ;

1. To sit on one's mat is a proverb in Baluchi, meaning to become one's guest. It is the custom among the Baluchis specially the Nomads, that when a guest comes, the host take out a mat or a rug and spread it a little away from his tent and entertain the guest on it.

2. The district of Kachhi in Baluchistan remained for centuries under the Sind rulers i.e. the Sumrahs, the Sammahs and the Kalharas. Accordingly, we find the major portion of the population of Kachhi belonging to Indian or Sindi blood. The Memons who originally came from Gujrat-Kathiawar and Rann of Kachh, settled permanently in Sind, and a group of them planted colonies in Kachhi during fifteenth century.

52. The innumerable host (of Lāshāris) Counselled
Gowahrām,
He sent a courier in this respect ;
53. To inform the sainted Chākar,
O, chief (Chākar), it is neither an ordinary message nor
a child's play ;
54. Beware, that Bivragh has fastened too weighty a burden,
It is neither a flood from a couloir, nor from a stream ;
55. (But) a flood seperated from a distant ocean,
He carries with him the spoil of kings ;
56. The king came like rain and surge of stream,
The army crossed the mouth of Bolān ;
57. There was but little place for numberless royal tents,
(When) the sun began to appear from its golden zodiac ;
58. The armies of Mir Chākar, the well-fed sprightful Rind
steeds approached the place of encounter ;
59. Amidst nobles mounted on rare steeds,
Mir Chākar and Gowahrām ordered their ranks ;
60. The Rinds came forward with their naked steeds,
(And) began to survey the field of encounter ;
61. The king's army seemed too strong as compared to the
Rinds and Lāshārs,
(thither) Bivragh said, I will personally keep watch over
the enemy ;

62. For three days and nights I did guard-duty,
(At length), Relying on God, I prepared (to face the
grim crisis in person),
63. Took up my ornamental weapons, saddle and
saddle-girth,
Started with the expectative grace of God ;
64. Mounted the kingly steed (Mal),
Came near the king's army ;
65. Tied Mal a little away from the army,
With my magnificent form I walked on foot ;
66. Recited with special tact and wariness the Quranic
Sūra Yāsīn,
Repeatedly with rigour recited 'Yāsīn' to invoke secret
help of the Cherisher and Sustainer (Lord) ;
67. I went with my shining sword,
Came near the royal tent ;
68. The night watchers of the Turk (the king) saw me,
Unsheathed my trenchant Indian steel ;
69. I struck it so fearlessly,
(that) it passed with velocity like the thunder of raining
clouds ;
70. I severed the tight rope of the tent,
Stretched forward my head from my princely shoulders
(peeped inside the tent) ;

71. Killed and severed the head of the attendant employed
for massage,
Went forward, saw the king ;
72. The Turk (king) reposed on the bed,
Holding his hand, awoke him ;
73. I am the same Bivragh, the man of words,
From me occurred a satanic deed ;
74. To forgive is the heritage of kings,
If thou forgive me not, the matter is in thine hands ;
75. There is thine sword, here mine neck,
He asked me to repose and talk ;
76. Both of us exchanged thoughts in detail,
The king (finally) forgives my this crime ;
77. I felt under obligation to none of my people,
To myself only I am obliged ;
78. He (the king) bestowed upon me a thunderous horse,
Bedecked my head with red silken gear ;
79. (The Turks) unfixd their tents,
The entire army marched back enroute Bolān ;
80. To tread upon the hearts of my enemies, early in
the morning,
I started trotting my proud steed ;
81. I came to the huge fort of Sibi,
Narrated my story to the host of Rinds ;

82. Chākar with his Rinds retreated rejoicingly,
The Lāshārs settled back near the suburbs of Gandāwa ;
83. To no one I am indebted,
Neither I exposed the Rinds to the strokes of grievous
calamity ;
84. Nor put the Lāshāris to the trial of war,
With intoxicating enthusiasm Grānāz became mine ;
85. With bliss I will live with my beloved,
(and) play with the beloved's golden necklace.

The following poem, he Composed of the sudden illness and death of his beloved. He too loved a Jat woman, named Sado, who was described as a shop of all the qualities that man loves woman for. She fell sick, he met in the way a Rind nobleman, Ishāq, who told him about his beloved's sudden sickness, and this news proved bitter to him as death. But before Bivragh could reach her house, the sure physician, death had cancelled her lease of life. He suddenly turned stern, tragical and dismayed to the core. Usually the lovers have the appetite of lions and the act of hares. The last course for each lover is to sigh, pray, sue and groan, but in Bivragh, we find something very sincere, supreme and superle. Love indeed crows even the strongest mind and heart. Bivragh, who had a true genius for poetry, versed in eloquent and moving terms, the story and scene with a morosed heart, displaying clearly as to what extent the pliant playful cupid had great hold on his strong limbs. The poem is full of

pathos, and clearly depicts how love shattered this extraordinary m̄an whose surprising energy and enchanting enterprises have left such an indelible effect on the minds of the Baluchis of even our age, that in stern amazement they often remark exaggeratingly that it seems, "as if, Bivragh had two hearts and four kidneys". The poem proceeds as such :

- ۱ ذی من کھایاں بے تنء راھے
پہ شکارانی ہو شینتغیں سیاھے
- ۲ نین کہ ماں دیریں الکھے کاتکاں
تريٹ ٹوں مسکانی سحاق سیادیں
- ۳ من پلتری گوں بوچنڑا بستہ
جام سحاقء گوں ریٹغے رندی
- ۴ ما دلء درد گوں پوپلے پھروشتہ
شیہنڑا گورکائی سرے چرتہہ
- ۵ ما حیر حوال داٹھ حیر حوال گپتہ
حال مڑ پیشی جام سحاق بیٹا
- ۶ حال پد مار وار تھیں دلء دائی
دھمی تئی میڑو سر جما دراھیں

- ۷ کپتغو خوارین تئی صدو ماہین
بچھی دو روخان لعل صدو دراہین
- ۸ درد ماں لوغاڑین سراکپتئی
ما دعاکٹ گون سوختغین زردا
- ۹ تو نہ آتکین و ما نہ ترپٹیش
آس دان چوٹیء کھڑو بیٹا
- ۱۰ جان اژ فرمائین گزان تپتا
ڈھڈو آف بیٹا جفر سیاہین
- ۱۱ گورمء سے گیست گوخ پیراھی
میگڑ سہر گوشین گرانڈ شاھی
- ۱۲ میگڑ گون یک لٹھاکیش پیری
مل گون موچی دو تکغین سبخان
- ۱۳ زحم گون دلی زحتغین بندان
کاڑچ کاٹار گون حراسانی جختان

- ۱۴ مولدے آزات کنان چہلی
دوستہ دراہ سر جما گنداں
ہنگ اژ گراینی دو روخان درست با
- ۱۵ سیاہ گوں چابکان تلور دائہ
اژ کھڑی آنش سوتکغان پہناذ
- ۱۶ سیاہ وٹی اولی جزغان گیر آر
یک شغی شبگیراں برے اوذا
لعل صدوئیء گورغیں کھلء
- ۱۷ مل مڑتھہ قربان بیٹ زھیرانی
سر ثنا بے پھولء بہشتی ئیں
- ۱۸ ینس کہ گور کھلانی گور کاتکان
آتکا او لوغانی پھذا نشتان
- ۱۹ دیر نویٹا کہ ہو ہوئے رستہ
ہنگ پہ لوغانی پھذا کھتیش
- ۲۰ لعل صدو پنچ شوذاں رواں بیٹا
مچھ انت جتانی جنکہ لعلیں

- ۲۱ سیاہ موربندیں چھوٹو ژنگیں
حس اژ کونجی گژدنء کھتیش
- ۲۲ تھنگویں پلوه اژ شیغیں انفء
گوش بنانی پھادیزتغیں گرد در
- ۲۳ اژ پیافیں مردانغ انف مندری
گرے آناں ماٹ گرے آناں وسی
- ۲۴ گرے آناں مردگون ڈانئنڑپیں ریشاں
مادے چھوں گنگائی جڑاں گوارتھہ
- ۲۵ دیم پھنادی اژ دژمینں مرداں
ترونگلی ایررقکہ اوو ریشاں
ماں بروقاں سنبلین ہوشاں
- ۲۶ دوست منی لاڈاں رواں بیٹا
مادے چھوں لاڈانی بھرا تھراانا
- ۲۷ پل ئیں لوغ اژ ہماں لوغاں
پل ٹو دل گژتغاں شوذا

- ۲۸ گڈا ڈاہ نو ورنایاں گشینی آن
اومغیں ماٹی برسریں بچھان
- ۲۹ وس رسا بالا دا مرنجینء
ہیمیں مردے مے شے رندیں
- ۳۰ ملکمیت برانی سرا زواریں
کلک کنت بلغان مزاری آن
- ۳۱ پر حکمء بالا ذا بہ لڈیناں
برات چھوں پیری آن دلیخیں بنت
- ۳۲ ماٹ و گہار دراڑیں چھوٹواں منت
ملکمیت ہیچ بر وھش نہ کنت الیشاں
- ۳۳ باھر مڈی آنش اغا جیناں
ماوٹی ہیسی سر نہ رنجینھتا
- ۳۴ شہ بہانانی چندینس زیناں
شہ کنشکانی کاگدیں رکھاں

۳۵ شہ کنالانی پکغیں و نگان
شہ امیرانی نیاد و دیوانان

۳۶ ململ کھاسایاں دو تائی آن
کیس لنگی آن ہریوی آن
بر پہ بو رانی بہا گپتہ

۳۷ اے دینائی ما رپتغا دینا
ما دے چھوں میڑ بانکھہء دینا

۳۸ بو چھنڑے کو روئیں رواں بیٹا
براٹ پہ ویرازا جہان ایغا

۳۹ بہر کناں گوخی گراستغیں گوژداں
زر ہری تھالیاں بہ چھریناں

1. Mounted on the black steed, well-trained for chase,
I was passing through a howling wilderness,
2. When I traversed a long distance,
I met my distant relative, the graceful Jām Sahāk ;

3. I sat on the ground crossed legs, encompassed my waist and legs with a long scarf of cotton cloth,
 Jām Sahāk surrounded his waist and crossed legs with a red scarf of cotton cloth¹ ;

4. (To refresh myself) I lessened the heaviness of my heart by masticating a nut,
 The black steed grazed Gorkha² (Elimurus hirsutas) ;

5. Both of us communicated to each other the news of the general affairs (hāl),³
 Jām Sahāk recounted firstly his account of the latest intelligence ;

1. It is a customary practice among the Baluchis that majority of the elderly tribesmen carry with them a long scarf and at the time of tribal or on simple gatherings when all sit on the ground crossed leg, they surround their waist and legs with the scarf to ease themselves.

2. A kind of wild herbage or grass, found in abundance after the summer rains.

3. It is a strict Baluchi custom by which any Baluch travelling is asked by those whom he may chance to come across meet for the news. The 'hāl' means the latest intelligence, which the traveller is bound to convey forthwith. The Interrogator in his turn communicate his latest news to the traveller and also when both of them depart, each of them report the news thus gained from each other to the next first person they meet. The custom is not confined to travellers, but to any incomer or when men of means of the same tribe meet, the 'hāl' must be given and received, in strict order of precedence. The enquiries cover a wide range, both public and private.

6. (He) related the news in a gloomy mood as, if, bitten
by snake,
All members of thine kindred are in perfect peace ;
7. (Except that) thine moon-like Sado is lying in distress,
(Because) of labour pain she has fallen ill ;
8. Pain has invaded her thick-haired head,
I prayed for her with a burning heart ;
9. Would that thou (Jām) had not come, and I had not
met thee,
Fire caught me from toe to top ;
10. My body became hot within my soft clothes,
The chest melted away, the liver turned block ;
11. Out of the herd of cattle, I instantly offered sixty oxen
as sacrifice to saints,
And the red eared grand ram of the herd ;
12. Offered momentarily the entire herd for oblation to saints,
The steed (Mal) with its all necessary equipments and
trappings ;
13. The sword with its belts tanned at Delhi,
The poniard and the chopping knife with cases brought
from Khurāsān ;
14. (And) above all shall set at liberty a maid-servant,
(In case) my scented beloved recovers from fatal pain,
and I see the precious one in complete health ;

15. (I) impetuously flogged the black steed,
Sore pained either sides (of the horse) by the strokes of
my heels ;
16. Black steed, remember thine past speed,
Take me overnight to the place of my beloved ;
17. (If) Mal (horse) dies, be it sacrificed for the transports
of my anxieties,
(If) I die, shall be unquestionably in Paradise ;
18. When I arrived near the tents,
(I dismounted) and sat behind the dwelling places ;
19. Ere long, I heard the noise of weeping,
Alas ! the precious (Sado) was taken out of the house ;
20. The ruby like Sado was placed outside for the
performance of funeral rites,
Being surrounded by the ruby-coloured girls of Jats¹ ;
21. Her curly locks braided with speckled hair lace, fell
unplaited on either side of the face,
The necklet was set aside from her heron like neck ;

1. Throughout Medieval Ages the Jats have been living side by side with the Baluchis from Kirman to Baluchistan. A distinction exists among the Jats themselves. The camelmen and graziers among the Baluchis are addressed as Jat, but the name is pronounced with a soft 't' (ت) as opposed to hard 't' (ٹ). These camelmen speak a different language to other Jats. The Baluch tribesmen look upon the Jats as their social inferiors, and the women of the camelmen are renowned for their beauty.

22. Her nose straight and smooth like the rod for collyrium
was left unringed,
The well-preserved ear-rings (were removed) from her
ears ;
23. The snowy fingers were left bare without any ring,
Her mother and mother-in-law started weeping ;
24. Her husband with his haggish beard wept too,
I too poured drops silently like the silent raining clouds ;
25. Concealed my face from mine enemies,
Tears falling on my moustaches, which resembled the
flower of hyacinth in shape and fragrance, dropped like
hail on my beard ;
26. The funeral procession of my beloved proceeded towards
the graveyard,
At a distance, I watched and followed the crowd ;
27. (Thus) she was laid to rest in the new house (grave), far
off from her previous residence,
In despair I retraced my steps ;
28. I alarm thee, the choicest youths,
The haughty-headed sons of thine imperious mothers ;
29. Enjoy thyself to the end of thy means,
A sturdy soul is following up thine and mine steps ;

30. The Angel of death is ever sitting over the head of everyone,
He disfigures the man possessing mighty stature like that of lion ;
31. (Then) by the Command of The Almighty (he) joins the caravan bound to the next world,
When brothers fail to save the life of the diseased one through offerings to the saints ;
32. (Then) Mother and Sisters offer their long hairs¹ as sacrifice to the saints,
The Angel of death dislikes such things,
33. Would spend prodigally from Bāhar's immense property,
and
34. I never worried my lone head for anything ;
- While to ride on fillies bedecked with silver saddles, to pluck kisses from paper like thin lips of beautiful damsels, to satiate with the roasted hindmost of mutton, to attend the assemblies of chiefs ;
35. (I used) white cotton clothes of finest fibre,
Costly sheets and turbans procured from the manufactory of Harev²,
My turban fetched the price of rare steeds ;

1. The custom of hair offerings among the Baluchis can be fairly traced back to their ancient ancestors, the Semites. See for details 'History of Baluch race and Baluchistan' by M. S Khan Baluch, PP. 190 - 91.

2. In ancient and Medieval ages, the city of Herat was named as Harva or Harev.

36. I have seen this mundane world passing on,
Such as happened with the lady of her family (I have
seen this transitory world passing on with Sado);
37. Only being wrapped within a coarse sheet of cloth,
Her brothers to comply with the wont of the age,
38. Distribute (among the people) cooked beef,
Placed inside silver-plated plates.

As mentioned already that Bivrigh's father, Mīr Bāhar Khan, was killed without any justification by the spiritual guide of Mīr Chākar, Shah Khatti, and his men. The thirst for revenge even subdued the staid senses of the best representative of the race, Bivrigh, whereas in the way he took vengeance, represents the most vandalic trait for which the race has ever been too famous. The following poem versed by him in a language enough worthy of the theme, relates his venom in a distinct manner. After the fashion of his fellows, he endeavoured in his poem to touch the heart of his people with surges of sentiments.

۱ میر بلوچستانء کمان ئیں کوہ
نا حقء دیم پہ گونڈلاں بستے

۲ چھے تئی سیالی غصوے زیانء
کشتہ تھا باہر خان سنڑایانی

- ۳ شین گلیء ماں دیر وے ننداں
گرم ساڑتھیء من دروغ کناں ڈاھا
- ۴ بلاں دے ہامیں بنت بڈی جوریں
نشتغو آن روشء مناں چھاری
- ۵ شہد کھٹےء گوں پھسغا بیاری
بیاری مناں چھار راھے سرا داری
- ۶ ماں دے چھوں شیری گم رھا بانی
گڑدنء گڈ گواشی بہ بھوریناں
- ۷ من پروطان گوں نوش کناں حوناں
جان اڑ لحمیں سنبغاں ساڑت بیٹ
- ۸ گڈا منان گڑدائے زھیر بلاں
بلاں دے سٹردار موپٹ راضی
- ۹ آن برائی دادناں بند کنت
زاٹغیں گوخاں مدا دینی
بارغیں بوراں آن مہ بشکینی

۱۰ گِر رند نوى دودائى منى پرائين
گِر سنده نوى هندوستان روايتين

1. The strong-based mountain like Chief of Baluchistan,
Thou have made unjustly the target for thine arrows ;
2. What clannish feud thy had lost,
(That) thou have murdered the pearl-like Bāhar Khan ;
3. Henceforth, I shall sit heedlessly in a place,
To make this grave event forgetable for a time ;
4. Let the venomous spite should outwordly seem to be
immature,
I am waiting for that occasion ;
5. (That) I should meet Sheh Khatti with his son on a
cross-way ;
6. Like an unexpected lion that jumps on and breaks the
neck of wild ram, I will act likewise ;
7. I will suck their blood with the immersion of my
moustaches,
Thereupon, my body will be cooled from the deadly
pneumonia ;
8. Only then I will be relieved from the pains of the
graceful (dead father),
Let the Chief (Chākar) be not happy with me ;

9. Let him stop his bestowal of relational gifts,
May not bestow milky cows and graceful steeds ;
10. If the Rinds deny to be my kindred,
Dodais¹ are my brethern,
If I leave Sind,² India will find me soon ;

Bivragh's deeds exceeded all speech and was too famous to live long. Here is another poem which he composed when the old age stole on him and wore him out of act. He describes his youthful grace and grandity, the quirks of joy and pleasure of his juvenile time and compares it with the drawbacks and demerits of his weak decaying crabbed age, the ill layer-up of charm, which played more spoil upon his face and form. Some hold that he left no heir begotten of his body, but according to consensus of opinion he had male issues, all of whom were cut off in the blossoms of their youth.³ The language of the poem that follows as such is very simple but effective and emotional.

1. The Dodais are a clan of the Hot tribe. In 1472 A.D. they migrated to Panjab under their leader Malik Sohrab Khan, and the then Multan ruler, Shah Husain Langahs, gave them big Jagir between fort Karur and fort Dhankot, besides the Derajat territory. The Dodai family held this extensive Jagir throughout the rule of the Mughal emperors of Delhi. (See 'Maathir-i-Rahimi', by Abdul Baqial-Nahawandi, edited by Muhammad Hidayat Husain, vol. I, PP. 278-79 ; See also 'Sair-al-Mutakhirin, by Syed Ghulam Husain, Taba Tabai, P. 10.
2. The district of Kachhi and Sibi for the major part of its history remained under the rulers of Sind. During the last quarter of the fifteenth century Mir Chakar Rind conquered these territories from the Sammah ruler, Jam Nizam-ud-Din, better known as Jam Nandah and henceforth, these areas became a permanent part of Baluchistan. It is, therefore, that Bivragh addresses these places as Sind.
3. See 'Popular poetry of the Balochis', by Dames ;

- ۱ بیورغ وڈیرہ منی نامیں
باہر مڈی ماں منی مشتیں
- ۲ چاکر ساڑتیں سا منی پشتیں
ہلک منی چارایا سرا نشتبہ
- ۳ کاڑچ بیٹ دور واریں گرانڈاں
ہر روش منی دیگ تا فغاں جوشاں
- ۴ پر وٹی مہماناں بلوچ ایناں
سی سال پہ مڑدی منگہاں گوستہ
- ۵ سی سال پہ بینگی وارہاں بستہ
گڈا پیرہ چہاری آن مناں گپتہ
- ۶ سی سال پہ لاچاری رخنڈینہ
پیرہ جنگیں گون دف و دیما
- ۷ گون بروطان و برنجلیں ریشاں
کھشک دھتان قدحیں چماں

- ۸ چھم اژ دیریں گندغاں گراں بتت
ران اژ مہمیزاں مزاری آن
- ۹ او هوو ذالاں شماوٹی بچھاں
پیرہ لولیء نواں دیشے
- ۱۰ پیرہ ایغاں گندغیں پرکار
بت حیران ہر کسیں بے زار
- ۱۱ یئں ہماں اولی جزغ و جن سار
بندن لڑزی ماں چندینس زیناں
- ۱۲ دست لڑزنت ماں سیمریں واغاں
کھاڈ مناں ناخوئی جناں گوانکاں
- ۱۳ گڈا پیرہ جھکینی زبر زیراں
چھوں ہماں لاد زھرینس شیراں
- ۱۴ بیٹ کھکوخء گیڑتہ منی ڈیلء
منی ملغیں بالاذا بہ لڈینی

گڈا براٹ مناں جامیں کوفغاں زیران ۱۵
گہار وٹی شولیں چھوٹواں سنداں

جہل کننت جاگیرے امر نامیں ۱۶
رندنی لعلیں سچہ بنت سنداں

کوہاں چھوں لوہانڈڑیں سرا شیفان ۱۷
حون چھوں گیواراں بہاں سیاہیں

پد منی ناموزا بلوچیء ۱۸
کد بیورغ و ڈیرہ منڈایانی

تھا وٹی حیسی سر ند رنجینتہ ۱۹
کہ واس اشتا مڑدماں گپتہ

1. My name is Bivragh, the chief,
In my hand lies the entire property of Bâhar ;
2. I embrace the cool shades of Ghâkar's graces,
On a cross-way my house is situated ;
3. Well-fed rams ever lie under the blade of knife,
Daily my Cooking utensils and stone griddles are on fire;

4. All these are ever ready for my Baluch guests,
Thirty years (of my life) were spent in manly
magnificences ;
5. Passed thirty years in a dogged way (treating everybody
obstinately),
Afterward the watchmen of old age caught me ;
6. Thirty years were dragged on despairingly, old age is
and always at war with (man's) face, mouth, moustaches,
7. roundish curled beard, white teeth and full cup-like
eyes ;
8. Eyes lose sight of distant objects,
Thighs fail in struggles worthy of lion ;
9. O, ye women, do not entreat in lullaby, thy sons to
experience old age ;
10. Oldness represents nefarious traits,
The body remains perplexed and is disliked by all ;
11. Neither one has his previous form nor his speed (in
walking),
My hips tremble on the silver saddle (while riding on
the horse) ;
12. The hands tremble while holding the reins of coloured
leather,
Women address me as uncle (because of crabbed age) ;

13. So old age like the robust angry lion, bends both the strong and the weak ;
14. Let a mortal cough seize mine body,
(And) submit to dust my (once) magnificent figure ;
15. Then my brothers will take my dead body on their broad shoulders,
Sisters (because of intense grief) will pluck their loose hanging curly locks ;
16. According to my destiny, they will give me a place beneath the ground,
The ruby-like Rind women will assemble on an elevated stony place ;
17. Smite their hairy heads with stones,
Thereby, black blood will flow from their pates ;
18. (Such painfull things will happen) with significance to my dignified career in Baluch annals,
That (O,ye) Bivragh, the pearl-like chief ;
19. Thou have never aggrieved thyself,
(And) people soothed their souls from thine graces.

In one of his visits to Seistān, which then formed a province of the Timurid ruler, Mirza Shah Husain of Herāt, Bivragh was imprisoned by the governor of the province, probably, through some misunderstanding rather than commission or omission of any act. He remained in the prison for few months. Often convulsed with a rage of grief,

Bivragh would sing in the premises of the prison in the late hours of night, melodious songs to the pleasure of all. The governor's house was adjacent to the prison and his wife would hear the songs invariably, and she felt curious to know the man. The fair lady was told that the man came from Sibi (Baluchistan) and belongs to the Baluch family of a noble stirps. One day, from the top of the palace she saw Bivragh, who too had the fortune to see her. In the first glance, both of them pledged their hearts as prisoner to each other. In due course of time, the Turkish lady succeeded in persuading her husband to release the Baluch prisoner. Brave on the field of battle, Bivragh was too brave to battle on the field of love. He had spent the best part of his life in the pursuit of noble dames, who animated him to sing. Fettered in amorous chains, he braced the nerves one day, and climbed the palace of the governor and met the Turkish lady in surprise. For a couple of days he remained in the palace and secretly enjoyed the princely bed of the fair lady. In the meantime, his long absence from his native place, heavily disturbed Chākar, for he knew Bivragh joint by joint. Chākar thought, that perhaps, some misery or misfortune might have crossed Bivragh because of his enterprising nature. He sent a group of trustworthy Rind horsemen to Seistān. They reached the place, met Bivragh, discoursed with him and in great rage of pain, beguiled him stating that a grave crisis has overwhelmed Chākar, and that his presence at Sibi is indispensable. He heard and heeded the discourse with serious concern. At last, bid farewell to

Seistān with pre-eminent integrity and left the sweet company of his beloved with a heart, less willing and less obedient in this particular respect. He composed the following poem in memory of his romance at Seistān. The poem is free from florid and fustian style, but has all the simple ease of refined conversation. Here we reproduce his famous Seistāni poem :

- ۱ من کہ ماں سہیستانؔ جناں شیراں
گور مغلانی بستغین قیزاں
ریز گراں چھوں قمبریں ماراں
- ۲ گرینہہ کھشی تھنگوین محلاں
تھنگوین پٹی بٹز برواناں
- ۳ ینم آزمانؔ دیاں جھالاں
گندغؔ بیورغؔ سروپھاذاں
بیورغ تھئی بالاذنصیو باٹے
- ۴ عرض کتہ رانیؔ گور ہزمؔ
گور وٹی عارلیفیں پٹ و براٹاں
- ۵ اے چہ کئے ماں شمعے قیزاں
ینم شفؔ ظلم زارھاں کھلی

- ۶ مار واوہی شاذہاں نیلی
گوشٹغء باند موکھا جنانیء
- ۷ بوڑ بل باندیء بلوچ ایغا
چھٹھہ سر شان حاکی قیزاں
پھاڈ چھڑیا آن چھوں بچکی بیڑھاں
- ۸ ششغان گور شہر لوہارا
ذیث گھڑ لوہار آسنی میحان
آسن گوں گئی آن چڑندیاں
- ۹ ینس کہ ماڑی نیام دراکھایاں
گپتھغان جاگو آن امل ایغان
- ۱۰ گپتھغو عاذاب کھٹیش مارا
یک پرے باہ منتہ منی بالاذ
- ۱۱ دست جئہ کھڑدے اشرفی کھشتا
داٹ ما جاگو آن امل ایغان
- ۱۲ ما پرے خوشی ئیں دلء داٹء
آنہاں پہ ناکا میں دلء گپتھہ

- ۱۳ میں کہ ماں ماڑی سر برا کھاپاں
سر منی تنکیں گواٹ گراں گوستبا
- ۱۴ لغٹ ماکھٹء پھاڈنء داٹء
اڑ منی پھاڈ دروشاں مزاری آن
- ۱۵ لعلء چھوں کا ویزی کٹھ کھینزے
گرینہہ چھوں درلی آن بڑتھی بڑنا
- ۱۶ زھر کٹھ زنزیر مہفریں دوستء
کھٹ کھلی گوں زحتغیں بوفا
- ۱۷ دیر لڑزی سے گدے توخا
دیر لڑزی اڑ منا تھڑسی
- ۱۸ تھا کدماے اوبنگیں ورنا
اے چہ تقدیراں ترا آڑتھہ
- ۱۹ ابوء چوکی گھروآن چھراں
گند نواں گہگیریں سرا براں
آن ہر یوی دروازاں درنجاں

۲۰ نواں ببھراں پرینھتا پرے زحماں
پہ مغلائی کھوکھریں کاڑچھاں

۲۱ ما جواو ترینتھا ہزار نازے
آن مزن کندھیں براٹ مناں سجاں
گھے منی گہگیریں سرا بری

۲۲ ماگوں زراں لبثیں چوکی
زر شہ سے چھیار اشرفی مہراں

۲۳ ماں ہماں بیورغ آن کلامانی
تھا ہماں ماہ لہجء سلامانی
قول تھرا ماڑیء بنا داٹوں

۲۴ لوٹھئی دائیء دھمالانی
روغ کئی بستیء شمالانی

۲۵ اے دوٹیں آئی روح ثنت تھنی
روگور بسوریں چادرا چمی

۲۶ اڈ گراں دوٹیں دل زھیرانی
داں شغی سے پاسی گروں ذونقاں

- ۲۷ چھیار پاسیۂ آستغ موری
آستغ موری گودست بانہی آن
- ۲۸ پہاذا بیورغ روش تھرا بیٹا
ما جواو ترینتھا ہزار نازے
- ۲۹ اے منی عاریفیں پھتۂ چالیں
ہپت شف ننداں گور دلی دوستان
چھوروی پھد گڑغ منان عیویں
- ۳۰ ایرکثہ رنداں پہ ہز بازی
بیاکہ چاکر اندوہاں گپتھہ

1. (When) I would sing in Seistān, inside the fortified prison of the Mughals,
(Then) I would writhe in anguish like speckled snakes ;
2. She would gaze at me from the golden palace, with her golden band tied above her eyebrows ;
3. She would view with earnest attention, Bivrāgh, from head to foot, as such her golden band would shine too high ;
(And she) would pray, that Bivrāgh, may this majestic form be for ever with thee ;

4. The eminent mistress requested her guardians, her distinguished father and brothers ;
5. Who is this man, imprisoned in thine prison, (that) in the midnight he cries audibly ;
6. The giver of liberty to women (the governor's wife) said that the new prisoner disturbs us at the time of our sweet and sound sleep ;
7. (She said) discharge the Baluch prisoner from the jail, (Thus) my head got freedom from the imprisonment sentenced by despots ;
8. I went to the blacksmith belonging to the city, Asked him to get ready immediately iron spikes having long wooden handle, to be used as ladder ;
9. When I reached half way to the palace, The guards of the beautiful mistress caught me ;
10. They gave me too much trouble and struggling alone, I got too tired ;
11. I took out some gold coins (from my pocket), Gave it to the guards of the beautiful mistress ;
12. I gave it with a happy heart, They (the guards) took it with a heavy heart ;
13. When I climbed to the topmost room of the palace, I tried to enter through the narrow window ;

14. (To enter inside the room) I placed my foot on one of the legs of the cot and gave it a lion-like push ;
15. The ruby-like (beloved) startled like wild deer, rose up like the threatened bustard ;
16. The beloved having chain-like tangled locks, (awoke from and sleep) and provoked to frenzy, left suddenly in full fig,
17. the cot with its red cushion, (and) began to tremble in great fear as she was alarmed by my presence ;
18. Who art thou, O graceful youth ?
How fate had brought thee here ?
19. My father's guards are constant in their watch,
Be careful, lest they sever thy imperious head and hang it on the gate of Herāt ;
20. Perhaps thy ribs are eager to face the edges of swords,
or the white knives of the Mughals ;
21. In reply I said to the possessor of thousand blandishments,
That I boast of having broad-shouldered brethern,
Who can sever my imperious head ?
22. I have greased thine guards with coins amounting to three or four gold coins ;
23. I am that Bivragh, the man of word, who promised to thee under the walls of the palace, (and) thou art the same shamer of moon, who sent me compliments ;

24. She called forth a gaudy maid servant,
Who kindled a candle emitting strong light ;
25. The souls of both were thirsty for each other,
She came near and imprinted a kiss on my white shawl ;
26. The two ardent hearts soothed each other,
We enjoyed till the late hours of the night ;
27. Early in the morning she began to move slowly,
Slowly moves her hand bedecked with bangles ;
28. (She said) wake up Bivragh, day has dawned,
I replied to the possessor of thousand blandishments ;
29. (That) this has been the wont of my distinguished father,
to spend seven nights with the hearty friends,
(I will too act accordingly), for to go back childishly, is
an insult to me ;
30. The Rinds beguiled me by stating that a grave crisis has
besieged Chākar, (and thus) I came down from the top
story of the palace, (and left the place).

Mīr Snāhdād, the eldest son of the great chief, Mīr Chākar Rind, was an illustrious prince, highly extolled for his prudence, piety and poetry. He first married a Rind woman, Murgo. A few years later, he stuck his choice upon his cousin, the daughter of the distinguished Mīrhān, Māhnāz, who was a gentlewoman of a most chaste renown, a virtuous soul that ever nature had praise

Shahdad
and
Mahnaz

for creating. Shāhdād loved and liked his second wife with very much content and consideration. Her charms and chastity of and on offended Murgo, who ever felt Jealous of her as is the case with all flesh and blood. Jealousy is an atrocity begot upon itself, born on itself. To content her venom, she wilfully designed to pour most egregious indignity on Māhnūz. Shāhdād possessed enormous flocks of sheep shepherded by 'Umar, an ugly wretched man, most disdained of fortune, fool, writhed shrimp and a very camel of a man. One night when the entire family was in deep sleep, Murgo secretly got up, wore Māhnāz's sandals and went directly to the tent of 'Umar and returned immediately. Early in the morning when Shāhdād awakened, she told him that in the dark of night Māhnāz slipped away to 'Umar's tent whence the latter must have fleshed his will in the spoil of her honour. She authenticated her report by tracing the sandal prints of Māhnāz. Shāhdād was a wise man who had in nature's secret more philosophy, but as is usual in the common course of all misunderstanding, he less cared to make assurance, double sure. Time and place proved coherent with this black lie and dreadful deceit. Like a common and an outward man, he believed it true and started to prove too cold a companion and husband to Māhnāz. One day, cold and stern, he said his mind to her. Māhnāz reckoned this blot at her life's rate. She pleaded by her blood, faith and honour, the whole story to be as false as water. Moreover, boldly told her husband that her honour and chastity, the jewel of her blood, bequeathed from noble

ancestors, were the most rarest obloquy in the world in her to lose. But the mischief prevailed before her perfect honour and chastity and all her weighty reasons and plausible words, Shāhdād scattered in his ears and not grafted them in his mind and heart to grow there and to bear truth. She felt since Shāhdād lacks justice, she will lose a husband. Shāhdād ceased to bed her and at length, divorced her. To burn her husband's soul and spirit, to unsoothe her pains and to keep her constancy in plight and youth, surviving beauty's outward, she married the shepherd with whom she was defamed and thus fell to the fāte of a nefarious man a wife, wiser, fairer, truer than ever Baluch did compass in his arms. Shāhdād thus lost a jewel of her, a wife whose beauty did amaze the wide view of highly seasoned eyes ; whose words and works enthralled all ears and hearts. Till his last breath, Shāhdād would repent of his folly and misfortune for shaking off so good a wife and so sweet a lady, the herb of grace and gravity. Shāhdād was a poet of repute and fortunately, we find Māhnāz too gifted with the same quality. She was a poetess of high mark and perhaps, in Baluchi annals, she stands peerless among the female poets of the entire race. Consistency in her thought and expression, use of simple and sweet words gives an uncommon fascination to her style. Both Shāhdād and Māhnāz after separation exchanged sarcastic poems to each other. Shāhdād sent the following poem to her :

۱ تها هزار رند باذکیں مہناز
 جی منی تنی ٹیں دل کھن آف

- ۴ بنوی کھنڈ شکھلیں نوخ آف
چہ قدر رند بارغیں بوراں
- ۳ سر تئی لنگیں عمرء بیستا
عمر چھو اپتارے تالارانی
- ۲ راہک دیسیناں کشارانی
لاف چھو حرجینء نریانانی
- ۵ سغر چھو دلی وھش گڑھیں دیزاں
پد کروتانی گرازغا جوائیں
- ۶ دست چھو ڈوئی آن ڈلغانی
مل بروطوئے ڈائنڑیں رنگء
- ۷ بانگواں روگوں بزگی ٹولء
بیگہاں گڑدی زہ گلے جھولء
- ۸ پرشتغیں پاڈ لتراں کھشی
مہناز تئی پیش دار سراٹنگی

- ۹ بانبرو بیٹ ماں ہیما پیہی
دستاں تئی لوغاڑیں گرا شیفی
- ۱۰ پہ گل ہنگیں چیرواں پروشی
جیغء تئی گوجی چنگلاں بوڑی
- ۱۱ دیر شنکھے چھوں پیہراں پھکی
اے لغور لعل بانکراں سکی
- ۱۲ سر گلء سکھیں ٹیکغاں بلی
مانے چھو کوہیں بانڈو دیما
حون پہ گیواراں بہنت سیاہیں

1. Māhnāz, thou art the mistress of Rinds,
Love to thee, the cool water for my thirsty heart ;
2. The sweet, limpid rain water between the broken em-
bankment of the inclosed field,
Numerous are the Rind cavalry ;
3. Notwithstanding that, thine head became the possession
of lame 'Umar,
'Umar is just like a hyena of gorges ;
4. The tenants frighten him to keep off the cultivated fields.
His belly resembles a saddle bag designed for stallions ;

5. His head is similar to a well pared earthen pot of Delhi,
Suitable for cooking dry whey ;
6. The hands are similar to a wooden spoon used for
preparing porridge,
A haggish face with long prickly moustaches ;
7. Every morning herds with the flock of goats,
Every evening comes back lifting sucking kids in his
cotton scarf ;
8. After taking off sandals, from his lame leg, O, Māhnāz,
he hangs it on the forepost of thine hut,
9. (Then) enter the tent crawling, extending his hands
and towards thine graceful body, undress thine perfumed
locks, unfasten the straps of thine embroidered shirt
10. with his hands ugly like the claws of newt ;
11. When at a distance a kid bleats, this coward gets
himself deprived of thine embrace (for he will run soon
to see what happened to the kid) ;
12. (Thus suddenly) leaves the head of the flowery one on
the hard ground, whereby it strikes against the stony
shelf in the hut, consequently, black blood will start to
flow from the parting line of the hair ;

In reply to Shāhdad, She versed the following poem :

ڈومب منی زالی گوشتغین گالان ا
تھا جہاں گولیں خاطرہ جاہ دے

۲ برا گور شاہداد قویہینا
چاکر بہنگی قاہرین بیچ

۳ شاہداد ناخوزاخت منزایانی
نشغ او ٹو ہوئے گرا غانی

۴ ککرائی ریسغ مل
کودکی چکانی بروجہل

۵ از تئی کارپیشغان کپتے
نشغو وندارے جن وجوداں

۶ کنت شہ مرگو گغرینا
عیو مکھن دریں عمرا ئینا

۷ عمر چھوں بگ لیڑوی سان
ذی و پھیری سر شماں آتکا

۸ از چوکاں کھڑد کئی مہناز
زڑد جود زان سرانشتہ

- چوڑشہ دکانیں گوران گپتئی ۹
 موڑشہ غمزی بارغیں سرینا
 چس از پن وڑیں دف و دیما
- تھودے شہ گولا کیہواں کاتکے ۱۰
 گوں کنالانی پکغیں ونگاں
- مادے گوں جیڈی و سہیلیاں ۱۱
 کاتک تئی چاراه سرانشتان
- دستء ماں میر موڑگیں پاذاں ۱۲
 دستء ماں مل سیمریں واغان
- ھرگنا ھے دست منی کپتہ ۱۳
 شے برا بشک میر بلوچانی
- شہ وٹی سلطانیں سر حیرا ۱۴
 بشک از اولی مڑدماں رپتہ
- گیشرا بوربشکین کہیریان ۱۵
 بشک پہ اولی مڑدماں جوانء

- ۱۶ پر فجیہوآں سک گزراناں
چھونہ ڈانتھے کہ مزدے جوانیں
بادشاہانی رستغیں چھکے
- ۱۷ کافری تیلانکھے مناداٹے
کپتغاں نشتیں جان پیا فیناں
- ۱۸ رکھ منی بستہ پیلین جوڑاں
سان شہ پاغ پلواں بوتکے
- ۱۹ تھا پہ راضی ٹیں دلء داٹھ
ما پہ ناکامیں دلء زڑتھ
- ۲۰ زڑتھ ما شار پلوا بستہ
گون کہیوانی لڈغا گار باٹ
- ۲۱ تھودے پہ مالی لوٹغاں کھایے
رند ترا بشکان لاغریں ڈیکھاں
- ۲۲ لوغ منی بچھی گوانزغاں پھریں
شہ جنکانی ہار کنڈی آن

- ۲۳ من ترا هیئتیں نو تکء بشکان
 باذڑیء گون بمبووین جاداں
 من کہ ترا بشکان عمر ترا بلی
- ۲۴ ڈھکنڑی گواٹ چھو ہڑاں کھشی
 نیک و بد درشکانی سرا چندی
- ۲۵ ماں ہماں انجیراں مزن پنیں
 رستغان جیہینیں گری سایاں
- ۲۶ سر منی ہیچ گواٹء نہ چند ینتا
 بیخ منی ہیچ ہوراندہ میسینتا
- ۲۷ جیغ پد جامیں عمرء بستوں
 گور گندی یا عمر بوڑی
 یا ماٹ ماں سے تاخی تفاق بوڑی

1. O minstrel, keep in thy world-surveying mind, the verses composed womanly by me ;
2. Go to the mighty Shāhdād, the careless and imperious son of Chākar ;

3. Shāhdād, my pearl-like cousin, thou sit at rest to guard
and against the ravens and disposed to pluck the plumes of
4. fowls ; Chide and appease the babies ;
5. Thou have come to nothing regarding other activities
and professions, but to sit and watch the womankind ;
6. All this has happened through the deaf Murgo,
Do not depreciate the pear-like 'Umar,
7. 'Umar is just like a strong male camel amidst the herd
of camels,
Yesterday and day before yesterday, after strolling on
the heights, came back to his house ;
8. He separated Māhnāz amidst the youthful girls and sat
and on her yellow thigh, got incentive from her fully
9. developed breast, relaxed his fatigue by embracing her
slender waspish waist, took pleasure from the leaf-like
delicate lips and mouth ;
10. Thou wert coming back from a hunting excursion,
alongwith roasted mutton of wild sheep ;
11. I too with my friends and companions came and sat on
thy highway ;
12. (As a sign of respect and submission) I placed my one
and hand on thy royal foot covered with stocking, with the
13. other hand held thy steed's reins of coloured leather.
I implored that if any sin had been committed by me
(then) forgive me this time, O Mīr of the Baluchis ;

14. (Forgive me) for the sake of the peace of thy kingly head,
Forgiveness has disappeared from persons of great reputation ;
15. Mainly from the Kahiris who ever bestowed steeds,
Forgiveness well suited to former persons;
16. It was beneficial to persons of meagre means and slaves,
Thou did not esteem me to be a gentle being, a grown up child of kingly strain ;
17. (But) shoved me so mercilessly that I fell back on the hips of my white body ;
18. (Because of pain and shock) my leaf-like thin lips turned white and dry,
(Thou) unfastened three dīnārs from the corner of the turban (i.e. divorced me) ;
19. (Thou) divorced me with a happy heart,
I accepted it with a gloomy heart ;
20. I took it (the dīnārs) and fastened it with the corner of my head scarf, so that it may be lost at the time of my female peacock-like graceful strolls ;
21. When thou will come and demand financial help,
The Rinds will present thee weak goats ;
22. My house is full with craddles containing male children and necklaces for daughters ;

23. I will bestow thee the tiny Notak,
(and) Bānari with her long, black hair ribbons ; I will
bestow but let 'Umar agree too ;
24. The southern wind when fiercely blows, it shakes the
top of the good or bad trees ;
25. I am a fig tree with broad leaves, that grew within deep
ravines ;
26. Never any wind did shake my head, nor any rain
moistened my roots (i.e, no wordly lust has ever
influenced me) ;
27. Only for the sake of honourable 'Umar, I have dressed
mortal flesh with embroidered clothes, my body either
my grave shall see or it is for 'Umar to undress me or
my mother to unbutton it in case I am ill of quartan
type of fever.

The founder of the Mughal empire in India, Bābur, breathed his last on December 26, 1530.¹ His son, Humāyūn, ascended the throne with full vanity and vantage. He was a brave and courteous ruler, but was too ready to indulge in opium and enjoy prolonged intervals of ease and luxury. Thus slowly but steadily, he nourished degeneration and disobedience and fed the ruin of the state. The Afghans under their indomitable leader, Sher Shāh, revolted against Humāyūn. On May 17, 1540, the two hostile armies met at

1. "The Cambridge shorter history of India", by J. Allan. M.A. etc: edited by H.H. Dodwe'l, P. 329.

a short distance from Ganges, opposite of Kanauj. Sher Shāh fought with a careless force and forceless care. Bastard in mind and bastard in courage, the Mughal army, gave the field to the power and prowess of the superior Afghan forces. Humāyūn miserably fell before the dictate of a cruel destiny and Sher Shāh compassed the crown for himself. For more than a decade, Humāyūn lived the life of a fugitive in Persia, and during this long period, desperation was all the policy, strength and defence that he could make against the Afghan usurper. At length he returned from Persia to recover his lost throne. He combed forces from Afghanistan, Panjāb and Sind. The bulk of the Baluchis under their renown Chief Mīr Chākar Rind then flooded the territories near present Sāhīwāl, Sargoda, Multan and the Derājāt. The Baluchis of Panjab, as we are told, assisted the vanquished emperor with immense men and material under their Commander Mīr Shāhdād son of Mīr Chakar. Mīr Shāhdād composed a poem in which he describes the help given to Humāyūn and the unmatched valour shown by his men in the memorable battle fought against the then Sūri sovereign in 1555 A.D. The Baluchis according to the tradition lost between seven to ten thousand crack fighters. The poem is simple in diction but very emphatic and interesting :

ا سی و سے سال برقرار نشستان
من گڑھیں سیوی میلاھی جوآن

- ۲ شے پڑا لانگھاں دو زحمیناں
 ناھڑو کنگاں سیر طمائیناں
 در کھفاں دودائی پرے جنگء
- ۳ تیغ از سوزیں آمنء رستہ
 ماں ملوکی سر کوفغاں شپتہ
 بخمل و بلگاراں ہریوی آن
- ۴ شے ہرا یک مشتے جنوں شرطے
 ہے وٹی ہیسی چوٹواں بانہاں
- ۵ ہے مروشی کنگراں گھاں
 بانہاں رنداں گوں بارغیں بوراں
 یا گراں دلیء گڑھیں تختء
- ۶ یک دفعء سرداراں کثہ آمین
 شال جی باٹے چاکروشاہداد
- ۷ حیروآمان آن شمے بالاد
 تنگوین تمبوئے بلوچانی
 آسرو آمیدے غریوانی

- ۸ پیل عالیء پهلوان ایذا
پهڑاں جاڑو جور جوا وینا
- ۹ رستء بیورغ چھوں تیمریں کوها
سردار تئی سر آمانس حدائیء
- ۱۰ ماگوں دلیء زهرنیں ترکان
آس پروانی مان کھغوں مچاں
- ۱۱ ذی مناں میریں مندوا گوشتا
چاکر گنوخ بیثا یا عقلء اشتا
- ۱۲ هوش شه مڑواریں سراکھستی
باھتی پیشء پھل گدیں میرھان
- ۱۳ چھل هزارگوں نہہ لکھا مڑائینی
چھل هزار رند وٹ سرا گونے
- ۱۴ جنب ٹی پھوج پھ حکم اللہء
دیم گور دلی زهرنیں ترکان

- ۱۵ کہے ہمائیوں گوں ولہریں لکھاں
لاکڑی سایاں شدو و براں
- ۱۶ گل زمین جاگہے نہ دا پہاذاں
آہو ماں اژد نیا مغء گپھتاں
مرگ ماں بلانی سرا ننداں
- ۱۷ درکفی روش از تمنگویں برجان
ڈھکغا توپکی زبر زنگاں
- ۱۸ ماں نریانانی زینغ و تنگاں
سہر و رنا چھوں ریھٹوی رنگاں
- ۱۹ ڈھکغا مصری گوہریں تیغاں
ھیژغاں رندی روزنیں تیراں
- ۲۰ داشتغاں مندیلاں بلوچی آن
یا پھٹانانی ہول سر پوشاں
- ۲۱ دیر نہ گوستا قطہرے گونڈیں
ماحیال کھٹ گوں رختغیں عیناں

- ۲۲ پھر غے میر لشکرے پھر شتہ
پھر شتغان میر عالی رذ گالیں
- ۲۳ دنز از میر بیرقء گوستا
زور کثہ دلی پھڑیں ترکان
- ۲۴ گڑ تھغان رند گون موژغی پھاذاں
جگ جثہ مائی بانڑی شیک
- ۲۵ دست گون دولاناں بڑتھی بڑزا
از مغلانی چھوٹو و پھاغان
- ۲۶ پھر شتغان اچی نہہ تلین بانہی
گھور کثہ رنداں پہلوان اینا
- ۲۷ ایرکپتہ پیروز شاہ منزایانی
پہ لج و القافان بلوچی آن
- ۲۸ ما حیال کث گون قدحیں چھماں
پھر شتغان دلی ترک حرام خوریں

- ۲۹ سی ہزار فر شیری گرا کینہتیں
ملنہڑ جانڈ راہی گراں داشیں
دہ ہزار شرطی کھشا ٹینہتیں
- ۳۰ الن جنگانی جلو گیرا
نہہ کھشا ٹینتھا گوں نہاگز تھد
- ۳۱ امے دے پہ سیالی غصواں بازاں
الن مے دراہ سر جمع گونیں
- ۳۲ بیڑٹیں دلی کوٹ ہزار گنجیں
لٹٹیں دلی شہر ٹکورانی
- ۳۳ ہند و پاگاہ مڑد بورانی
دہشت لڑزی دل لغورانی
- ۳۴ دیروے ہشت پھری ماں سرا داشتیں
ہوت قرار بنت بور ساہ سارنت
سوم اژ سانڈی حقہاں دیر نبت

- ۳۵ مادے وٹی گوں بنگویں بیچان
ماندري بازار وراں بهنگان
- ۳۶ مَرْد که از سنده پلوا کھایان
چھجوی رانی آن پیا فیئان
- ۳۷ ینم شغی قہریں زار ہاں کھل انت
پہ وٹی قولی آن بزرگینان
- ۳۸ سیاہ سنجان گوں لشکرا زیران
ژل کھناں گونڈل کھاڈ امیری آن
- ۳۹ شیبہنڑا در کھینان سری صحوا
دژمینن مژدانی دلء پشتء
- ۴۰ نین منان پرواہ غرض از کسء
دیرھا روشء باروان موری
- ۴۱ سیاہ ہنبوٹیں گھوڑوان زیری
گیڑتھ منی جاگہاں امیری آن

1. In the castled town of Sibi and near the banks of the Mulla springs,
(We) lived a peaceful life for thirty three years ;
2. This time Langāh's, ¹ the wielder of double edged sword, the prosperous Nāhar ² and Kungs ³ and Dodāis ⁴ prepared for war ;
3. I whetted my greenish sword, sheathed it within the scabbard which was covered with brocade and satin of Herāt ;
4. (On this occasion) I will put to hazard my fortune, and either I will lose my sole head, will sacrifice youthful
5. friends, (and) the entire Rinds with their fine steeds, or shall capture the castled throne of Delhi ;
6. With one accord, all the chiefs exclaimed Amen !
May thou, Chākar and Shāhdād, live long ;

1. The Langahs during the Lodi rulers of India, carved out a small kingdom with Multan as their Capital. Tod connects the hangah tribe with the Solanki Rajputs. The tribe is now scattered over the Bahawalpur territory.
2. The Nahar too belong to the Rajput blood. They are now settled in Bahawalpur, Derajat and in upper Sind.
3. The Kungs belong to Jat blood.
4. The Dodai Baluch are a clan of the Hot tribe. The Dodais alongwith a number of the Hot tribe left their old country in Kech (Makuran) about 874 A.H. (A.D. 1459), and emigrated to upper Sind and Multan.

7. May thou live in peace and safety,
For both thou art esteemed as golden pillars to the
Baluchis, the support and future hope of the indigents ;
8. (Likewise) the elephant like robust, 'Ali, rejoined, (and)
from among the Phuzh, Jāro, the hot-mouthed, agreed
to the proposal for expedition ;
9. Bivragh (Bibark) joined the assembly like a lofty
and mountain and said, O chief, may God protect thy head,
10. Against the indignant Turks of Delli, we will jump
impatiently into the fire of fight as moths voluntarily
jump into the flames of fire ;
11. Yesterday Mir Mandaw¹ said (to me) that Chakar has
turned mad or wisdom has left him alone ;
12. Prudence might have slipped away from his man-devour-
ing head,
Already he caused the death of the fine, flowery dressed
Mirhān ;
13. (Now) at the head of forty thousand Rinds, he wants to
fight against an army numbering nine lakhs ;
14. However by the Command of God, the army was ordered
to march against the indignant Turks of Delhi ;

1. He was a Rind noble and his descendants are known today as
Mandawani.

15. Humāyūn reached the scene of encounter in flocks of lakhs,
The entire field was screened by the shade of spears and big red turbans ;
16. (Because) of the immensity of the army, there was not a vacant place to place the foot, wild deers were caught alive amidst the army, (and) flying birds sat on the handle of the spears to take rest ;
17. When the sun rose high from its golden zodiac,
The noise of the musket resounded in the field ;
18. Musket balls hit the saddles and saddle-girths of the horses,
The young fighters were hued red with blood like the red cloth ;
19. The trenchant Egyptian swords clashed against each other, the piercing Rind arrows flew every side ;
20. The huge turbans of the Baluchis or the helmets of the Pathāns sustained the shots and strokes of swords and arrows ;
21. Hardly after a short time, I saw with my own vigilant eyes,

22. (That) a section of the Mir's (Chākar's) forces deserted the battlefield.
The boastful Mirālis¹ began to retreat ;
23. The dust of their cavalry even passed beyond the Mir's flag, (flag-carrier)
The blue-blood Turks of Delhi were pressing hard ;
24. (And) Rinds with their boots on renewed the attack,
(It was then that) Madam Bānari,² the daughter of Shaihak, unsheathed the sword ;
25. She vehemently wielded the sword high above the tangled locks and turbans of the Mughals.
26. (As such) her bracelet brought from Uch³ broke into pieces,
(Accordingly) the robust Rinds sacrificially clustered around her ;
27. To keep up the traditional Baluch honour and decorum, the pearl-like Peroz Shāh⁴ dismounted from his steed ;
28. I beheld with my cup- like eyes, the foul relishing Turks of Delhi dispersed pell-mell ;

1. The Buledi tribe was addressed as Miralis by the fifteenth century Rinds. They formed the numerous section of the Rinds.
2. She was the renown sister of Amir Chakar.
3. A name of town in Bahawalpur territory. It was a seat of learning in Medieval times and the place was too famous for its saints and scholars.
4. He was a distinguished chief of Phuzh, the father of Bijar, the ancestor of the Bijarani section of the present Marri tribe.

29. In our attack resembling that of a lion, (we) smashed
thirty thousand men of the enemy, as if, they were put
under a millstone,
(While) we lost ten thousand as stake ;
30. Allan¹ has ever been the Commander of the vanguard,
(Out of my eighteen sons) he left nine dead on the field,
brought with him the remaining nine ;
31. The surviving sons are enough to meet the vigour of
tribal feuds,
Our hearty Allan is with us ;
32. We surrounded the wealth abounding fort of Delhi,
Gave to plunder the gratifying city of Delhi ;
33. (Also) plundered the residence of persons possessing
rare steeds,
The hearts of the cowards trembled through fear ;
34. We took complete rest for one day and night,
So that the brave fighters and the bay coloured steeds
recover from the fatigue of war, (and) protuberance of
the hoofs of the steeds subside ;
35. In the bazar of Māndari, I too enjoyed the cups of wine
with my grand sons :
36. The forces from Sind had brought with them their fair-
faced wives, born and bred within towering edifices ;
1. He was the younger brother of Mir Shah Dad, the son of Amir Chakar. His real name was Allah Dad, but through love was addressed as Allan.

37. They kept on weeping and sighing bitterly in the midnight at the death of their worthy husbands ;
38. I saddled my black steed, ordered my forces to get ready, girdled my princely sword and arrows ;
39. Early in the morning, I mounted on the special breed of horse, (and) trotted on the hearts of the enemies ;
40. Why should I bother myself as I need the help of none, At some later time, the enemy might avail of an occasion for vengeance ;
41. ((And) thereby muster a huge and pompous army to tread my kingly palaces.

Mīr 'Alī Phuzh Rind was the brother of Mīr Bāhar, the father of Bīvrāgh, the grand, a hero that Baluchistan and Baluch race should dote on. Mīr 'Alī had three sons, Ḥaṣan Maulānagh, Hārīn and Muḥammād. A man of strong-knit limbs, a brave soldier who never couched his sword, Ḥaṣan Maulānagh, wore his eyes, arms and tongue in his arms, would grow friend with danger and exposed himself to hazards as infinite as imminent. He never knew discipline, but his own blood was his tutor till his death. He had the whole theoretic and practice of war in the chape of his sword. Sincere to his blood and salt, he wore his life to spend upon Chākar's abhorers, the Lāshāris. He was better known as the goddess of war of Rind nobility,

as he had been in the wars since he could draw a sword and over and above, there was no more clemency in him than there is milk in a lion. Sheh Muḃārak while extolling with exaggeration his son Sheh Murīd, too eulogized Hasan Maulānagh and his cousin Bivragh, the grand, in his verses as such :

رنداں حسن مولانغ این

جتان قویل دیوانغ این

بیورغ باهر پوتروین

نوحانیاں نود بندغ این

اے دے مریدؑ مٹ نہ انت

اے دے مریدؑ پھذ رسنت

Hasan Maulānagh among the Rinds,
Qaweel the hot-brained among Jats ;

Bivragh among the house of Bāhar,
(and) Nodhbandagh among the Nūhāni
tribe are all famous ;

Yet all they even cannot stand equal to Murīd,
they all stand second to Murīd.

Hārīn, created with a stiff outside, with an aspect of iron, was a memorable memento of predeceased valour. The younger brother, Muhammad, sober and serene and as good as promise, spoke frankly as the wind. Infact, the entire family of Mīr 'Alī and Mīr Bāhar Phūzh (the ancestors of the Gishkauri tribe) added glorious deeds in the calendar of the Rinds past efforts. Proud of their numbers and secure in soul and spirit, the rivāl tribes of Rind and Lāshār, fought against each other like devils and their wars consumed the cream of their blood within three decades. Hasan Maulānagh loved ā beautiful women, love's imperceptible soul, named Shalli. One of the Lāshāri nobles wanted to woo and win her by his full means and fair manners, but she remained firm to Maulānagh and never corrupted her well-derived nature with his inducement and did not drop her heart into the sink of fear or favour. Hasan Maulānagh came to know of the mischief and at length, in a conflict against his Lūshāri rival, he and his younger brother, Muhammad were slain. The last words that Maulānagh bequeathed to his surviving brother, Hārīn, was that 'when I am dead and gone, remember to avenge me on the Lāshāris.' Shalli immediately sent message to Hārīn about the murder of her lover and for days, she never ate and eke. Moreover, the sick and sullen lady too messaged that her lot, hereafter, is to pine in pain and patience, egging him, to unsheathe his sword soon to fall on the sworn enemy. When Hārīn heard this awful tiding, his very hairs stood prepared for feud. The strong arm of his own body, Maulānagh, now cut for ever, and though left

alone, yet he steeled his heart, spirited his courage, roused his vaunting veins and determined to win his vengeance, with blood, sword and fire. Death of one person can be paid but once, but he made a frenzied and fantastic execution of his vowed vengeance and had discharged it by murdering one hundred Lāshāris, counting ten for Maulānagh's sword, ten for his steed, ten for his pouch for ammunition, ten for his spear, ten for young Muhammad and fifty for his blood. After taking such a heavy toll of life, he, to fulfil his rage and revenge, still continued his attack on the foe. Always before him he carried din and destruction and behind him he left tears and terror. His own tribesmen petitioned him to hold his slaughtering hands and keep the peace, but all arguments seemed a whore to him. Some of his nearest relations suggested Hārīn to marry Shalli but this suggestion fell as death to him. No legacy is so rich as honesty. He refused point-blank and avowed, binding too his posterity, not to marry a widow of a brother. Henceforth his vow, nearly five centuries had finished its course and the Gishkauri tribe, the only progeny of the proud seed of Hasan Maulānagh, Hārīn and Bivragh, the grand, adhere to the above vow, hereunto, among the entire Baluch people and do not marry a brother's widow. When he had years upon him, the redoubted Hārīn, died natural death in the middle of the sixteenth century and was entombed on a hillock, near and north of the present village of the Gishkauri tribe in Sibi Tehsil. Hārīn gave vent to his severe grief and grudge in a long poem, filled with sweet smoke of rhetoric. The

poem relating to blood-revenge depict all that is best and admired in the Baluch world, on the one hand his courage and qualification, his scorn of death and preservation of honour, his regard and pathetic affection to the dead and living of his own flesh and blood and on the other hand, his relentless temper and heedless fury in hunting down the foes. Besides this only poem, his other poems, if any, are not extant. Bālāch's exploits and feuds are not so important as that of Hārīn against the Lāshārīs. Few beginning verses of the poem composed by Bālāch has unreservedly touched the sentimental or rather patriotic nerve of the later generations and has lent much publicity and appreciation to the Gorgezh hero, otherwise, he stands no comparison to the fury and fire, courage and constancy of Hārīn who unsheathed his sword against the formidable tribe, the Lāshārīs' headed by Gowahrām, while Bālāch staged his vengeance against few scattered families of the already distracted Buledi tribe.

We reproduce here in the first place the heart-breaking verses which Shalli composed and later on, sent it to Hārīn after the murder of Hasan Maulānagh, the prince of chivalry. The verses breathe the true pathos and passions of a true beloved.

نوزداں منی دروتان برے
 مسکین سلاماں گوں درزاں
 ہارین تیغا سر کھنے

۲ چھوں بیٹغ او چھونیں ترا
نغن ورغ و وسپغ کفغ

۳ پھوڑے ماں آفء مینتغ
ہچ جاہ تھئی ہکل نہ این
تھئی گوہریں تیغء توار

۴ جنگ پہ جنء واک نہ این
زالاں کہ بیشیں رونغء

۵ بستیں شلیء جابہے
زرڑتھیں مزن کھودیں لڑے
مڑدانغء مٹ جٹیں

۶ دست داں ہے جاہ رسی
کھل گورغیں سیغی کٹہ

۷ نیل جٹہ پھشک ریٹوویں
دیم کاغذی حونی کٹیں

1. O clouds, take away my message with fragrant compliments commingled with tiny drops of rain, (and) convey them to Hārīn and his sword ;
2. What happened to thee, that thou have become inert, only to eat and sleep ;
3. (Have thou lost thy entity) like the clod of earth, which becomes soft when put in water, nowhere is heard, the striking sound of thy shining sword ;
4. To give battle, is no part of a woman,
Had women possessed the disposition to fight ;
5. (Then) Shalli would have girded the pouch for ammunition,
Would have taken a broad bladed sword,
(And) killed a man for each finger (of Hasan Maulānagh) ;
6. (But alas) I could do no more than this, that I turned and my white wedding hut into a platform for mourning ;
7. have dyed black my red shirt, (and by beating) my paper-like smooth and white face, besmeared it with blood.

After receiving the versed message from Shalli, Hārīn begot new courage in his breast, notwithstanding, that his vows were equal partners with her vows. He, too, promised that his breast he will burst with utmost straining of his courage and capacity. He composed the following poem in reply to

Shalli. The poem is marked with affectation of elegance and refinement of language, but free from bombastic style. This poem of Hārīn in the domain of epical poetry, is taken as one of the most popular and most widely quoted poems in the Baluchi world.

۱ پیغام شلیء آتکغان
پیغا و ہمنبوٹین سلام
آتکو منان سر بیثغان

۲ گوش دار سہیریء جنک
پنجاہ یک تھیلین چوک
گیوار ڈو دیرا کثہ

۳ ذام حسن رذدء چہراں
ہجا حسن رذد نہ کھے

۴ من لک دیریں کھنڈغء
مولانغء کھوش ہور

۵ داثء حسدی آن منان
دا ٹیش کہ بہر باڈش وٹی

۶ نو ذان منی درووتاں برے
مسکین سلاماں گوں درزاں

۷ - ائی شلیء سر کھنے
مے براٹ گہاری لیکھوے

۸ مولانغء سیغء شموش
سہر جامغیں پھشکے بدوش
جیغء جنی داں دا مناں

۹ صد مڑد ماں گھٹ کتھ
گھٹ دفء وٹ نشتغان
تھیوغ کڑبی رنتغان

۱۰ دہ پہ رووخیں مہلوا
دہ پہ لحمیں کھنوا

۱۱ دہ پہ شلین نیزغا
دہ پہ جیغیں جاہبا

۱۲ دہ پہہ کہسانیں محمددا

پنجاہ پہہ ہیسسی سرا

حیر نویت داں مسقطاء

۱۳ جنگاں اوو نوخی جڑیں

شراں جٹو شہمالغیں

۱۴ چترے دھیں روش گوزاں

بور بارغیں زینء سہاں

۱۵ حیرا ہماں مڑد کھناں

مولانغء یادش ذئیں

۱۶ مولانغء ترکی بروط

یاد انت سنا ماں ینم شغان

1. Shalli sent me the message ,
I have received the message with sweat and fragrant
compliments ;

2. Give me patient hearing, (thou) a daughter of Maheris,¹ and I selected fifty one youths of like qualities, (and) ordered
3. them to find the whereabouts of Hasan, but Hasan Rind will never come (and join us again) ;
4. Close to the distant pass over Lak hill's crest, the and enemies communicated to me the news of the murder
5. of Maulānagh, may it happen, that such mortal news fell to their own fate ;
6. O clouds, take away my message with fragrant compliments combined with tiny drops of rain, (and) convey it to madam Shalli ;
7. Communicate to her, that thou and I art like sister and brother ;
8. Now hear the good news and forget the mourning of Maulānagh,
Get sewn a red shirt, embroidered to the borders with fine needle-work ;
9. I personally blocked the mouth of the couloir, challenged one hundred men (of the enemy), (and) put to the sword all of them like the reaping of the stalk of millet ;

1. The Maheri tribe belongs to the Baluch blood and are settled in the Kachhi district. They owe big herds of camel and cattle. The tribe is akin to the Arab tribe al Mahri.

10. Thus Computing ten for (Maulānagh's steed) named
to Mahlav, ten for his bloodthirsty sword, ten for his long
12. and pointed spear, ten for his embroidered pouch for
ammunition, ten for the young Muhammad, (and) fifty
for his (Maulanagh's) sole head ; peace, yet nowise, can
be patched up with the enemy, even though, they may
fly to Masqat (beyond the sea) ;
13. The clouds of war have newly risen on the horizon,
The misfortunes have started their flash for more (bloody
fights) ;
14. Let the hot days of September pass on.
The thin and sturdy bay coloured steeds be able to bear
the saddle ;
15. (Only) those who remember not Maulānagh, may
reconcile with the enemy ;
16. Maulānagh's Turk-like¹ (long and thick) moustaches,
I recollect always in my slumbers.

Nodhbandagh's father married a Rind woman and thus
compounded this son, half Rind, half Lāshāri. She nursed

1. The Baluchis in general are very fond of keeping long moustaches, curly beards and tangled locks. For centuries, the Baluchis lived side by side with the Turkomen tribes in Khurasan, ʿIsistan and Herat. The Turkomen were famed for keeping long moustaches and therefore, the classical Baluch poets have taken Turk-like moustaches as model for manly beauty.

Nodhbandagh
Lashari

and nurtured her son in the best manner of Baluch tact and tradition. She would, as we are informed, often caution her youthful son to be true to her milk, by assisting the great Baluch chief, Chākar, whenever demanded by time. A noble of plain and uncoined constancy, Nodhbandagh, the best feather of Gowahrān's wing, possessed the noblest mind that ever ruled man. He proved his mother's advice to the hilt, when he saved Chākar in the battle of Nali, where the latter's famous mare 'Sangwāth' received severe wounds and the great chief stood aghast and stone-still in one corner of the battle-field. Nodhbandagh came to him, offered his mare named 'Phul', to escape and save himself from the fateful field. Later on, the Lāshār chief, Gowahrām, often rebuked Nodhbandagh to have saved Chākar's life, but his answer would be that he will never break his pledge, pledged to his most revered mother, to protect those near and dear to her. The Baluch ideal of hospitality and generosity is personified in Nodhbandagh. Infact, he is the Hātim¹ of Baluch history. When he grew up he was accustomed to take out his food, and if he found some one to share it he would eat, otherwise he put it somewhere to be eaten away by birds or beasts. Such were the tales of his extravagant generosity that he was known in Baluch annals as Zarzawal 'gold or coin-scatterer'. The

1. Hatim al-Ta'i (T ca. A.D. 605) is deemed to our time as the personification of the Bedouin ideal of generosity and hospitality. See ibn-Qutaybah, *al-Shi'r W-al-Shu'ara*, ed. de Goeje (Leyden, 1904), P. 124.

nineteenth century sainted-poet Mast Tauq 'Ali extols him as the paragon of generosity. The god of gold appeared before him nothing but his servant, and coins were as pebbles dropped from his pocket. It was his wont to take on his mare a pair of saddle-bags filled with money and after making a hole in the bottom of the bags, rode in the streets of Dādhar until the bags were empty and thus fed, a host of orphans and indigents who dogged his track. Once Amīr Chākar sent a professional minstrel, telling him to demand from Nodhbandagh everything he had in his possession. The minstrel did so, and Nodhbandagh asked him to lend him his upper garment (Phushti), which the minstrel gave. Nodhbandagh divided the piece of cloth into two parts, with one of which he clothed himself and with the other his wife; and bestowed the minstrel all his clothes and everything in the house, leaving it completely bare.¹ He was a mine of bounty and it seemed that he could deal kingdoms to his fellows, friends and foes. Besides his proverbial generosity, he never divided his lips in misery or misfortune. Calm, mild and tractable, his pleasure and peace, power and pains were served to others. A model of mankind, he possessed such a vein of mercy in him that even under the blade and shade of his fair sword, he bade the enemy to rise and live. We have in our possession one long poem composed by this good old chronicle, that so long benevolently walked hand in hand with fortune and time. In this poem, Nodhbandagh mainly

1. See 'Popular poetry of the Baloches', by Dames.

describes his personal traits of generosity. Discarding all Baluch conventional themes, i.e. War, bravery and blood-feud, he appealed in his poem for the first time in the history of classical Baluch literature that instead of wielding sword in hand, man can be an ideal man with the dint of his generous heart and hand. The simplicity and ease of his style can be fairly admired, he, however, proved for his contemporaries that it was possible to use perfectly plain and common language without ceasing to be a poet.

- ۱ کنگراں او کنگراں
کنگر جڑیں براہندغان
- ۲ گالے گہزیراں آڑتھہ
عیوے منی ہیسی سرا
- ۳ چوشائندہ گنداں ظاہرا
ظلم پرے بے دردھا
- ۴ درست دیماریش آڑتھہ
نامردا ریش جہلا کثہ
- ۵ بے رونقیں مرد گور جنء
چوشیں کہ چوری ککڑی

- ۶ نندی و گریوی په گورا
آهان کشی په وفا
- ۷ گو ما سخی آن میڑوا
ے گوں بخیلان جھیڑوا
- ۸ جھیڑ نت هنجش گوشنت
دفعه فاحق ریزدینت
- ۹ مال نویث په نوذ بندغ
پهل نه زے ما موسم
- ۱۰ شش ماه پریں نوخ سرا
زیندغ نیاری کهرغ
- ۱۱ فادهان انت جوریں بدی
په شغانان نه کفنت
- ۱۲ اغا ما پھس و پوست کثیں
مال چو مغیمان میل ثیں
چو منکراں یک جاه کثیں

- ۱۳ مال محمدی باز تمت
هفت و ہشت صد گورم تمت
بگ گڑدغیں بے شون تمت
- ۱۴ شرطان نہ داث ہیچ برے
پہ بہیڈیء رنگوئی دفاں
- ۱۵ اژما نہ بڑتھ کاتلاں
بنگاہ گرانیں لشکراں
- ۱۶ ما داث فامء قادرا
بہ مومن و وانندغان
- ۱۷ برا اصیل دارو گراں
صحوا لڑوسانا وراں
- ۱۸ کھایننت غازی وھش دلا
گرنٹ منی نامء دل سرا
- ۱۹ دادن نہ لیکھاں چادراں
کیس و قباہ و جابہاں
- ۲۰ مصری مزن تاپیں لڑاں
ایشان غازیان بران

- ۲۱ سری کفوچی سے صدی
پریک شفء اوسارغا
- ۲۲ صحوی سوالیاں بڑتھہ
ڈومب گشوخیں لنگواں
- ۲۳ جواذیں سری پہ نیک مڑوماں
شکرا ہمے گالء کھناں
- ۲۴ چوشیں سوالی ہچ برمیث
کہ بے ایث لوٹھی اڑ منا
- ۲۵ بوفاء گوں ہتین این کھشء
اے دادنی شےء نہ این
- ۲۶ قولیں منیاں چو عومرا
من بشکغا بند نواں
بند بیغی مڑدے نییاں
- ۲۷ ہرچی کہ کھے اڑ قادرا
صدگنج بے عیویں درا
زیراں پہ راستیں چنبوا

۲۸	برای اوو کاڑچ سیرا گڈ بہر کھنایاں گون خاطر
۲۹	زیلاں ماں ہچی من پھدا گڈا منی برات بنگویں
۳۰	برازاخت و برات منگہیں قہر بنت و آپتیء گرنٹ
۳۱	میرات و ملک جوہغا نوذ بندغء مال سرا

1. Companions, O my Companions,
Companions (and) animated brethren ;
2. The slanderers have spoken a word ābout me,
They have placed a false charge on my sole head ;
3. I see apparently and openly that the indigent persons
are being oppressed ;
4. All faces grow beard,
(But) the coward keeps his beard hanging below
carelessly ;
5. The charmless man acts before his beloved (conducts
himself before a woman) as chickens move confusedly
round their mother ;

6. He sits near his beloved, weeps and sighs in deep faith ;
7. I always keep association with generous people,
(And) am engaged in constant conflict against the misers ;
8. They quarrel with me and unreasonably twist their mouths (as a sign of hatred) ;
9. (Saying) that Nodhbandagh will be destitute of property,
Phul¹ will not bring forth delivery at the proper time ;
10. (Even) after full six months, will not deliver alive colt ;
11. The bitter enemies are fools,
They do not feel tired of taunts ;
12. Had I employed the sheep and their skins for sale,
(Then) I would have gained immense wealth, as if,
gathered through booty and would have hoarded it like
the infidels ;
13. I possessed immense lawful property,
(I) had seven to eight hundred herd of cattle, besides
innumerable herd of camels ;
14. I never submitted my wealth to gambling with coloured
knuckle-bones ;

1. The name of Nodhbandagh's famous horse

15. (Neither) the cheats did succeed to rob away my wealth,
(Nor) my wealth succumbed to the venom of invading armies ;
16. I spent my wealth for the sake of God, gave it to the faithfuls and the learned people ;
17. I would serve food in wild wildernesses to the curers of souls (the saints) who would swallow it early in the morning ;
18. The Ghāzīs ¹ would come to me with happiness,
(And) would speak my name with heart of hearts ;
19. I ever deemed it of no value, while giving in charity costly sheets, bed covers, gowns and bullet pouches ;
20. The wide-wounding swords made of Egyptian steel (Misrī), ² were reserved for Ghāzīs ;
21. The speckled sheets costing three hundred silver coins, and only used for one night, were bestowed in the next
22. morning to the needy persons and reciting minstrels ;
23. Primarily charity is suitable for virtuous persons,
I am contented that I always extend my help (to such persons) ;

1. Usually all the persons who took part in the holy wars were addressed as 'Ghazis', but generally-anyone fighting for the right cause is called a Ghazi.

2. In the classical era the famous sword of Nodhbandagh Lashari was famed and named as 'Misri'.

24. Pray that such solicitant should not come to me, and
and demand my soft under coverlet alongwith my wife,
25. for wife is not a thing to be given in charity ;
26. I promise solemnly like 'Umar, that I will never hold
from giving everything in charity, for I am not a man
to be prevented from bestowment ;
27. I hold up in my right fist everything that comes from
God, from his infinite and faultless bounty ;
28. I will put all the cattle on the edge of my knife,
(And) will distribute the beef with peace and pleasure ;
29. I will not leave behind anything after my death, so as
to to save my grand brothers and superior cousins from
31. annoyance and fighting among themselves to collect
ancestral possession and property at the cost of
Nodhbandagh's property ;

He belonged to the whip of Rind's exalted progeny, a
cousin-german to great Chākar's seed. When he protested
man entered age, and arrived to pith and
puissance, he proved a monster of multitude.
Among the contemporary tidy gallants, full
of spirit and of state, he, a master at
military pursuits, claimed a mark, hardly to be challenged.
Sometimes glory grows guilty of abominable faults, but his

Mirhan

Rind

]. Umar, the chief of the Bulfati tribe, who accomplished his
vow pledged to his wife, Bibari,

taints and graces carried on equal with him. He performed many things, some less, some more, but with all his merits and demerits, he endeavoured deeds and affected the fine strains of honour in Baluch history. Possessing both power and person, displayed ever a mounting mind, but once worried, he seldom reined to temperance. Frank and free, his heart was his mouth, what his breast shaped that his tongue must harp. Valour and pride excelled themselves in his proud person and none could dare to stand in the pride and salt scorn of his piercing eyes. He measured no man strong, wise, noble and valiant than himself. To the great chief, chākar, he was a friend, a companion and a captain in the front of war, but once when the former asked him to pay the share of the 'Bhang' crop of Dādhar, his pride and hot anger forced him to reply :

ماپهه سیویء طمع داروں
چاکر پھہ بہنگ بوہرا حیلین

“We crave for the possession over Sibi,
While chākar is eager to demand the share of Bhang”.

The succeeding poets eulogized Mīrhān as the mirror of all Rind martial men and the undoubted hope of the fifteenth century Baluchistan. The eminent poet Muhammad Khan of the Gishkauri tribe, attributes to the death of Mīrhān in the battle of Nali as the cause of the fall of Rind hegemony :

ڈیہہ ہمہ ان روشء برائینتھا
کہ نگرین میرہان کہشا ئینتھا

“The country was lost at the time when
Mīrhān the generous, was killed”.

Time, a huge monster of ingratitude, has not yet succeeded in putting his name to oblivion in Baluch annals.

When valour preys on reason, it eats the sword. In the battle of Nali, he led the Rind army to the field like a fury crowned with snakes, but the rancour of voracious and devouring time extinguished his fire of life, and was killed in the battle, we are told that Mīrhān in the prime of youth, plighted love and faith to a Jat, woman, named Bībri. The only evidence that we can produce about his inclination towards literary pursuits or devotion to poetry, is the only poem at our disposal, which is dedicated to Bībri's love. Besides this poem, we have no other proof whether Mīrhān enjoyed a high reputation amongst contemporary poets or not. His subtle aroma of genius liked best the use of arms. As such, Mīrhān, the swordsman, eclipsed Mīrhān, the poet. We reproduce the poem as follows :

۱ کہنی کہیو مرگانی
حال محرمین دوستانی
گیشتر بر سرین هوتانی

۱. The camel breeders were mainly addressed as Jat.

۲ سنبر تھا سوزیں مرگ
روشء ایر بر بیگہہ کهن
واوہا ماں گل دامن کهن

۳ برا دیر سرین دیر نیازان
اوذاکہ میڑو دوست ایغان

۴ لوغء نشتغان سے طوطی
کل یک رہیں گل موتی

۵ گڈا چنبوا گری راستینا
پڑسی تھئی دل احوالء

۶ کہنی کارے لاغرو حیرانء
تھئی چھماں بہاں زغریں خون

۷ گڈا کہنیء جواو تھرینتھا
پھیری شف ذی ئیں روش

۸ شف گشنغ روش پہ پند
لواراں سو تکغاں گرمیناں

- ۹ شوہازاں شف روشی آن
ششتائندہ مناں میرھانء
رند تھنگوین حیرانء
- ۱۰ کہنی چھوں دے پھیغامء
ماتھا عہد بستغاں آن روشی
- ۱۱ عہداں سے حورگی ایشی
یکے پھیرہ و حیرانی
سیمی ملک میٹ زوراخیں
- ۱۲ گڈا دست جنتھ بڑزیء
پھولی ساست و مڈی آن
بو و لوڈنٹرو وھشیں آن
- ۱۳ کہمبانی سرا ہنبو کہنت
گڈا کہنی برتھا پھیغاماں
- ۱۴ بانز آنش شما دیر بیائے
پھاذاں گونڈ گر پارپور

- ۱۵ مسک و مہلوئی دلبر
 مناں طاغت نیں تھئی ذونقانی
 ہیڑتھیں جینو و نیا ذاتی
- ۱۶ سودا کتھہ سر پھانسانی
 مولان پہہ علاج در بر
- ۱۷ بہنگی ڈیں گنوخ سانڑی باث
 سہرائی وئی بہرا گراٹ

1. O pigeon, thou art lovely among the birds like the female peacock,
 Take with thee the secrets of the secret friends, especially that of the hot-headed chevaliers ;
2. Thou green bird, start thy journey after sunset,
 Take rest over the valley bordering the house of the flower-like beloved ;
3. Go to the distant helmets, where resides my beloved with her family ;
4. Her house houses three parrots (ladies),
 All are alike beautiful like the flowered pearls ;
5. Then hold her right hand,
 She will inquire from thee, the secrets of thine heart ;

6. (She will ask thee) O pigeon, why art thou so weak and despondent,
(Why) pure and fresh blood is flowing from thine eyes ;
7. You may reply thus, that night before yesterday, I
and spent in hunger and yesterday in journey, besides this
8. the hot wind has scorched my body;
9. (Then tell her), Mīrhān, the golden pot of the Rinds,
has despatched me, (thus) caused me to suffer the pangs
of day and night ;
10. O pigeon, deliver my message as such,
That thou and I had pledged with each other on that
day ;
11. But three things impede the fulfilment of vows,
The one is old age, the other penury, lastly the mighty
Angle of Death ;
12. Then she will look upward for her bag and search the
articles, sweat perfumes and aromatic balsam ;
13. (She will) perfume thine wings,
(And will ask thee) O pigeon, convey my message (to
Mīrhān) ;
14. (Ask Mīrhān) to be cautious of the falcons (family
members) ; my friend should visit me in the late hours
of the night and enter my hut calmly and quietly ;

15. O my musk-like lover,
I have no more stamina to endure thy pleasures, (and)
close communion ;
16. Now I have to hazard my life,
Thou (Mīrhān) have to labour hard, so as to pluck
pleasures from me ;
17. May the intoxicated lover with mad demeanor reach
here and get the best share of his golden pleasures,

This Kaheri poet long suffered under neglect till nineteenth century, when the famous Gishkauri poet, Muhammad Khan¹ (1789—1919 A.D.) fully

Sheh 'Isa introduced him to the knowledge and
Kaheri intelligence of the succeeding generations.

Sheh 'Isā was a poet by birth, moralist by spherical predominance, semi-mystic by taste, poor by heavenly compulsion and a husbandman by profession. We are told that he was the poet-laureate of Amir Chākar. He possessed a noble, courageous, high and unique spirit. Chākar never loved to be flattered therefore, was not worthy of any flatterer. Sheh 'Isā too with less necessity and less

1. Some literary circles quote the Bugti poet, Jawan Sal as having transmitted information about Sheh 'Isa, but few years back when Jawan Sal came to see me in my house at Quetta, I questioned him as to his source of information about the Kaheri poet. He replied without hesitation that he drew his information from Piru, the personal minstrel of Muhammad Khan, who was the chief authority and contemporary living and speaking encyclopedia of the Baluch race. I must not feel short of pride that Muhammad Khan was the younger brother of my great grand father Mīr Darya Khan, the then chief of the Gishkauri tribe.

gain composed poems, only to satisfy his crave for poetry. Free from all stains that breeds out of the influence of the court and camp, he seldom toiled in the great shower of Chākar's gifts; never lived on the alms-basket of words and never stooped to the common canon of oriental poets to earn fame and gain by composing panegyrics. When Chākar bade farewell to stony and stormy Baluchistan and lost in the world's debate and struggle in Panjāb, we never hear of the poet accompanying his patron. He remained in Baluchistan and seems to have broken all bond and privilege of blood and association with his prince and patron. He passed his remaining days in his native land in oblivion and abject state. Of his poems, only two are handed down. They are full with rhetorical adornment, besides comprising singular, archaic and dialectal expressions. However, he stood high in the esteem of his contemporaries and of the four poets of the classical age, reckoned uncomparable each in his own way, he was one, if we are to believe the statement of the forementioned Gishkauri poet. One of his poems is reproduced as follows :

۱ جی سمین بے پول ۽ بہشتی ۽
شہ لطیفانی پلوا کھایے

۲ پہ گل ۽ دیما واششے دوشی
بیرماں آسیس کھناں من تھو

۳ وھاو بڑتھہ حوناکی شغی پاساں
بوف بالشتاں گراں بہائیناں

۴ بو اژ بریخان رپتغاں وھشیں
شر گلیم تھی گنہوریں دیما

۵ گواز گر اژ ما باز مخن پڑسا
ھجرت و مومنی شغی پاساں
چھوں کہیرانی آڑھیں آساں

۶ ماہ روحء وھش دلا نیازے
حاطرے استیں تھوروے بازیں
تھوروے باز ماڈٹروے گراذیں

۷ نیں دف گتھ گال کنھاں روشے
نیں منان قدرت و مجال چھوشیں

۸ پد حور مہلینجء بجاڑایاں
یا خدا رحمء ماں دلا شیغی

- ۹ ایر کفی میم از تهنگویں تختء
گون وئی سلطانی سر و بختء
- ۱۰ کہے رذاناں چھوں چھاڈ دعی ماہا
وٹ سر بیٹ گون اکبریں شاہا
- ۱۱ پھر وئی درچین این زواں پڑسی
پہ منی سالی بن جٹین ہجراں
- ۱۲ سنبغاں تا ہیرے رسی نوخیں
ہاغہہ و بیداراں شغانیء
- ۱۳ او بدرشکانی لعل بے ملیں
پر تھئی پاگیریں سر سوغند
- ۱۴ پہ گلء شوذاں دیم و خساراں
مرمر کنت پہ انا جاہا
- ۱۵ شف شدراماں پہ ملغی ڈیلا
پر تھئی ہجراں مراں چھوں باں
خوبہاں تھئی تهنگویں دیمء

1. Ye cumulus ! thou belong unquestionably to Paradise,
For ye come from the higher world ;
2. Last night thou have passed in front of my beloved,
Let both of us take full rest ;
3. Because of the arduous hours that I passed in the night,
I went to sleep on the precious pillows and under
coverlet ;
4. Sweat odour issued from my locks,
My locks bear resemblance to thy jewelled face (i.e.,
bear resemblance to the cumulus).
5. Now ye (cumulus) should fly away, and make not any
more inquiry from me,
Leave me in this distracted state of mind and engaged
in the pangs of Divine love with a burning heart, hot
like the strong flames of the fire of *prosopis spicigera* ;
6. Receive the moon-like beloved with (grace) and sweat
welcome,
For he deserves it and (we) are highly indebted to him
and (he) is too high and an exalted being ;
7. Neither my tongue has the power to speak to him, nor
have I the courage or privilege to act so ;
8. I cannot introduce myself through words to the exalted
beloved,
May God pour mercy into his (pious) heart ;

9. The Holy Prophet (may peace be upon him) with his exalted fortune, stepped forward from his golden throne ;
10. He (may peace be upon him) came forward like the full moon, alongwith (caliph) 'Ali, the great.
11. With his pearl pouring tongue, inquired from me about my long sustained spiritual exercises ;
12. My spiritual pangs and exercises in the sleepless nights, which resembled like the pain of pneumonia, got reanimation ;
13. I swear on thy (holy) head, O the invaluable ruby (may peace be upon him), (that) I am strictly attached to thy holiest self ;
14. I always perform ablution for the sake of my flower-like beloved,
As perchance, I may get a view of the all pervading light of my beloved (may peace be upon him) ;
15. (In the expectation) to get a vision of thy august form, I often startle when asleep in the night,
I know not whether I will perish in thy love, or what will happen to me ;

All my ecstasies and madness are the gifts of thy golden face.

The tragic story of Sheh Murīd and Hāni is no less in pity than the great chief, Amīr Chākar's glory which brought them to be deplored for ages to come. When we meditate

on the account of facts, Chākar's splendour thickens when Sheh Murīd shines by, because the latter though dishonestly afflicted yet remained honest throughout.

The story earns a place in Baluch history, and it was no act of common passage, but a strain of infrequency, a story that is a lesson to the mean and mighty alike. Some bards and minstrels balladed the tale out of tune. Sheh Murīd was the son of the headman of the Kaheri¹ tribe, Sheh Mubārak, a very sagacious and calm man who discoursed and digested bitterest points with sweatest terms and taste. Sheh Murīd was as full of courage as of kindness : princely in both. Ever full of charm and goodwill, it flowered over on all that needed. When he was in his gilt and his perfume, he mastered the art of swordmanship, horsemanship and arrow-shooting. His bow made of steel was so heavy in weight that he was known as the owner of the 'Iron bow', because none but he could alone draw and shoot arrows from it. Mandaw Rind had a daughter, named

1. The Kaheris are termed as 'Sheh' (Sheikh) by the Baluchis in general. The Kaheris acquired their name from Kahir, a wild medlar tree, on one of which one of their ancient ancestors mounted, and striking it with a whip, rode it along as if it were a horse. They are called Sayyids. See *Tarikh-i-M'asumi*, by Mir M'asum of Bakhar.

Hāni, a ruby unparagoned, as chaste as unsunned snow, a theme of honour and reason, a spur to bold and generous deeds, a character that was enough to teach every one the vast difference between amorous and villainous. It seemed that the divine Nature embellished in this noble creature. This temple of virtue, the moon of Baluchistan, was betrothed to Sheh Murīd, who loved her above any measure, rather godded her. No soul, no blood, no kindred, no love so dear and near him as the sweat Hānī. Infact, she was his heaven to cherish for. Sheh Murīd and the great chief, Amir Chākar, were fast friends and shared liberal time in different pleasures. The former often accompanied the great chief on hunting parties and festive occasions. On one occasion he accompanied Amīr Chākar on an hunting excursion. In the evening when they reached the suburb of Sibi, the great chief felt thirsty and asked Sheh Murīd to quench his thirst from the house of his bride. Both went to Mandaw's house and Hāni brought cool, limpid, crystallised water in a clean cup and offered it to Amīr Chākar. The fascinating face and form of Hāni charmed the Arabian bird of Baluchis, Amir chākar, beyond all arithmetic and his braveness, bounty and brain, all yielded together. He determined to have her, at all cost. He had only two choices to this end ; sheer force or mere fraud. He employed the latter, which had at fast and loose, beguiled Sheh Murīd to the very heart of loss. Sheh Murīd once held a festive gathering in his residence, and invited reputed musicians to enliven the mental appetite of the audience. The musicians displayed with all the choicest

music of the time their gifted art and at the close of the function, Sheh Murid, dead drunk, in an ecstatic mood avowed to bestow, whatever, they demanded. The musicians in accordance with a premeditated plan conceived by Amir chākar, demanded from him, his bride, Hāni. The unexpected demand distressed the master-cord of Sheh Murid's heart. He paused for a while, perceived the mischief, but to keep his vow, he there and then divorced his bride, whom he was not prepared even to lose for the revenue of any king in Asia. Soon after this event, Amīr Chākar married Hāni without fame and fortune. Empoisoned by his own vow, and with his charity slain, a great grief smote Sheh Murid's very heart at root, and the grief was full and perfect that he tasted, and vehement in a way as strong as that which caused it. His loss was as himself, great. It locked his life from action, ambition and adventure to an extent that his plight was pitied everywhere. Formerly, he was like a tree whose boughs did bend with fruit, but suddenly, this grave happening, shook down his ripe hangings and left him to the cruel dictates of weather. No force, no sympathy, no grace could keep the battery from his heart. He possessed nerves to challenge Amīr Chākar and defeat his most absurd intent, but he seldom wished to fight against his lady's masterdom. At last, being dried with grief, he finished all foul thoughts, and determined once for all, to throw his heart against the flint and rigidness of this fleeting world. He desired no more wordly glammers and graces as his life, a very rebel to his will, now hanged on him. Who lives, that is not depraved or depraves? He passed his days in complete seclusion, but

at length quietness grew sick of rest, it purged by a frantic change. One night he secretly managed to enter the fort of Chākar and vouchsafed with Hāni to change a word. He met her, and never humanity sighed truer breath, but that she saw him. In utter dismay, he, finally, bade farewell to her, the day of the world, for whom, his life now was, every breath, a death. He wished no more dependency and despondency but brats and beggary. Frighted and angered worse, he abandoned his home and hearth; a dedicated beggar to the air, nothing with him to supply his life, he wandered from place to place and post to post, and passed his days to some forlorn hermitage, remote from all the pleasures of the world. Labour was his meed and at times, was at point to sink for food. What counts vexing Fortune did cast upon his face. He visited the various shrines of reputed saints in Sind and Derājāt and finally, took his route towards al-Hejāz and remained in the twin holy cities of Islām, al-Mecca and al-Medīnah for a long period. Throughout these hard times, he gave genuine evidence to his love, which stood an illustrious experiment. Fasts and frosts, hard lodging and naked poverty, did not blast the sincere blossoms of his love. Hāni was his coronet, his chief end, and her remembrance was ever fresh in his grief. He lived and loved his misery manfully. It was time and sorrows that framed him thus. The sweat of industry and insolvency would dry and die, but for the end it works to. His sincerity, love and departure seriously affected Hāni and left her to the worst of discontent. Amir Chākar endeavoured to his

best to offer her best time, but she remained all the time a garment out of fashion ; her heart was empty of all things but grief. Throughout her days with Chākar, she kept her temple unsexed and her fair mind unshaken towards Sheh Murīd. Heavens always maintained fixed the walls of her dear love and honour, and from head to foot she remained marble-constant and had nothing of woman in her. She held her honour higher than her ease, and never yielded to Chākar her bluest veins to kiss. She never loved Chākar, married his royalty, was wife to his place, but disliked his person. If beauty, wit and modesty could settle and satisfy the bosom of Chākar, Hāni was an esteemed gift to him. But she ever detested him, thereby rendering him undone. She was merrier to die than he was to love. This princely lady worthy of many babes and beggars, all the time kept her virginity chaste as the icicle. Chākar wedded her but not bedded, and at the same time, he never reproached her, for she was so delicate of rebukes that words were strokes and strokes death to her. Sheh Murīd had already abandoned the world with all its worldliness and to God's High Will he bound his calm contents. He changed altogether, attained highest spiritual powers and people began to canonize and worship him as a saint of great note. Marriage or association with Hāni, was now a thing of little or no importance to him. Chākar, we are told, later on, divorced Hāni. She died a few years before the departure of the great chief to Panjab in 1511—12 A.D. Her eternal bed was chosen a few miles North-west of Dādhar, there she

lies, a pearl. Sheh Murīd immortalized Hāni in his amorous verses which are hence then regarded as the flower of Baluch poetry. The bulk of his poems have been lost. A little less than two thousand verses in different poems have been handed down to our age from tribe to tribe with some additions and alternations. Failure, desperation and dismay had been the corner-stone of his life, hence his poems convey a pessimistic view of life and just like the famous Urdu poet, Fāni Badāyūni, his poetic philosophy and message teach us to accept and endure failure, instead of fighting against the miseries and misfortunes of life on this damned earth, the common harlot of mankind, which often make black white, foul fair, wrong right, unworthy worthy, timid intrepid, dishonest honest, mean noble.

As stated before, Chākar deceived Sheh Murīd like a double-meaning prophesier and as the former had means and might, the latter could not challenge him on the field, but as honours thought reigns solely in the breast of everyman, so Sheh Murīd had a fire in his breast which burnt him inch by inch. Suspicion and jealousy had often their miserable hour with everyman. He would often visit secretly Chākar's residence in order to get a glimpse of Hāni. We will reproduce below some of his poems. In one of his poems which just follows he appeals to Hāni's soft sentiments and sense of justice and implores her good graces to redress his misfortune and, infact, Hāni ever gave him for his pains a world of sighs.

- ۱ حانی جنکانی سروخ
حانی منی رعدیں گروخ
- ۲ ماں تانہی نوذاں جنوخ
لحمیں غمانی دیر کنوخ
- ۳ حانی تراشاھے سرانت
اڑما سریء جھنڈ مخن
- ۴ مارا پد نیم چھمی مگند
دل کوتلی چھی ء نہانت
- ۵ مہر پد بہا گپت نو بٹ
مہر پد چھار شے گپتہ بیت
- ۶ یکے پرے ادب و حیا
دھمی پرے جانء جفا
- ۷ سیمی پرے دستء دیغ
چھارمی پرے دریں لسان

- ۸ کوتل کھنی چوں کود گل
چھوں چمر پہ ہشتراں
- ۹ نتھ پری کاریگراں
چھک بڑی داں میزلاں
- ۱۰ گالیٹ امل شہزادغیں
کسے وٹی لوغء کساں
- ۱۱ لوغء امل مردمان
داد و بشکیش نہ کنت
- ۱۲ حانی منان تیراں مجن
شلیں نہاں من ڈوبرا
- ۱۳ اے رنگ منی ساہ نہ روٹ
دست گیژ دو گوشیں خنخرء
- ۱۴ میر چا کرء سبزیں لٹرا
شل دے منی پاکیں کشاں

۱۵ ژنگ ماں تئی دیما کفان
حون پہ حلقاں رشان

۱۶ لیٹھاں ہما ہندء کفان
چھٹاں تئی دردوغماں

۱۷ پاک کن گون شاء پلوا
دست گون زباد تھنگواں

۱۸ حنی ژریں موڑ دانخان
صحومی کہ بیانت دسگہوار

۱۹ شاری و دبانی شلی
لڈوخ دریں مہلبی

۲۰ از توہمے پھولء کننت
شاہ فنگریں کھے جتھ

۲۱ کسے بریء نہ اٹ
از وٹ میارء دیر کن

۲۲ شہہ پہ شغانی چہرغ
ما گو میاراں پلثغ

۲۳ میر چاکرہ بورہ جئغ
جاگن و جوگی بی ثغان

۲۴ من کہ گنوخ بی ثغان
پر من میاریت عالمان

۲۵ ملا و هنگیں کاغدان
ماراں پرے دست گدان

۲۶ ماراڑ ثغیں منرا دراہ بنت
جناں پھتقیر گار کن انت

۲۷ ٹپاں طبیب دراہ کننت
عشق گنوخ دراہ نہ بنت

۲۸ پشپ سریہ کپتغ انت
گردن منوری پرشتغ انت

1. Hāni is the chief of maidens,
Hāni is my thunderbolt ;
2. Emitting from summers thunder-clouds,
The remover of distressing pains ;
3. Hāni, for Ḥazrat 'Ali's sake,
Hide not thine face with thine sheet veil ;
4. Behold me not with a half look,
Heart is not a thing to be conducted by pulling as
animals are moved forward with a cord ;
5. Love cannot be purchased,
Love can be attained through four things ;
6. First by respect and modesty,
Secondly by self-sacrifice ;
7. Thirdly by the virtue of liberality,
Fourthly by the pearls of sweat tongue (by altiloquence);
8. (Only then) one (will be able) to lead it (love) as a
child is led,
(Or) as camels are easily made to move by the dint of
nasal cord ;
9. (Or) like an ox controlled by the string in the nozzle,
To be conducted to distant posts ;
10. The princely beloved questioned me,
and Has anybody delivered to others as gift either any ordinary
11. member of his family or any beloved person ?

12. Hāni, do not aim at me arrows,
Pierce not my chest with pointed arrow-heads ;
13. I will not surrender my breath as such,
Take the two-eared poniard,
14. (Or) the light green-shaded sword of Mīr Chākar,
Strike it in my pious side ;
15. I will fall lengthwise before thee,
Blood will pour from my throat ;
16. I will lie down on the same spot,
(Thus) shall be relieved of thine pains and pangs ;
17. (Then) with thine perfumed hands, ornamented with
and gold bangles and fingers red with henna, clean my
18. body smeared with blood with the corner of the cotton
sheet over thine head ; when early in the morning
thine close companions come to thee ;
19. Shāri¹ and the prosperous Shalli,²
The pearl-like fascinating Mahlabi;³
20. If they all inquire of thee,
As who killed Sheh (Murīd) ;

1. Shari was a Rind woman of fame.

2. Shalli was the beloved of the distinguished Rind warrior, Hasan Maulanagh.

3. Mahlabi was a noble Rind women of means and manners.

21. (For) he kept ill-will towards none,
(Then) acquit thyself from this reproach ;
22. (By asserting) that ye (Hāni) had always protected with
great care Sheh (Murīd) in his nightly wanderings ;
23. (That) unfortunately) Mīr Chākar's chestnut horse
hit him,
I (Murīd) have become a wanderer and waggle hither
and thither ;
24. I have turned mad,
Bring not learned persons for me ;
25. The Mullah (an order of muslim theologians) alongwith
white papers,
I catch snakes with my hand ;
26. The man bitten by snake gets relief through specific
spell,
Jinn are banished by spiritualists ;
27. Wounds are healed by physicians,
The madman of love can never be cured ;
28. They ever lie flat with their back on the ground,
(And at length) their neck bone gets dismembered
(through unbearable hardships) !

In the following poem, he again describes his unexpected visit to Hani, meets her and informs her about his determination to leave his native land for performing pilgrimage to the twin holy cities of al-Hejāz i.e., al-Mecca and al-Madīna. For the first time he leaves for the holy cities. Crowned with faith and constant loyalty, Hāni, requests him not to leave his motherland.

۱ دوشی نوذاں پھ نمی و گوارغان
مے پشت ہپت رنگیں جو کڑی مینتھا ژپہراں

۲ ہور حبانی مے سلاخ میسین تغنت
دل منی لوٹھی دوست بازیں خوشیاں

۳ نندونیاذاں گشیترا حائل محفلاں
من ہمے خیالاں زرتغان شیدائی چڑے

۴ آن علی بندے داں کٹریاں بازار کٹوں
مل وڈلانء گورغیں کھلےء آختغان

۵ کھلےء رانڑی آن کہ جیغا ہنع کبوں
صیدی ترینز گپتہ گراذملیں سومری

۶ سٹ کھتہ گپتوں زامرانی شاریں سری
گال کھتہ گومن خمار چھمیں مردمء

۷ توتھان ورناکہ هامء مے کھلء جٹے
 هامء مے کھلء منی بند غوبوفان آحتفے

۸ من جو او ترپنتھا گوں خمار چھمیں مردمء
 شہہ مریداں و شہہ موارک پسواں

۹ من تئی کھلء نبدغو بوفان آختغان
 چھومناں گوشتاآن خمار چھمیں مردمء

۱۰ چاکری کھلء ماں جہاںء پیداوریں
 چاکری درپا شیر لشرزنت ماں بیلواں

۱۱ شاہ ماں کوٹاں پیل ماں برو بیدھاں
 گندغا گہگپریں سرء برنت بے گمال

۱۲ ماجواو گردینتھا خمار چھمیں مردمء
 من تئی جو دء محکمى پوتی کچٹھ

۱۳ یک پڑے گشتوں لادزر شیری ہو کناں
 حازیء حاضر ماں دلء گراں بیٹا

- ۱۴ دبرا گشتو کعبتہ اللہؑ دیہم کفان
کعبتہ اللہؑ روضہ شاہی رواں
- ۱۵ گریہہ بیٹ حائل گوں وٹی جیڑی ہمسراں
جیڑی گہاراں کل مریدہؑ منت کنہؑ
- ۱۶ گوانزغی چکاں کل مریدہؑ منت کنہؑ
آچ لجاہی آن داں مریدہؑ میٹرا برے
- ۱۷ شاہ پوری سیداں مریدہؑ منت کنہؑ
ریلی درویشاں کل مریدہؑ بھیرو دئے
- ۱۸ اے پڑا گزد کہ تی پڑے حاجی ر وڈت
سیدو پیرانی منت مانہ منٹا
- ۱۹ رپتغوں حجہؑ گوں ملنگانی ولہرا
زیارت حرمینہؑ کہتہ گوں حبیب دلہؑ
- ۲۰ گوستغنت کزدے روش ہماں الکہاں
حائلہؑ پیغام گوں سری مرگاں آختغان

- ۲۱ گوں سری مرگاں گوں حضوری پالیوراں
بیاکہ بیاتئی بیڑ سالوخیں سومرے
- ۲۲ پرتھہ مے چھماں گواڑتہ چوبشمامی درزاں
دل زھیر بیٹا اڑ تئی بے سیتیں زھیراں
- ۲۳ ساہ منی سوختہ تئی فراق دردو غماں
من جواو گڑدنیتھا گوں خمار چھمیں مردمے
- ۲۴ من نہ کایاں سومری پیغامان مہ ششت
اڑتئی بے سیتیں سلا ماں دیر کپتخان
- ۲۵ مے وتئی نیامے کپتغنٹ دیرپا ندیں ڈغار
پر منی خیالے تہ وئی ملگوراں مرد
- ۲۶ آن لڑو کندھیاں پر منی نیتے مہند
کشکیں دتاناں تہ مساگے ریہا مدٹے
- ۲۷ قدحیں چماں مسک زوادیں سیرمخاں مجن
منی دلے مسکیف گوں گسر گواراں گوستقنت

۲۸ گو گسد گواراں اولی بشمامی درزاں
اڑ قباہاں پاشنی پوستنت من گورا

۲۹ بیرمیں پاغان کمیریں ریزنت من سرا
مے پاذاں فال بستہ پہ ڈغارانی چرغا

۳۰ چہ منی سہراذت ماں شفانی جاگوا
گودغیں داغ سوہواں منی سندانی سرا
چوٹو منی ژنگاں نشتشاں دوهنیء سرا

1. Last night the clouds through moisture and rain,
Have moistened with showers mine seven coloured
resting pallet ;
2. The best desired rains have moistened my war weapons
too,
My heart desires the manifold pleasures of the friend ;
3. Mostly (desires) the exchange of civilities in the gaysome
discourses with Hānul (Hāni),
Amidst such thoughts, a wave of madness caught me ;
- 4 I placed a long scarf of cotton cloth on my shoulders,
reaching down to the heels,
With pride and pleasure I came to the white tent ;

5. (I determined) to awaken the princess of the tent ;
The priceless and the magnificent soul startled just like
a wild deer ;
6. Swiftly I caught her cotton sheet over the head,
The person having intoxicating eyes said ;
7. Who art thou ? that thou have made an irruption in our
tent to an extent that my sleeping bed lay exposed
before thee ;
8. I replied to the person having intoxicating eyes,
I am Sheh Murid son of Sheh Mubārak ;
9. I have entered the tent and have seen thine sleeping bed,
The person having intoxicating eyes said to me thus ;
10. It is well known to the world that the tent belongs to
and Chākar, because of his (Chākar's) terror, the lions in
11. jungle, the kings in their fortified forts and the elephants
in wild wildernesses are terror-struck ;
If thou art seen, will unexpectedly severe thine haughty
head ;
12. I replied to the possessor of the intoxicating eyes,
I have measured the strength of thine community ;
13. In the first place (I thought) to roar and challenge like
a well-fed lion,
But the presence of Hāni proved a heavy barrier to
my heart ;

14. Then soon I declared second time to turn my face towards the House of God and visit the twin Holy cities, and the august edifice of the Holy Prophet (may peace of God be upon him) ;
15. In wild amazement Hāni hastened with her close companions,
O! close associates, beseech Murīd not to leave his country ;
16. Thou the babies in the craddles solicit Murīd (to change his mind),
The pious ladies of the house of Uch¹ Sayyeds, may all of thee request Murīd.
17. The Sayyeds of Shāhpur² beseech Murīd,
The wandering spiritualists, try to change Murīd's decision ;
18. (All of thee) request him to postpone his present programme, only to go for pilgrimage next time with others ;
(But) I declined to accept a request from Sayyeds and saints ;

1. The Sayyeds of Uch have been famous for their learning and spiritual powers. It is the Ujjah of the Arab chroniclers, and in medieval ages, Uch was the seat of light and learning.

2. Shahpur is the name of a village near Chattar-Phuleji in the Kachhi district of Baluchistan.

19. I went with a group of beggars to perform Haj (the pilgrimage which every muslim makes, if possible, to Mecca and Medinah),

With an ardent heart I performed the pilgrimage to the twin Holy cities ;

20. It was not too long that I received the message of Hānul through the flying birds that reached first ;

21. The birds that reached first through heavenly protectors,
(The birds said) Come ye, here is the message of thine magnificent bride ;

22. (She says) for thee, my (Hāni's) eyes have poured drops like the rainstorm of the summer clouds,
My heart has become lamentable from thine worthless laments ;

23. Thine separation, pains and griefs have burnt my soul,
I replied to the person possessing intoxicating eyes ;

24. I will not come back, send me not high-sounding messages,

Far off I remain from thine useless compliments ;

25. There lies between thee and me vast and distant lands,
For my sake, braid not thine long hair ;

26. Tie not ribbons with the plaits at the back, for my kind concern,
Clean not thine white teeth with the bark of walnut ;
27. Grace not thine cup-like eyes with collyrium perfumed with musk,
The sweet-scented cravings of my heart have passed away with the pouring of my abundant tears ;
28. (Passed away) with abundant tears commingled with past summer showers,
Instead of cloaks, I wear goatskin as an outer garment ;
29. Tie speckled rope instead of huge white turban,
(Because) of barefoot wandering over vast lands, my feet have developed dirt hard as horseshoe ;
30. As the result of constant wakefulness, mine eyes have turned red, round scars are distinctly marked on my joints ; I sit ever in front of smoky fire, with my untrimmed locks.

Here is another of his poems which he versed during his wanderings in the holy land of al-Hejāz. Delight with pain purchased, in his blaze of love, he addresses the clouds to convey his compliments to his famous father and mother, and further appeals to pour their sweet water on Hāni's residence and its suburbs.

- ۱ قانہی نوڈاں گوں شمانبت کنان
بنت وزاری ماں خدائی نامء گراں
- ۲ قانہی نوڈاں ے سلماں گوں وٹ برڈیٹ
داں جنی عاریغیں پٹ و ماتء سر کنیٹ
- ۳ گڑا آن سلام و پیغا ماں چوشاں دئیٹ
ماں شغی پاساں نیک دعایاں دیہم دئیٹ
- ۴ داں صبو حاں ے بلبلی ناریخاں گشیٹ
گیشتر ا نوڈاں حانل کھلء ایرشئیٹ
- ۵ ہپت شفی روش دیروء دیما کہیں کنئیٹ
بانگواں حانل پاڈ کیٹ نوخافی گلاں
- ۶ قرحء میٹی زیریٹ گوں جیڈی ہمسراں
کیٹ گڑا ناں تازعیں شاہ ڈوری تڑاں
- ۷ شوڈیٹ ملگوراں ژنگ کنٹ مسکیں مہفراں
گوانک جنت گہاراں کل وٹی دستاں بڑز کنٹ

۸ دستاں بڑز آرے کل خدائی نامءِ گریت
شہہ مرید بیا آت پروٹی مسکین بانہڑا

۹ اغنہ بیا آت وھش باث گوں حجی ہمرہاں
حج نصیو بائی بہشت ہرہشیتس گلی

1. The raining clouds, I request thee,
Earnestly I beg and request, pray thee in the name
of God;
2. The raining clouds take with thee my compliments,
(And) communicate to my distinguished father and
mother;
3. Deliver my compliments and message that during the
hours of night, they should prayingly send their bless-
ings to me;
4. Till sunrise, they (my parents) should sing my praises
just like nightingale,
O, clouds pour at most thy water over the tent of
Hāni;
5. Constantly rain for seven days and let shower follow
shower in front of her residence,
After that Hānul (in a lively morning) will rise like a
(delicate) flower watered by fresh showers;

6. She (Hāni) alongwith her close associates will take a cup having fuller's-earth¹ diluted with water, (While) Walking gracefully will come near a natural pool, freshly watered by rains ;
7. (Therewithal) will unbraid and wash her long, musk-like perfumed locks, Urge her sisters to uphold their hands (as a sign of prayer) ;
8. Uphold thine hands and pay thine devotion to God, Pray that Sheh Murīd returns back to his odoriferous residence ;
9. If he comes not back, may he be happy with his comrades, May pilgrimage fall to his lot, and the eight gates of the paradise be open to him.

The following poem which he composed at al-Mecca is one of his worthiest productions. It gracefully exhibits the exquisite beauty of language besides intense emotions of undying and impatient love,

1. A kind of solid and friable clay (Mate) is commonly found in various parts of Baluchistan, and the nomad Baluchis, instead of soap, use this clay to wash their hair. The clay is put in a dish containing water, and when it gets too soft, mix it with water, and wash their body and hair with it.

- ۱ جی کفوت سوزیں مکھی دربارے کفوت
مکھی دربار کفوت فریاداں مجن
- ۲ نالہ و زنگاں پہ منی بالادا مجن
سر پہ شیدائی گوشاں من پر حائلء
- ۳ چاکری دوست و ماڑی لڈوخیں گلء
کم گوشاں داں گوچاکرء دعوائے کناں
- ۴ نین مناں براٹ گوں چاکرء کوٹء جنک کناں
کوٹ من پروشاں حائلء دستء گراں
- ۵ پروٹی میری بارغیں چہار کھلء براں
اوذا حانیء ہپت برا زرشان کناں
- ۶ بارغیں سرینا چوں قرآن زیارت کناں
پکغیں انبان اث دلء بندان ایر کناں
ھڈش من چوشان و دلء زنگاں دیر کناں

1. Happy be thou, the green pigeon of Mecca (the congressional place of muslims),
Bawl not, the pigeon of the Holy Mecca ;
2. Cry and sigh not for my (miserable) stature,
In a fit of frenzy I state something about Hāni ;
3. (Hāni) the intimate of Chākar, the ostentatious flower
of the palace,
Little I will say, till I meet chākar in an encounter ;
4. I have no brothers to invade the fort of Chākar,
I will (in person) break down his fort and will hold
Hāni by the hand ;
5. (Then) will admit her in my majestic tent,
There I will shower on Hāni silver coins seven times ;
6. Just like the Holy Qurān, I will revere her slim waist,
her ripe mangoes (breast) I will place on the fibres of
my heart,
To remove the rust (inactivity) of my heart, will suck
her bones.

The following poem is one of his longest poems. He dramatically portrays the outlines of the fateful story. After roaming for years in alien lands, from race to race and realm to realm, he again visited his native land, but no one could recognize him, for he wore tatter, his eyes were overgalled with recourse of tears, his chin was enriched with

thick and long hair, his entire form and face, looked lean, thin and ugly. Hāni, whom he loved with his soul, and his heart, and his life, and his livings, at last, came to see her. She stood before him like a dumb innocent and recognized him. Chākar was informed, he severely felt his fault contrived by baleful artifice, and, at length, pricked by his conscience and compelled by consensus of opinion, divorced Hāni. But Sheh Murid showed his incapacity and inability to accept her as his bride anymore, for now he was quite a changed man, mundanity became meaningless, a past tale, he had attained the pinnacle of his spiritual state. In utter disappointment, Hāni curses the planets of mishap and misfortune and her land of birth. Nothing was left to her, but to sigh in the laziness of peace and smile in the extreme pains of death.

۱ رندان سراگھے کثہ
میر چاکرء محلء بنا

۲ گوشتا امیریں چاکرء
دوشی گروخان چون برا

۳ ایذا رندان دیواں کثہ
سردار نہ جزو نہ جھمرے

- ۴ باد جڑو تھاماں گروخ
زھریں زمستانی شفء
- ۵ گال کیٹ مرید شہزادغیں
شہزادغیں و مستانغیں
- ۶ سردار ھوراں معاف کن
من کہ ترا راست گوشاں
- ۷ راستیں نشانان راست دیاں
دیر ماں مژاں یک کوکرے
- ۸ دوشی گروخان سہ برا
سیمی برا شینکان جڈہ
- ۹ داں دوبرا شمال کڈہ
میر چاکرے محلے بنے
- ۱۰ بورے مقیمی بانہڑے
میر چاکرے ماہین جنے

- ۱۱ حان جان جنکانی سروخ
سیاہیں شفء شمعیں گروخ
- ۱۲ وھاوین دلء هاغہ کنوخ
ماں بی ثغان مٹل گنوخ
- ۱۳ ایذا کہ رند بد بڑتخت
اوشا تغو گال آختغنت
- ۱۴ گند او موارک تئی پھسغا
گوں ناروائیں قصغا
- ۱۵ بل او مرید بد پیلیاں
بد پیلیاں بدر اھیاں
- ۱۶ گوں میر چاکرء ماہیں جنء
چاکر بدیں مژدے نئیں
- ۱۷ چاکر تئی مٹ نئیں
لکھ و ہزارء واڑھیں

۱۸ زینہ سرا کل نگرہ انت
گون ہکا اکھ زواربنت

۱۹ پوشندغو زندیں نریاں
پہلیں پیادغ بے شمار

۲۰ تہہ دذ زومڑاں گاربے
مارا اژ زیدا برے

۲۱ ہڈاں گری گور کنے
چھکاں شندوتس کھشے

۲۲ مالے پتی مڑد برنت
آبو منی و بابو منی

۲۳ من دے زاناں میرچا کریں
اژمن گبرے زیادھین

۲۴ من دے بدیں مڑدے نیاں
آن چا کریں ماں شہے آن

- ۲۵ آں گوں همزادگان چڑھی
ماں وٹی صد همزادگان
- ۲۶ لوہین کمانء واڑھاں
من دے مریداں مرّد ورین
- ۲۷ چم سہرو عاشق دلبریں
زیراں تنکیں ڈھنگرے
- ۲۸ بندبر قلاتانء نہ باں
اے تے بلوچی دکھوانت
- ۲۹ باورکن او شہہ فنگریں
چھتریں کہیرء بادشاہ
- ۳۰ باورا کن او ابو منی
تہ کہ ندیثہ سومری
- ۳۱ ماڑیء لڈوخین پری
میرء جنک ماں نرمغان

۳۲ حانی گوی بیدوشین گزای
کیلیں سراپرین کھلے

۳۳ دانی منای کہ زیندغان
نہ زیل زنزیز پی ثغان

۳۴ شاہاھ میزا زہیر کثہ
دسنے اومستء درنژدہ

۳۵ کشی موارک لترا
جنت منی ہسی چوٹوا

۳۶ بشکے کہ عاریفین پثء
لترا مناں تی مژداں جٹین

۳۷ چونان ڈغارے ریج کٹین
رنداں دودیمی نارٹین

۳۸ گڈ از ملوکء لترا
قولین کہ کھلاں الکھا

- ۳۹ قولین کہ تراشان چوٹواں
ریشان محمدی کنان
- ۴۰ ترکی پروطان چہ بنان
میری سلاحاں ایر کنان
- ۴۱ جان کڑا کوخیں گداں
بوران کھلان بستغا
- ۴۲ ایشان پدہ ششتان مندوا
حانیء سلطانین پثء
- ۴۳ پرقالوا پدہ عالیء
دست کمان پدہ عیسیٰ
- ۴۴ کھل لافء آہیزغا
کھلان پدہ میریں چاکرء
- ۴۵ قول کتہ من گون حذا
گڈ از ابوء لترا

- ۴۶ ہچ یر نہ فنداں چترا
مثلے پھقیریء کنناں
- ۴۷ لانگوٹوے لنگے جناں
دیما اوو برا دیاں
- ۴۸ تحقیق من حجء رواں
حجء درا زیارت کنناں
- ۴۹ من گو ہما مڑداں رواں
کین درد و برہ نغان
- ۵۰ پشتء درولاف لنگرانت
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ماگون ملنگء گھوڑوا

- ۵۳ چہارانت ملنگے ۽ یکے مناں
آن پد پھتیری حکمتاں
- ۵۴ من گوں بلوچی حیلہاں
گونناں و گڈی ۽ نہ بان
- ۵۵ تحقیق کہ من حج ۽ شتاں
حج ۽ درا زیارت کثاں
- ۵۶ چیڑ مکہ ۽ چند ینتغاں
گون پرگناہیں چمبواں
- ۵۷ سے سال ماہے بی ثغاں
اوو مکہ ۽ پاکیں درا
- ۵۸ پنجاہ پنج شیر گشتغاں
دل ماندغا کہ شصت کناں
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ماگو ملنیگ ۽ گھوڑوا

۶۰ کایان ماں رندی بولکء
رنداں کمان و شادھا

۶۱ جاڑیں کہیرانی بنء
رنداں نشانے اڈٹھ

۶۲ میر چاکرء محل بنء
منی حبسین دلء ہیچ کتھ

۶۳ بابو مناں تیرے بدے
روحء وٹی راضی کناں

۶۴ من گندلء دیما جناں
رندی کمان رنگ داٹغین

۶۵ ہیچء نداشتہ ڈہ منی
ہترده کمان بورینتغاں

۶۶ پجے نیارانت برات مناں
چا کر قویہہ گال کیٹ

- ۶۷ بیارات مریدانء جفا
دیشے پہ درویشین مرزا
- ۶۸ ایرکنت پھقیرء آکڑا
لوہین کمان آرائینتا
- ۶۹ آرائینتا و جانڑائیتا
دیشہ من و گریٹہ دلء
- ۷۰ دیشہ من و گریٹہ دلء
انڑزی پہ عینء آختغ اذت
- ۷۱ ارمان کٹھ ہیسی سرا
مے لوہین کمانء حال کٹھ
- ۷۲ واڑہ منی شاہی لوین
شاہی و شر دروشمین
- ۷۳ تیر پرتئی گیغاند انت
زنکاں و ہیسان ماں کپتغ انت

- ۷۴ شیر بانڈواں کپتغ انت
بڙا سمیناں ساکثنت
- ۷۵ ماں لیڙی پھیری لانچتھ
داں ھپت برا زیارت کتھ
- ۷۶ سر چکتر چماں کتھ
ایر چاڙ ٿو چار چاڙتھ
- ۷۷ ایر جیغ ٿو جیغ ۴ کتھ
تیر ۴ ماں تیر ۴ دنز کتھ
- ۷۸ سے تیر جتھ من گندلا
تیر ماں تیر بروا
- ۷۹ رنداں ھمیزا زانتغ انت
شک نیں مرید گونڈل انت
- ۸۰ لوهین کمان واڙه انت
چاکر قویہین گال کیث

- ۸۱ شما حانیء معلوم دار کنث
ڈاھی تشانا رپتغ انت
- ۸۲ بیاشہہ آختہ درست نہ بیث
چوڈواں پیچ واڈتغ انت
- ۸۳ چہ پاڈ و کڑیاں کپتغ انت
شیری بروط رستغ انت
- ۸۴ بڑز از تمیزاں گوستغ انت
شارین سریء من سرا
- ۸۵ دستء کفرکین سنگہان
دانی ہمے مستماغرا
- ۸۶ لعین مساک ملثئی
چم قدحین سیرمغ کنثئی
- ۸۷ لڑ ماں گورا بازار کنثئی
گون جہالراں قطار کنثئی

- ۸۸ عالم نندیث دیر ترا
حانو نندیث پہ گورا
- ۸۹ ہیڑتھ گندیث دروشما
مادے کھسانا لیوکثہ
- ۹۰ نشک و نشانی ظاہرا
ٹھپے اوو بروان سرین
- ۹۱ مندری ٹکے زانے سرین
زانے مریدیں پھل گدیں
- ۹۲ لوہیں کمان واڑھیں
صد دروشما یکے نئیں
- ۹۳ رنداں گڈا شور کثہ
پہ راہ شریعت زور کثہ
- ۹۴ چاکر ہمے کاراکنء
حانیء سے سہراں بدڈے

۹۵ ہڈے گوں شہدے ہڈاں کفنت
گورے گوں گورا یک ببنت

۹۶ گوشتا امیریں چاکرے
حانی ترا چھے من دلے

۹۷ گوش تہ ظاہر کن درے
ہنچو کہ سیرا وھاو کٹھے

۹۸ ہنچو مروشی وھاو کٹھے
من شاھا ترا بشکائٹوں

۹۹ حانی دارامے خاطرے
ایذا کہ حانل گال کیٹ

۱۰۰ میراں تہ میریں چاکرے
لس بلسوچے واڑھے

۱۰۱ شہیں مرید مٹا نئے
زانے مرید پھز رھے

۱۰۲ حانو منی نزیخء بیا
ترکی بروط مے رستغ انت

۱۰۳ ریش از تمیزاں گوستغ انت
گون سجنڑے لحمین غماں

۱۰۴ سند گوں سینہاں سوختغ انت
جان چھو کواوی یکغ انت

۱۰۵ هر دوازدهین بند سوختغ انت
بند بند داغی داغ انت

۱۰۶ درمان جنوخین ریختغ انت
من پہ تئی گیغا نیاں

۱۰۷ ذال توے زال مناں
دانکہ تہہ مناں پکارٹے

- ۱۰۸ مہر فیاز تھہ تئی کوهیں دل ء
دوست دار میریں چاکر ء
- ۱۰۹ اڑ سنگتان کھڑد مخاں
اڑ دیدغاں کھور مخاں
- ۱۱۰ ایذا کہ جانل گل کیث
رنداں حذا ویراں کنات
- ۱۱۱ رنداں من ء ویراں کثہ
چاکر اڑ زیدا رواث
- ۱۱۲ گوں شیبیں مرید جھیڑوا
سن باث کیوٹ فتح پور ء
- ۱۱۳ گوں ہشت و دھیں دروازاں
سن باث سنی ء رواث
ڈھینک رڑائی بانہڑا

1. The Rinds convened a meeting,
Beneath the palace of Mīr Chākar ;
2. Amīr Chākar addressed (the Rinds),
Last night lightning was seen several times ;
3. The Rinds consulted each other,
(They said) to the chief, the sky was cloudless ;
4. How could there be wind, cloud and lightning,
It was a piercing wintry night ;
5. The princely, the self-esteemed Murīd said ;
6. O chief, forgive my exposition,
I will tell thee the truth ;
7. I will describe thee true signs with truth,
Far off in the fog of dust there appeared a cloud ;
8. Last night lightning appeared thrice,
Third time it flashed faintly ;
9. Twice it flashed with great brightness,
Beneath the palace of Mīr Chākar ;
10. (On the particular spot) where his mare is tied
permanently,
She was the moon-like wife of Chākar ;
11. The chief of the girls, Hāni, the dearest, the bright
lightning of the dark night ;

12. (She is) the awakener of the sleepy hearts,
(Seeing her) I turned mad ;
13. The Rinds took it ill,
They stood and said ;
14. Mubāarak, look how foolish is thy son in narrating such
a loathsome story ;
15. (Mubāarak) said, Murīd forsake misdeeds,
Ill deeds and ill ways ;
16. -(With regard) to the moon-like wife of Mīr Chākar,
Chākar is not an obnoxious man ;
17. Thou (Murīd) cannot match Chākar,
He is the master of more than one lac (crack
swordsmen) ;
18. He has silvery saddle,
At his call, lacs of warriors mount the steeds ;
19. His robust stallion is ever graced with splendid horse-
cloth,
The white-robed infantry is numberless ;
20. Thou (Murīd) will be blown over in the dust,
(And) will make us out of sorts ;
21. Will cause our bones to rot in the grave,
The children will perish of thirst and hunger ;
22. Unknown persons will take hold of our property,
O my father, my respected one (replied Murīd) ;

23. I know too that he is Mīr Chākar,
He is too powerful as compared to me ;
24. I am also not an obnoxious man,
He is Chākar, I am a Sheh (Sayyed) ;
25. He bestrides at the head of thousands of cavalry,
I only with a hundred of my relatives ;
26. I am owner of the iron bow,
I am Murid, the man killer ;
27. A greatly loved lover with red eyes,
(If) I take with me a long thorny branch of *Prosopis specigera* ;
28. Will break through fortified forts,
(While this incidence) is an ordinary Baluchi push ;
29. O, the generous Sheh, the king of the Kahiris of Chatur,
believe me ;
30. O, my respected father, believe me,
Thou have not seen the exalted (beloved) ;
31. The ostentatious fairy of the palace, the daughter of the
chief, would always dress in soft satin ;
32. (I have seen her) inside a useless tent, with clothes
unsewn and hair undressed ;
33. I am yet alive, and have not been locked up with
chains ;

34. The Sheh (Murīd's father) got annoyed and gave a
blow to the infatuated one (Murīd) ;
35. Mubārak took out his shoe,
Struck it on my head ;
36. Excuse me said I, thou art my far-famed father,
Would that another person had struck me with shoe ;
37. I would have irrigated a land with blood,
(Because of extreme pain caused by wounds) the Rinds,
lying on either sides, would have raised cry ;
38. After the stroke stamped with the shoe of my revered
father,
I promised (earnestly) to leave the country ;
39. I promised too to clip my hair of the head,
Will keep the beard after the custom of the Holy Prophet
(may peace be upon him) ;
40. Clip from below the long moustaches resembling that
of Turks,
Will put off my kingly weapons ;
41. Will put off clothes that make rustle ;
Leave the steeds to be tied on their places ;
42. All these (things) I will send to
Mandav, the royal father of Hāni ;

43. Will leave the carpet for 'Alī, ¹
The bow for 'Isā, ²
44. All the articles inside my tent,
I leave for Mīr Chākar ;
45. I have promised to my God, that after my father struck
me with his shoe ;
46. I will never sit on his mat,
Will pass my life in the manner of a beggar ;
47. Except a waist cloth, will remain garmentless,
Set the foot on way to wilderness ;
48. Infact, I will start to Mecca for pilgrimage,
Pay homage to Kaabah ³ ;
49. I will accompany those persons, who remain bare and
unclad ;
50. (Those) whose backs are bare; and bellies empty,
Their meal consists of the crumbs begged from others ;
51. Grumbling (from door to door) get crumbs,
Take rest on the plant of prickly cucumis (capparidaceae);

1. 'Alī Rind, the uncle of the distinguished Bivrāgh (Bibark or Bibakr) was the father of the greatest Rīnd warrior, Hasan Maulanagh.
2. Sheh 'Isa, the Kahiri, was the poet laureate of Chākar.
3. The sacred shrine of Mecca, inclosing a famous and holy black stone.

52. The bare ground will serve the purpose of quilt,
I accompanied a party of alike mendicants ;
53. Four are the mendicants besides myself,
They travelled according to their mendicant technic ;
54. (While) I employed my Baluchi tacts,
Never lagged behind but walked in line with them ;
55. Verily, I went to perform my pilgrimage,
Paid homage to the Kaabah ;
56. With devout affection, I touched with my sinful hands
all the holy and reverential things of Kaabah ;
57. Three years and a month I remained at the holy city
of Mecca ;
58. I versed there fifty five poems,
My heart yet craved to compose sixty ;
59. (At length) One day the mendicants returned back,
I too accompanied them ;
60. I came to the hamlet of Rinds,
All were engaged in gaiety and arrow-shooting ;
61. Under thick growth of *prosopis spicigera*,
The Rinds had fixed a target ;
62. Beneath the palace of Mir Chākar,
My spiritless heart expressed a wish ;

63. O Worthy man, give me an arrow,
(So that) I may cheer my soul ;
64. I will aim it at the target,
(They gave me) a coloured bow of a Rind ;
65. It could not withstand the force of my pull,
(Thus) I broke eighteen bows ;
66. 'Why my brother bring it not', said the mighty
Chākar ;
67. The bow and arrows of Murid,
(And) give it to the man looking like a mendicant ;
68. (So as) to humble his haughtiness,
The iron bow was brought forth ;
69. The bow was produced and adjusted,
I took out the bow from its case ;
70. I saw it and the heart wept,
Tears began to flow from my eyes ;
71. My lone head deplored,
(I heard) my iron bow was telling me ;
72. My master of kingly demeanour,
Beauteous and of kingly mien ;
73. The arrows are not fit for thee,
They are affected with crust and rust ;

74. (They) were sometime kept under Bāndav and often on open ground under the shade of clouds ;
75. I put in order my tattered clothes of beggary,
Seven times I paid homage to it (the bow and arrows) ;
76. I kissed the arrow-heads ānd (as a sign of respect) placed it on my eyes,
Adjusted and tightened the bow cord ;
77. It was unstrung, I strung it,
Arrow followed arrow ;
78. I aimed three arrows at the target (consisting of a piece of rug),
And each successively hit the target ;
79. The Rinds perceived that only Murīd could be such shooter of arrows ;
80. He is the owner of the iron bow,
The mighty Chākar said ;
81. Thou should inform Hāni,
The messenger went hurriedly ;

1. A small rectangular compartition for keeping small articles or utensils, and is built with stones or bricks of clay inside a tent or room. The length of it consists of six to eight feet, breadth three feet and height three feet. It is usually covered with rag.

82. Come ye (Hāni), the Sheh (Murīd) has come, (but)
hardly to be distinguished,
The hair of his head have entwined ;
83. (And) remain falling to the heels,
The moustaches have outgrown like that of lion ;
84. (And) have grown up beyond all decency ; she (Hāni)
and gave her head scarf and the bracelets of her white
85. hands as gift to the messenger (for he brought the
news of Murīd's arrival) ;
86. She cleansed her teeth with the bark of walnut,¹ and
graced her cup-like eyes with collyrium ;
87. Wore around the neck her necklace,
Ornamented the ears with ear-rings passing through
the lobe ;
88. People sat at a distance from Murīd,
Hāni came near and sat with him ;
89. (She) began to gaze his face minutely,
(As) we would play with each other in childhood ;
90. The old signs and marks on the body seemed apparent,
The eyebrow was marked with a scar ;

1. The Baluch women usually use the bark of walnut to clean their
teeth, and the juice of the bark makes the lips red too.

01. The thighs had the mark of a ring,
I became dead sure he is Murīd, the white-robed ;
02. The owner of the iron bow,
Among hundreds, his visage is distinct ;
- 93: The Rinds, thence, raised hue and cry,
(And) demanded to decide the matter according to the
Tradition of the Holy Prophet (may peace of God be
upon him) ;
- 94 Chākar execute this deed,
Give three dīnārs¹ to Hāni (divorce her) ;
95. (So that) her bones should mix with the bones of
Murīd,
Her grave and that of Murīd should become one, (both
should be entombed in one place) ;
96. Mir Chākar said to Hāni,
What thou have in thine heart ;
97. What thou have to say, make it clear,
As thou have been sleeping in a peaceful manner ;
- 98 Today too thou have slept likewise,
I have bestowed thee to Sheh (Murīd) ;

1. The man of a Gold coin issued by the Caliphs of Baghdad and Damascus: It was the custom among the contemporary Rinds, that when anybody divorced his wife he would give three dinars to her and uttered three times that he has divorced her.

99. Come out of the house for my sake,
Withal replied Hāni ;
100. Among the Mīrs thou art Mīr Chākar,
The master of the entire Baluch race ;
101. (In spite of that) thou art not equal to Murīd,
Thou come next to Murīd (in prestige) ;
102. Hāni come near me, (cried I),
My Turk-like moustaches have out grown and remained
untrimmed ;
103. The beard have grown wild beyond all decency,
Because of the burning griefs regarding my beloved ;
104. I have cauterized with hot, searing iron all my joints,
Have roasted my body like the roasting of meat ;
105. Each of the twelve joints have been cauterized,
Branded joint after joint,
106. Bereft myself from all manhood,
I am unfit for thee to be a husband ;
107. I am a woman like thee, when I needed thee, thine
and stony heart never wooed love, (now) keep love with
108. Mīr Chākar ;
109. Separate me not from mine companions,
Deprive me not of my eyesight ;

110. Thither, said Hāni,
May God, ruin the Rinds ;
111. The Rinds have ruined me,
(May) Chākar be deprived of his possessions ;
112. Because of his contention with Sheh (Murīd),
Let the fort of Fatehpur lay in ruins ;
113. With its eight and ten gates,
Let it be ruined, and remain in continuous ruination
(and in future) Vultures¹ shriek at its once crowded,
places.

He was contemporary of Amir Chākar ; Dilmalikh (angle-hearted) by name, was famous for his generosity and hospitality. A heroic man of an invincible, unconquered soul, he was mature and matchless, secure of word, speaking in deeds, deedless in his speech, not quickly irritated, nor being irritated, quickly calmed. Slowly and steadily in his days of fortune, he was addicted to the bad habit of gambling. Later on, he was famed for gambling to an extent that it beggared all description, whereas, nobody could stand up his parallel. Naturally all evil things should answer evil accidents, and one time will owe another. It

1. Four Centuries have passed whence Hani cursed this place, but it is verified by many persons, than to this day, they have of and on seen vultures haunting the ruined sites of the Fatehpur village.

happened, unfortunately, that he lost all things, his wealth, home and hearth in gambling, and was steeped in poverty to the very lips. He lost everything but being a high-blooded Rind, never wounded or worried his pride of blood. There is more or less spirit of goodness in things evil, if people observantly rectify it. Dilmalikh composed a poem regarding his previous prosperity and subsequent poverty, and dilates on the ills of gambling. The hostility of Rind and Lāshār tribes has been forementioned in several places, and the name of the Lāshāri chief and tribe is dogged with curses by all Rinds of sense and sagacity unto this time. Dilmalikh instead of taking strict oath not to gamble again, confirms his renunciation and firm hatred against gambling as such :

رندان حدالاشارند کنت
مسلمان هندوء نه بنت
تبرگ نه زیری کفوری

“God will not change the Rinds into Lāshāris, a muslim will never become a Hindu, (and) will never take up the thread lace of infidelism”.

The above couplet became so famous and popular among Baluchis of all shades, that to this day, it is recited as an oath or vow to do or undo a certain business. Only a fragment alone survives of his long and famous poem, which we reproduce here :

- ۱ شرطان ملوکیں دل ملغ
اڑ کھینغ و کے وار بڑتھہ
- ۲ براتی پیافیں میڑواں
دیما او رندی دیرواں
- ۳ رندی جن ناخو کھنت
داسے ماں دستان دینت
- ۴ ریچمے ملوکیں دل ملغ
بری پہ ریشیں ڈڈواں
- ۵ نیں بلاں منی پھاڈ موڑغیں
تاسیں رکیف و دورواں
- ۶ ماں پیشیں سواساں زوم گرینت
مناں قدر و کمیثانی نہ ات
- ۷ ماں داٹھ پہ سنیں پیشغان
ایشان رنگو بھیڑیے بیان

۸ رندان جدا لاشار نه کنت
مسلمان هندوء نه بنت
ترگ نه زيری کفري

1. Gambling made the princely Dilmalikh unable to follow anymore princely professions and tribal animosities ;
2. (Now) he has become unfit for attending sublime meetings of his kin and the gatherings of Rinds ;
3. The Rind women (through mockery) address him as 'Uncle',
(And) hand over sickle in his hand ;
4. The princely Dilmalikh is engaged in cutting grass for galling horses ;
5. Now my feet should forget stockings and stirrups made and of bronze, but have to move within sandals made of
6. dwarf palm leaves and fibre, for I did not value chestnut horses ;
7. I surrendered all my valuable possessions to profitless professions,
(and) such is the result of gambling with coloured knuckles ' bones ;

1. The Baluchis use knuckle -bone for gambling and play.

8. God will not change the Rinds into Lāshāris,
 A Muslim will never become a Hindu, ¹
 (And) will never take up the thread ² lace of infidelism,
 (likewise I will never gamble again).

Rehān, the cousin of Amīr Chākar, was one of the flowers of Rind society, a man of life, a scion of celebrity.

When he became full-fraught lad, his noble father tutored him in strategem of war. **Rehan** Framed of the firm truth of valour, he **Rind** possessed a good knowledge and literature in the wars. A master of tribal intrigue, he worshipped force. Over and above his heroic deeds, his other achievements were of no less account. A chief of character, he had neither the voice nor the spirit of flattery about him, and sought his merited praise more than he feared his peril. But at the same time never purchased danger where there was no gain, and most calm man in loss but most frantic when he won. When he arrived a place of potency, he never swerved a hair from truth, and never false to his nature, served with glory and admired success, Chākar, who best was deserving best to be served. When passions and plots, feuds and furies disturbed the Baluch realm during Rind and Lāshār wars, and brought to test all the courtly and

1. A native inhabitant of Hindustan (India) believing in Brahmanism
2. The Hindus usually wear as a religious rite around the neck thread lace.

cunning, rich and poor, courageous and coward, Rehān proved the worth of his veins. As stated already, Rehān and Rāmen Lāshāri were close friends, whose double bosoms seemed to wear one heart. Infact the heart of brothers ruled in their loves and swayed their laudable desire of excellence. But, friendship is full of sediments, and unfortunately, both of them loved a common woman, and each wrestled with her in their strength of love. At length, as mutually decided, a horse race of their personal steeds was to decide the fate of the beloved, ānd, finally, the horse race proved the immediate author of their variance and enmity. The animosity resulted ultimately in the fatal battle of Nali where Rehān had forged himself a name. He, hot as gun-powder, fought till last with his bruised helmet and bended sword, as one weary of his life.

Rehān is said to have cropped up love with a woman named Sangi. Rehān loved her most sincerely and seriously, and would dull and cloy her with pleasing favours, besides promising to be with her every foot. Once she was journeying on her dromedary alongwith the caravan of nomads. Unexpectedly few wild hog deers came running near her, the dromedary funked and stumbled, whereat her head cover fell down. She thought it to be a disgrace of capital kind as her beautiful face was exposed to public view. Rehān who was following the caravan, witnessed the scene. She asked Rehān to pursue and punish the hog deer, otherwise, she said avowingly, that 'she will deem, Rehān, henceforth,

as her father or brother'. The avow tasked his thought. In haste he galloped his horse and darted towards the hog deer. When he came too close to the hog deer, he unsheathed and clasped his sword and gave an anxious blow to the animal, but, unfortunately, the sword struck the front leg of his famous steed and wounded it so seriously that after few days the horse died. Later on, Rehān versed this event in plain and unmistakable language. As Rehān was a poet not by birth but by taste and a lover by avocation, so we find little fervour in the poem. Only two poems of his have survived to us through the mist of antiquity. One regarding the horse race with Rāmen Lāshāri, and this poem is incomplete rather uninteresting too, and the other one is about the aforesaid story. We reproduce this last poem as such :

۱ لڈڈه هلكان اژ بلندی آن

اژ امیری چهجو و مخلان

۲ باغ و بازار جهل کوه اشتیش

دیم په گنجین حراسان ئین

دشت دان باغین کیچها کایان

۳ پیاذغ بیت مے کیگدین سنگی

پیاذغ بیث گون اولهین پاذاں

۴ پھل چن بیٹ گو کاگدیں رکھاں
دراژ کنت حنبی رختغین دستاں

۵ ڈسی وتی کاردارا بلہہ زیرا
آن مے پھاری ٹیں بندجاہیں

۶ درکینتھا ریحاں ء وئی مزن گامیں
بکھری کوٹ ء گھڑا دیما

۷ گڈا گال کیٹ رانڈھی اژ زہرا
بل وئی ریحاں ء گنوخینا

۸ ایزا گور مچھی عالم ء نیاما
کہ مل پر لاڈان پھدا دانی

۹ گڈا گال کتھہ بانک ء جنانی ء
سونہ و سرتاج امسرانی ء

۱۰ تھا زہر مخن رانڈھی مرو بڑزا
ایزا ماں مچھی و عالم نیاما

- ۱۱ کینداں حدا گوری و لہرے بیاری
گڈا ناغماں گورلہرا آڑتھہ
- ۱۲ گورے پہ لاڈان تہا داٹھ
تہراہ کتھہ زنزیر مہغر لوکے
- ۱۳ آن چمرانی سر مہار سستن
گڈا مکنائیں شارشہ سرا کپتھی
- ۱۴ گور ہریوانی کھوفغان بوشتی
گڈا گوانکھ پہ کاردارا بلہہ زیرا
- ۱۵ دیر کتھہ کاردارا وٹ گلے زڑتھہ
گون وٹی حنی رختغین دستان
گور وٹی لوغاڑیں سرا شپتی
- ۱۶ گڈا گوانکے گور گڈاجٹی جلدی
ریحان تہا گورے زیندع میلے
- ۱۷ کہ گور تئی عارلیفیں پھٹ مٹیں
اغ گور کھلے گڈا منی پھٹ پراٹے

- ۱۸ گڈا بل پہ گورانی پھندا داٹوں
من کہ داں گچھیں میزلے کاتکان
- ۱۹ ماں کہ دیشا وٹی رختغیں چھماں
بل منی گوراء گوں دوچھیار بیٹا
- ۲۰ گڈا دروہٹوں مصری تیغ حراسانی
پروٹی شیری چنبو آن کھشتوں
- ۲۱ ماہلیں گور آر شہار داٹوں
گڈا تیغ بتالیں اژ ماہلیں گوراء
- ۲۲ گڈٹی منی سیاہ دست جھڑپانی
گڈا نشتو ارمان کھناں پہ تیغء
- ۲۳ تھا مواٹے منی تیغ حراسانی
کہ گڈٹے منی سیاہ دست جھڑپانی
- ۲۴ حال منی ڈوتھی آن بڑتھہ پیشا
آن چغلاں و گندغیں مڑداں

- ۲۵ دات ماں لعلء دیر و نیامبا
گڈڈہ ریجانء سیاہ مزن گامیں
- ۲۶ پروٹی ورنائی لوڑ چاڈاں
نیں سنج ماں جامی کوفغان بڈانت
- ۲۷ پھیاذغ بیٹ گوں موڑ غمی پھاڈاں
باہنت ریجانء جزیں بالاد
- ۲۸ گڈا گال کٹھ بانکء جنانی
گل مخن ورناتھا مرو بڑزا
- ۲۹ کہ چندھا بور و بہرنیں قازی
کھٹ ٹنت حاجیء نواوینا
- ۳۰ باہنت ریجانء مزارینا
پہر وٹی ورنائی لوڑ چاڈاں
- ۳۱ نیں اے ہور ارمان مناں نیلی
کہ سنج اژدھمی مر کبان دراڑ انت
کہ اے دبر نوخیں برغ و لوٹ انت

1. The hamleted people have left behind the high built residences and kingly palaces ;
2. They left the garden, bazar and the mountain of Jhal,¹ (and) are on the way to wealthy Khurāsān,² the Dasht plain³ and the valleys spotted with gardens ;
3. My slim, papery Sangi strolls, wanders (sprightly) with her soft and clean feet ;
4. With her papery lips plucks up flowers (speaks comely and courteously),
Stretches her hands dyed with henna ;
5. (And) points out to her miserable maid,
The place where they lived last year ;
6. (The place) where Rehān galloped his fleet-footed steed before the fort of Eakhar⁴ ;
7. The old maid rejoined passionately,
Leave thy mad Rehān ;

1. The name of a village in the Kachhi district. The place is the residence of the Magassi Chief.
2. This is the name of the extensive North-Eastern provinces of the old Persian empire, (Noldeke, Sketches from Eastern History, Tr. by J. S. Black, P. 108 seq.) But the name is used for many other places, in Afghanistan and Baluchistan. The plain and highland around Ghazni in Afghanistan is known as Khurasan and the Sarawan highland in Baluchistan is also called by the Baluchis as Khurasan.
3. It comprises of the vast plain stretching from Kolpur to the fellside of the Chihaltan mountain.
4. A name of village near Jhal in Kachhi district.

8. Exposed to all, he, with his withered ears stuck in his Rojhāni head, is openly following on his steed, the footsteps of the caravan ;
9. The mistress (Sangi), the grace and crown of her companions, replied ;
10. Do not be touched with anger, feel not high-flown amidst the assembly and the crowd ;
11. God, perhaps, may bring a flock of hog deer,
(There appeared) Unexpectedly a flock of hog deer ;
12. The hog deers ran inside the Caravan,
The dromedary of (my beloved), the possessor of chain-like tangled locks, funkcd suddenly ;
13. (And) broke the small end of rein fastened to the camel's nose-button,
(Then) the silken head cover slipped away from her head ;
14. The head cover fell on her graceful shoulders,
(She) called forth her miserable maid ;
15. The maid came late, the flower (Sangi), herself took the head cover with her hands dyed with henna, and covered her hairy head ;

16. She immediately called loudly, Rehān, thou should not
and leave the hog deer alive, for the hog deer is equal to thy
17. distinguished father (i.e., to kill the hog deer is as incum-
bent upon thee as to avenge thy father); if thou leave
the hog deer alive, then deem me as thy father and
brother ;
18. (Accordingly) I mounted on my steed and chased the
hog deer,
Galopped the horse to a long distance ;
19. (At length) I saw with my vigilant eyes, that my steed
is running shoulder to shoulder with the hog deer ;
20. Then I unsheathed my Khurāsānian sword made of
Egyptian steel,
Held it firmly in my lion-like hand ;
21. Delivered a blow to the swift hog deer,
But the blow missed the swift hog deer ;
22. The blow fell severely on the flighty shoulder of the
black steed,
I sat on the ground and deplored for my sword ;
23. Would that I had not possessed mine this Khurāsānian
sword, that it had cut the flighty shoulder of my black
steed ;

24. The informants, the detractors and nefarious persons had already communicated the news ;
25. They communicated the news to the family members of my ruby,
(That Rehān has wounded his fleet-footed black horse;)
26. (It happened) because of his frantic freaks of juvenility,
Now he is carrying the saddle and trappings on his broad shoulders ;
27. He is walking on foot with his stockings,
His untamed body is bound to suffer the heavy task ;
28. Then the mistress of the womankind retorted,
Be not happy, ye youngman, do not be high-flown ;
29. Hāji,¹ the Nawāb,² boasted of several Chestnut and
and mettlesome horses, which have been employed and
30. condemned by the lion-like Rehān in his juvenile frantic
freaks ;
31. Now that, I (Sangi) feel sad for the fact that the previous
broad saddle and trappings are unfit to the present
steeds,
Therefore, it needs to be cut out again to make it fit (to
the new steeds) ;

1. He was the father of Rehan.

2. Literally meaning a Deputy or Viceroy in India. It was an Indian title. Usually it means a very rich man.

Jāro son of Jalab was one of the peers of Amir Chākar. Born under an uncharitable star, he had a harsh gird. A faithful custodian of the history of savageness, ill schooled in bolted language, haughtier than the devil, he was the fixed figure of the time for scorn and sores, rather more than fierceness had bruited. Possessing a tongue as keen as is the razor's edge imperceptible, he, severe and stubborn, never gave to his cārping tongue and flinty heart a lie or cheat that it must bear. At the time of any eventful issue, Jāro, among all the gallantry of Rind, was unique in his opinion and decision, and the use of wit or the fair desires, in all fair measure would always be out of fashion for him. After his unpolished, uneducated, untrained and unlettered fashion, the malice and move of his swelling heart, accomplished bloody deeds, unthinkable and unbearable by any human soul. In his cholers, in his moods, in his ales and his angers, he killed some of his best bloods. Hadeh Rind was a man of intense religious fervour, a god on earth. When his hours were nice and lucky, he married the sister of Amir Chākar, Bānari. Both Jāro and Hadeh were fixed friends, and lived like twinned brothers of one womb. Once Jāro avowed two vows. The one that "he who toucheth my beard, him shall I slay", and the other, "he who slayeth Hadeh, him I shall not spare". One day Amir Chākar intrigued with the maid-servant of Jāro, and asked her to bring in his assembly in the presence of Jāro, the latter's milk-sucking son. Accordingly she brought and placed the

child upon his father's lap, The child offhand grasped his father's beard. In towering passion, Jāro unsheathed the sword,¹ and regarding the child a thing of no regard, held him in his left hand, as if, he seemed too starved a subject for his sword, and then smote the child's head off. All nobles witnessed this horrible scene, and, Jāro, buried his sigh and extreme sorrow in a wink of an angry smile. On another occasion, Amir Chākar asked Hadeh to touch the beard of Jāro during the course of an horse show. Hadeh, as such, touched his beard, but second vow became an impediment for Jāro to fulfil his first vow, so he asked his cousin, Shāho, the son of Rehan, to slay Hadeh. Shāho slew him, and to add to his laments, Jaro, immediately sworded Shāho, and interred both in one grave. Jaro afterwards poetized the grave incidence which is reproduced here. Rough and rude, Jaro's poetry too breathes the same air, and hence as a poet, he failed miserably and could not figure prominent among his contemporaries. Being totally uneducated, he had no command of Baluchi language, and his verses are destitute of erudition, sublimity of thought and other excellences of a poet. His following poem endorses justly the above remarks :

1. Every Rind nobleman of the medieval age according to the wont of the age, armed themselves when they attended the assembly of the great Chief.

۱ گوش بدے او کھنڈیں مضیدو
 او مضیدو بانگہے حالاں
 بانگہے حال و حیاں

۲ دروغ مہ بند چاکر نواوین
 دروغ مہ بند دروغی موے

۳ دروغ د تھان اش درابنت
 اژ زوان آنش بے شرین نا

۴ او میر راستیں منگہانی
 چاکر نواوین راستیانی

۵ دستء جتہ منی برنجنیں ریشان
 اژ ماوتھئی گڈی میاراں
 اژ کھینغ آنی سر شغاناں

۶ حدہ و شاہو ماں دیتا
 دیر لوغانش جاھے دیغراں

۷ گوں زندگیں کمان و جاہاں
 کاڑچ و کاٹار جختغیء
 بند ماں میانان چھتیء

۸ پہ دل کماکتیں کھشتے

حدہ نیں ٹلاناں نہ کہے

۹ پوپل و حیراں ورانا

گور جنانی چھیار کھلے

۱۰ گو چاکرے دریں گہارے

گور بانڑی نیک جنینے

۱۱ حدہ پھول دیغریں جاھا

حدہ دو مڑدیں دیغریں جاھا

1. Lend me thine ears, O Mazedo, ¹ with broken teeth,
(Hear) tomorrow's news and procedures ;
 2. Speak not lie, (thou) Chākar, the chief,
Speak not lie, avoid to be called a liar ;
 3. The lie even kept tight between the teeth, will fly off,
It (lie) pours out from the evil tongue ;
 4. O thou truthful and select chief,
Chākar, the chief of the veracious men ;
1. Chakar was a broad-minded and a sober chief Mazedo was his pet name, meaning that not disdainful, and possessed no venom or vile against any person.

5. He (Hadeh) touched with his hand my curly beard,
In view of thine and mine exchange of twits, (and)
the vile vituperations contrived by the vile of enemies,
(I performed a heinous deed) ;
6. I saw Hadeh and Shāho at a distant place, far away
from their houses ;
7. They had with them heavy bows, sheathed arrows,
and the chopping knives and poniards sheathed
together ;
8. According to the desire (and dictate) of my heart,
I committed murder,
Hadeh will not be seen anymore walking with grace ;
9. (Coming with grace) towards the well-guarded house
and of the ladies while eating nut and cardamon ; (specially)
10. coming towards the pearl-like sister of Chākar, the
virtuous lady, Bānari ;
11. Now seek Hadeh in a different place,
A place where Hadeh is not alone but two.

Haibatān (Haibat Khan), the redoubted chief of the
Mirālis (Buledis) commanded under the sway of Amīr Chākar,
thirty thousand Mirāli crack fighters. A
chief of character and reputation which
the courses of his youth promised it, he
was subtle and sublime ; never pined to

Haibatān
Mirāli

love, to wealth and to pomp. His arms well-matched his arms both in contention and courtesy and was hence, praised as was rated. Once in his mood, with an oath most solemn and most binding, he bound himself with few promises, nowise to be broken, of which one was that : "If anybody's camel joins my herd of camels, I will never return it to the owner." Once Chākar's camel happened to join his herd. The former sent message to him to return back the camel, but with frank and unrestrained plainness he refused and determined to let befall what will befall. Usually when the semi-civilized tribes debate their worthless difference loud, they do commit murder in healing wounds, but clay and clay differs in dignity and design. Grief-shot with Haibatān's unkind attitude, some of the Rinds whose brains were as barren as banks of Bolān stream, asked the great chief to attach the Mīralis, only few nobles suggested that the issue must be patched up with cloth of any colour, for the friendly relation that wisdom knits not, folly may without difficulty untie. Chākar most mighty for his place and sway, too deemed this cause unworthy and unjust to his spleen and rage. This issue yet hanged in the balance of suspense whence a band of Lāshāris whose ears were full of their airy fame, drove away a herd of camels belonging to Chākar. Immediately, a host of best Rind heads and swords, the culled and choice-drawn cavaliers, rushed with post-horses on the Lāshāris, who outnumbered them. The Rind warriors were hemmed about with grim destruction. The Lāsharis massacred them to the last man and put their

all grace under their victorious heels. The frightened and fatigued steeds of the Rinds bolted away from the field, and dropping the hides and hips, came back to their houses without their riders. Blunt wedges cleave hard knots; Haibatan was informed about this great disaster. The Lasharis again deserved the common stroke of war. To strike a serious stroke in Rind's revenge, Haibatan Com-manded his men to attack the Lasharis. Several hundred Mīralis, dressed themselves fairly for their end, saddled their steeds, and equipped with all habiliments of war, fell furiously on the foe. With a sacrifice of two hundred and twenty Mīralis, they put to the sword seven hundred Lasharis. Chakar rejoiced when he received the news of Mirali's victory. The Rinds with all fair virtues, to which the Baluchis are most prompt and pregnant, extolled Haibatan's valour and vengeance and afforded him the flourish of all gentle tongues. Haibatan, after this event, remained in peace most rich in Chakar's favour. After the departure of Chakar from Sibi (1510 A.D.), Haibatan Com-manded the fortunes of his tribe for about two decades, but, later on, bitter rivalry arose between the Phuzh Rinds and Mīralis and this lion that the Phuzh were proud to hunt, at length fell in their merciless hands. He was murdered and to comply with the savage custom of the race, his head was cut off and skull fashioned into a cup, served the murderers as a rare drinking cup.

One of the unnamed contemporary poets composed a

poem regarding the abovesaid Mir'ali-Lashar war, in the sentiments of which the signs of tribal integrity and manly intrepidity are apparent and evident. The language of the poem is classical and the diction elegant.

- ۱ چھتر بازار چھجوویں رانی آن گل ء
پٹھریں رندان آر سراگاہ و منگہا
- ۲ رنددیوان ء ہیوتان ء قول کتہ
سے برا چپیں دست نوحاتان جتہ
- ۳ آنکہ ڈاچی بیے منی بگ ء گوں کفی
بگ منی مول کندغ ء شان دیما چھری
- ۴ چاکر ء لوکیں لیروا روشے لہہ جتہ
سر مہار سستو ہیوتان بگ ء گوں شتا
گڈا ہیوتان میر ء گوں وئی پھراں ٹلثا
- ۵ لانچتہ رنداں پہ مڑائی و جھیروا
ماوٹی لوک ء نیلون پہ میر عال پوترا
- ۶ گڈا چاکر سانڑی ء مشکلیں کارانی بنا
ٹیک پلث ناخبر سرحال کتہ

- ۷ چھوشیں لیڑو ما صحوسوالیاں داٹغان
نام مولاء پہ پھقیراں بشکلاٹغان
- ۸ گڈا چاکر بگ ماں بیروٹھاں چھراں
چاکرء جتء چھوں فناہی گوانکھے جتہ
- ۹ بگ مسکیں بیروٹھانڈش بگ بزیء رستغان
ننگریں گوہرام چوکان جنبیتغان
- ۱۰ ھے نویشا کہ ورنما ماں سنجان رتکغان
بور بناتی ئیں بخملاں بازار بی ٹغان
- ۱۱ چیچ چابکان گوں کھڑی ہگان زرتغان
چووہایانی و لھراں بالی لی ٹغان
- ۱۲ لہڑ دامنء گو بندی آن گوں کپتغان
زحمی تر کھے دائیش گوں جوریں دژمنان
- ۱۳ بوت بورینتھا نادراں گڑدینتا پھدا
کم ٹنت رند گڑتھغان گروخیں ذریاں

- ۱۴ چاکر گندوخیں پروتی گڈی گھوڑواں
ناغماں دنزے رستا ما ناڑی کھور دفاں
- ۱۵ ہیوتاں بیورغ گوں وٹی ٹونٹ پہاغاں گٹاں
دار وٹی واغماں داں منی میر عالی رشاں
- ۱۶ زحمی تر کاھے راشیش گوں لاشار پوترواں
ہیت صد لاشاری کھشتیش چھوں جاندراہی گراں
- ۱۷ یازدہ گیست میر عالی داٹیں بدبگ روہواں
بگ بندی آنس گردینھا بیڑ داٹھ پھدا
- ۱۸ گڈا لانچٹھ رنداں پہ مڑائی جھیڑوا
ماوٹی بگ ء نیلوں گوں میر عالی پوتروا
- ۱۹ گڈا چاکر سانڑی ء مشکلیں کارانی سرا
کہ بگ ہمائییں کہ کھینغی حونی آن بڑتھاں
- ۲۰ گڈا تھی پٹی مڑداں گوں منی برٹاں گہتراں
عاقبت روشے ماں منی کھوٹے رواں

۲۱ باز کاں نہ بھورینا و لدھا آس دیاں
گور دیغراں گریوانا آرواں کھناں

۲۲ ہپتمی روشء بگ وٹی چھوک جاہا گٹاں
آن مزن نیشیں لوک گوں جتء کوتلا

۲۳ چاکرء دادن کٹھ ناڑی گوں سیوی شاہر کا
درست پہ میر عال پوتروئے سوزیں تھیرغا

1. In the bazar of Chatr¹ the pompous ladies strolled with mirth,
The Rinds of genuine stock held assemblies and fervent celebrations ;
2. Amidst the assembly of Rinds, Haivatan (Haibat Khan) made a vow,
Three times he touched his beard with his left hand ;
3. (Vowing that) if any body's camel joined his herd of camel, it will always remain with his herd in the grazing ground beyond the pass over the crest of Mül ;²

1. A name of smali village on the south-east of Lehri. At present it is the headquarter of the Kahiri tribe.
2. A high crest on the Nagahi mountain, east of the Narmuk valley.

4. One day the strong male camel of Chākar broke its small end of rein, (distracted from the herd) and joined the herd of Haivatan, the chief, who kept the animal with his herd ;
5. The Rinds solemnly promised not to leave the camel with the Mir'ali tribe, (and) prepared in haste for war and bloodshed ;
6. But Chākar, the solver of difficult crises was present at the moment,
He would guide the evil-disposed man to the right path, (and) would make the ignorant, wise ;
7. (He exclaimed) that he would give like camels to indigents seeking alms early in the morning,
Doled out to beggars for sake of God ;
8. Chākar's herd of camel would graze the leaves of berry,
His grazier of camel (came) and told him a disagreeable news ;
9. The herd of camel (while) grazing the fragrant leaves of berry, have been overtaken by the evil-doers,
The haughty youths of the generous Gowahram have stolen them ;
10. In no time, the Rind youths began to gather saddles and other trappings,
The chestnut steeds were adorned with satin and brocades ;

11. Mounting the steed, (and) with the stroke of heels and thin whips caused them to fly away towards the enemy like the flying of the flocks of starling ;
12. In the desert of Lahr,¹ they met face to face with the wicked foe;
They displayed a severe feat of sword fighting against the bitter enemy ;
13. (But) they were heavily beaten by the mighty enemy,
The Rinds were outnumbered by the enemy, (all were put to the sword), only their frightful horses returned back neighing ;
14. Chakar was impatiently waiting for additional forces,
When suddenly a dust storm arose near the mouth of the Nari stream ;
15. Haivatan and Bivragh hurried to the scene of encounter with their proud and gallant men,
They challenged the enemy to wait and keep fast the reins of their steeds, till their men pour into the field of battle ;
16. They terribly measured their swords with the Lasharis,
Crushed seven hundred Lasharis, as if, were ground by grindstone ;

¹ A name of a spot, ten miles south of Sibi. The place is at present peopled by the Narizai section of the Gishkauri tribe.

17. Two hundred and twenty Mir'alis sacrificed their lives against the evil that enveloped the herd of camel, They brought back the herd of camel from the possession of the enemy ;
18. The Rinds (again) made preparations to give battle to the Mir'alis, as they vehemently opposed the idea of leaving their camels with the Mir'alis ;
19. (Fortunately) Chakar, who would be present at the moment of grave crises, said that this is the same herd of camel, which the bloody enemy had stolen ;
20. Instead of being under the possession of other persons, it is far better that the herd of camel be with my brethern ;
At length, one day they will sacrifice themselves for me at the time of a pernicious calamity ;
21. I will not break my wings (slaughter my chief supporters, the Mir'alis), and put to fire a vast forest (compel them to rebel against me),
(And) then with moistened eyes, seek protection and help from aliens ;
22. On the seventh day the herd of camel came to their previous grazing ground,
The camels grazier brought the lusty camel with him ;

23. (Consequently) Chakar bestowed the fertile Nari, Sibi and Shahrag to the Mīr'alis, as the green corn or fodder to feed their steeds,

Bakar (Abu Bakr) was the grandson of the Lashari chief, Gowahram, a manifest conspirator who carried his wit in

**Bakar
Lashari**

his belly and his guts in his head. The scornful, beastly and mad-brained wars between the Rind and Lashars, crumbled the Baluch fortune in the unfortunate Baluchistan. Neither Chākar nor Gowahram applied themselves to gentle baths and balms, the blame of war and woe hanged on their hardness. The territories of these rival chiefs looked ever pale with envy of each other's happiness and both of them gave the whole race great meals of iron and steel, and thereby, left sick great Baluchis with Baluchistan. After the disastrous battle of Nali, Chakar pledged to wipe out the Lasharis and he, with the aid and anger of the Arghun Mughals performed his pleasure and his promise, and thus God blessed him from fell Gowahram, who afterwards, did not accept anymore the hearts of the vanquished Lasharis to serve his ends at Baluchistan, and no longer desired to live in his motherland as a coward to die with lengthened shame. Destruction lay hold of mankind and willing misery outlives uncertain ostentation. He decided no further making and marring his fortunes at Gajan. With his

family and folks, he left for Gujrat-Kathiawar, and there to end where he was to begin. He could not wrench up his power to fortune again in a foreign land, as his good stars already had empty left their spheres and shot their fires into the abyss of dejection and obscurity. Wrinkled deep in time, Gowahram, gave up the ghost at Gujrat, leaving his name to the ensuing ages detested. A few years after his grandfather's death, Bakar came from Gujrat to Gajan in Kachhi, to see once again the place of their rise and ruin. Sorting and consorting with various tribes of his blood and witnessing the peace and peril of the land, he composed a poem with heart-burning heat of duty and dismay, wherein, he states that in storms of Fortune valour's display and valours worth divide and decay. Nature must compel man to deplore his most persisted deeds. He bewails the misery and misfortune of the Baluch race who failed—failed miserably to reconcile their power with the prosperity of the land. In composing this poem, Bakar procured for himself grace and respect and the succeeding generations to this time recite pathetically and hear the poem with mute wonder and woe. In a way, Bakar, in his poem, earnestly warns the Baluchis against nursing thoughts of vengeance and disunity. The poem seems to be incomplete, but is interesting, exciting and instructive.

ا
 کہچی نہ پھرامے منان
 سہرکنے تھا ہوشغاں

- ۲ سوری دان گفجیل مٹھڑی
درست منی سوزء جوا
- ۳ راجے مفسوء کھناں
مڑدانغ مڈ بی ٹغان
- ۴ پد منی کسغانی چٹغا
توڑا سلاح زیرا منی
- ۵ دوراں بلوچ دھلیں تغان
چاکرو گوهرام پد وٹاں
- ۶ هوتاں پرے لاف سیرھا
پیل گوں هرونان دائغان
- ۷ ترکل منی براٹ بنگویں
بامی سراں ایر گیثرتغان
لحمیں دریا درکھیں تغان
- ۸ نز آتکغان قوم و قہار
چندی صدو چندی هزار

۹ صحوی بلوچ ڈاه آرٹغاں

صحوا داں دنزا دیغرا

۱۰ بت و مزن گواٹیں سغر

تیغاں کڑبی رنتغاں

1. Kachhi, thou cannot delude me,
Even thy fertile fields produce grains with ripe ears of
gold ;
2. Frome Sori ¹ to wealthy Mithri, ² all fields of green corn
served as fodder for my horse ;
3. A tribe named Magasi ³, whose fingers have become
and shapeless by cleaning (our) plates and licking the fingers,
4. Primarily they (Magasi) were the carrier of our arms ;
5. Wealth (and prosperity) unnerved the Baluchis,
It made Chākar and Gowahrām to war against each
other ;
6. The dignified dignitaries through satiety would exchange
elephants for asses,

1. A name of stream twenty six miles west of Dadhar

2. A name of a village and a railway station nine miles, south
of Sibi.

3. A section of the Lashari tribe. The headquarter of the tribe
is at Jhal in the Kachhi district.

7. The Turks forced my grand brothers to evacuate high edifices, (and) dogged their footsteps beyond raging rivers ;
8. The Turkish hordes and their tyrannts assembled in hundreds and thousands ;
9. Early in the morning the Baluchis brought the (fatal) news,
From morning till the late hours of the day, the battle revelled in clouds of dust ;
10. Strong bodies and high-pitched heads were cut down by the swords like the reaping of the stalks of millet.

The hard-won masterdom of the great hero, Amir Châkar, when broke up, from its ruins there emerged a conglomeration of petty tribal chiefships held by unsuccessful condottieri. Threatened by **Bijar** foes from without, the sixteenth century **Phuzh Rind** Baluchistan was too rent by strife from within. The common class—the tribesmen, resented playing second fiddle to a parasitic chiefship. Ambition is the soldier's virtue. Every Rind deemed war as the royal occupation. For swift accumulation of renown among these party and petty chiefs, Bijâr Phuzh, one of the dignitaries of Amir Chakar, never proceeding by process, carved out a tribal territory of his own in the present Marri area. No wiser than a daw, he ever motioned war and never moved peace. Such was his grim and grave personality that none could

abide the shot of his angry eyes and the poignancy of his face, which soured the ripe fruits. A man who would second ill with ill, he, throughout his life, never friended with the tendency of the season. His bare breast stepped before targe of proof, and would mock at death with a stronger heart than that of lion. During the first quarter of the sixteenth century, the major part of the present Marri and Bugti tribal territory was peopled by the Buledi tribe under their chief Haibatān and his son and successor, Bivragh. When the time became ripe for his edge, Bijār, fought against the Buledis, and beat them to their beds, and gave their chief, Haibatān, death by inches. He brushed away the Buledis from the Marri highland and thus he and his sword earned their chronicle. Safe and secure from the Buledi onsets, he, again to play the tyrant, turned his sword against the Dodaī chiefs of the Derajat territory, Sohrab Khan and his sons, who were feudatories to the Mughal emperor of Delhi. The Phuzh Rinds and the Dodaīs were at blows for nearly two decades with alternating fortunes. None of the Dodaīs, who ever fell in his hand, had the fortune to taste his mercy. In all these glorious and well-fought battles, the Phuzh kept together in their chivalry. In the end, Bijār's gaiety, guilt and venomous vengeance were all besmirched when he was mercilessly slain by his old rivals, the Buledis, who roasted his ribs and scattered it on the ground to feed kites. The fire of war and vengeance between the Phuzh Rinds and the Dodaīs previously inflamed through the clash of arms, was too expressed explicitly through satirical

poems exchanged between the rival heroes and poets. In all these poems, poetic wit and value is larded with malice and machination. The central theme of the poets seems to be blood and revenge and not the diffusion of their reflection, poetic gift and grace. It is, therefore, that these poems can only claim historical value and not literary.

We reproduce the poem versed by Bijar but the poem seems to be incomplete.

۱ نشتغ انت سندهء هزار گنجیں
قیہویء لعل منو و شاہیں

۲ از شراوانی زیادہیں چاڑاں
کیف گراں معجونان گڑاخیناں

۳ گونریں گوں بارغیں بوراں
جے ہلیں چاری مارواں داٹہ

۴ وہش دلا کاتکان از حسری آن
گوں سر پیری پھر شتغیں ٹالاں

- ۵ چھوں منی دیوان ء سر کھناں حالان
چارٹھ سرحد ما مزار بھوریں
- ۶ بستغ ء نیش لیروے پینڈیں
گوں سریں آھو آسنی میحان
- ۷ شوذ رپتوں اژ سندھ مزار گنج ء
پردٹی گوشتن ء کٹھ ہان ء
- ۸ حاجی ہاں گوں بارغیں بوراں
غازی ہاں گوں پھلدیں ملاں
- ۹ دودائی زوراخ انت بھر جلا
سکھ انت شاروآ بذی آنی
گیشترآ حیرو تھسوانی ء
- ۱۰ ژل کٹھ نتھو ء جٹھ نپتے
سر اژ ژونگ مہدلاں کینتھی
- ۱۱ دربڑتھ ماچھی آن ہڑی اپناں
ٹیک گور دیر نیادیں نمڑدی آن

۱۲ میژوان سلطانین امیر زند انت
 جام اسمعیل که اژمن پرسی
 بابرہ درگیشر اژ وئی لوغء

۱۳ دروغ مبند تھی پتی روشے
 گون سہتر و سرداران قویہینان
 گون کلاتانی گودعین شاہان

1. The kingly and ruby-like Mandaw¹ lives with power and dignity in the wealth abounding territory of Sind;²
2. Enjoys the waves of soothing deliriums yielded by the drinking of wine and other strong compounds of narcotics ;
3. I despatched a group of trained spies mounted on swift chestnut steeds (to reconnoitre the border area of the enemy) ;

1. He was the father of Hairo Dodai.

2. The poet mentions the territory of Derajat as Sind. The Cis-Indus territory once remained under the suzerainty of the Sind rulers, and, moreover, the language of the Derajat territory better known as Sarahiki, is the present language of all Sindi speaking dialects,

4. With happiness, they returned from the territory of the enemy,
Brought with them as a sign of blessing, branches of trees that stood on the shrine of the saint ;¹
5. They again joined my assembly and gave me the information,
(That) they have reconnoitred the border which (was so well guarded and fortified) that even lion could not escape safely ;
6. They caught hold of a huge and strong male camel, which was fastened firmly in the enemy territory) with pointed pegs and long iron nails ;
7. According to the order of their chief, they returned from the wealth abounding Sind ;
8. Haji Khan² returned with his men mounted on swift chestnut steeds, (and) so Ghazi Khan³, with his men and stout mares ;
9. The Dodais are very powerful in the art of war, (and) are too strong and sturdy in the struggle against their enemies ; especially (their leader) Hairo, the Thassawani,⁴
10. Natho struck him a stroke with his sword,
He (Hairo) fell down from his horse ;

1. Perhaps the poet point outs to the famous shrine of Sakhi Sarwar, four miles south of Dera Ghazi Khan.

2. He was the son of Ghazi Khan, Grandson of Malik Sohrab Khan Dodai

3. He was the grandson of Malik Sohrab Khan Dodai.

4. A famous sub-clan of the Dodai tribe.

5. He was a Rind noble, a companion of Bijar, marked for his swordsmanship.

11. The vile and greedy Machhis ¹ (hurried to the scene) and carried him to the camp of the distant Nuhmardi ² tribe ;
12. It needs the chiefs and princely persons to hold assemblies (in order to settle serious issues) ;
If Ism'ajl, ³ the chief, takes heed of my opinion,
I will advise him to oust Bābar ⁴ from his house ;
13. (Moreover) should not speak lie, (hereafter), with nobles, mighty chiefs and with princely persons, dwelling in high castles.

Hairo belonged to the Dodāi section of the distinguished tribe of Hot, who are usually considered as the second famous tribe after the mighty Rinds in the Baluch annals. A great number of the Hot tribe left their country Kech-Makurān about 874 A.H. (A.D. 1459) and emigrated to upper Sind and Multān. Malik Sohrāb Khan Dodāi accompanied by his twin sons, Ism'ajl Khan and Fateh Khan, his family

Hairo

Dodai

1. They are of Indian blood and are usually held in a low social scale. They are found in Sind, Bahawalpur and Panjab.
2. A Baluch tribe who settled in Sind during the early rule of the Sumrah rulers.
3. The son of the distinguished Dodai Chief, Malik Sohrab Khan.
4. A Dodai nobleman, who challenged the might of the Phuz Rinds in many encounters.

and clan, left Makurān and reached Multān which was then ruled by Sultan Husain Langāh ¹ The latter made over to him to manage, and assigned to him in requital of his military services, the entire territory of Derājāt. ² As the Baluch race has ever remained without the gift of concord and unity, so there is little to choose between the Rinds and Dodāis for hideous butchery and destruction. The Dodāi chiefs were heavily touched when the Rinds cavalymen under the great chief, Chākar, printed their proud hoofs in the receiving earth of Panjāh in 1510 A.D. ³ The chiefs and the tribesmen of both sides struggled to make defeat on the full power of either side. It was a crushed necessity for the Dodāis to maintain their post and position, and a pressing need for the Rinds to seek and secure new grounds for exploitation and enterprize. The incessant clash of arms was ever renewed with additions of carping verses from rival heroes and poets, of whom few added some of the best poems into the Baluch intellectual camp. Hairo, as sweet as sharp, a noble warrior and a noble poet, was one among the many who appeared both on the field of arms and arts. Modest in exception but terrible in constant resolution, Hairo, several times granted Phuzh Rinds the combat, and,

1. See 'Maathir-i-Rahimi,' by 'Abdul Baqi Nahawandi.'

2. 'Notes on Afghanistan and part of Baluchistan,' by Major H. G. Raverty; P-4.

3. See 'The Great Baluch' by Muhammad Sardar Khan; cf Tarikh-i-Ferishta.

ultimately, his life was done with in one of the conflicts. We reproduce here one of his poems addressed to Bijār Phuzh. The poem seems to be incomplete and irregular, but it seemingly represents the spirit of the age.

۱ تیغ و کاٹار نپت اینان

مندو لڑاں سوزینان

۲ دے پہ کدنا زورینان

زر زیریں رها آمن دے

۳ پھیغام آتکغان رندانان

بور چادرین مژدانی

۴ رنداں زحم جنے پاذا آتکا

نامٹے مژکشیں بچار انت

۵ حسدی گوں ملک سہراوا

وختے خدا چوشیں کنت

پوڑے گشینى جنبیں نوں

- ۶ بیوانء در کھفوں سہرائے
ریخی دامنے دیر پاندے
- ۷ رند و دو دوا میڑیں فون
مٹ گراں گہیں وردیاں
- ۸ نتھو مل گیرتھ شہزادے
مسکافی ولی گوں چھتاء
- ۹ شنبو شب گرین شورانے
ماگوں النڑا گڑدیں
- ۱۰ تھی پتی گرانیں پوڑ
آف بنوی مان آینت
ہوشغ چوف کھناں آپتی
- ۱۱ ماگوں برھنیں سیاہا
دست نیزغ و لکھی
- ۱۲ پولان و کھشاں بجارے
پوڑ سوھوین سردارا

- ۱۳ باشانتے تفاق ہنچش بی
بدا پہ پھدا میڑیناں
- ۱۴ شتاوی میلوے گوں گیڑاں
سراگون کھنوا بھوریناں
- ۱۵ چونان شیف دیاں کاٹارا
برو داں برجخہ رادھینا
راستیں دست منی حوفی بیت
- ۱۶ بجار اڑ کلنگ زینء
لیٹھی ماں پڑا شامی
- ۱۷ یک مرڑ اڑ منی ہندیء
زیری جا بہا رندیء
- ۱۸ صوبء پہ تفاق کٹی
عہداں گور جاناں دربندی
- ۱۹ ساتھ نشتغیں دیوانء
ماں حیرو تھسوانی کھشتہ
- ۲۰ پہاغے برویں گرنچ بستہ
تمبو دودوے چندینتہ

1. Bring the sharp edged swords and the pointed poniards
and alongwith Mandaw's swords having blades with green
2. shade ; get all these strongly whetted, and change
their silvern edges into watered blades ;
3. The Rinds according to their wont, attired in white
robes, ' have sent me a message ;
4. Among the Rinds, an individual protests to be a
swordsman,
He is known as Bijār, the man-killer ;
5. He bears animosity against Malik Sohrāb,
May we have the occasion to muster a select army ;
6. (And) gather them on an open field, especially on a
distant sandy desert ;
7. (Then) the Rinds and the Dodāis be arrayed to fight
against each other,
The best youths of the rival camps should combat with
their equals ;
8. Natho (Dodāi) will grapple with Shahzād (Rind),
The musk-like sweet-scented Wali (will contend) with
Chhata (Rind),
1. The Baluehis in general and the Rinds in particular preferred
white robes.

9. Shambo will (combat) with Shorān, the wearer of bracelet having bells¹,
I will (challenge the might) of the mighty struggler,
Alan²;
10. The rest of the rival forces, will meet each other as the torrent floods the inclosed field, or (crush each other) like the thrashing of the ears of corn ;
11. I will hold with one hand the reins of the precious, black naked steed, with the other hold fast the spear ;
12. (Then) will seek Bijār, the experienced chief of the rival camp, to lay him flat ;
13. If by chance, he deserts the field, I will pursue the bitter foe ;
14. I will catch him instantly with a group of horsemen, (and) will break his head with the stroke of my sword ;

1. It is and has been a custom among the Baluch herdsmen to hang bells around the neck of the best animal in the herd. Like wise it was a custom among the Rinds, that distinguished warriors would hang bells about their necks at the time of war, so as to challenge and alarm the enemy to meet them in particular.

2. His real name was Allah Dad.

15. I will drive into his body, the poniard to the hilt,
So that my right hand gets smeared with his blood ;
16. (As such) Bijār will fall from the high saddle, only to
rest on the ground ;
17. It is beyond thought that a single person should survive
from the terrible stroke of my sword, (and) again lift
up his bag for ammunition (to renew fighting) ;
18. If unexpectedly, he becomes victorious,
(Then) he will extol himself before the female sex ;
19. (And) also will exclaim in his assembly that he killed
Hairo, the Thasawāni ;
20. He will (then) tie (with pride) a huge turban, stating
it is he who shook the very pillars of Dodāi tribe.

Besides being the son of the distinguished chief Malik Sohrāb, Bābar, claimed a distinct place among the noble sinews of Dodāi power. He was a man of parts who besides being a master of field, was a master poet too. **Babār** Wise and valorous, he, even in the blaze of **Dodai** wrath, subscribed to mercy, and would always hang his advanced sword in the air, not letting it fall on the fallen. On several occasions, he challenged the might and venom of the Phuzh Rinds according to his weight and worthiness, and few of his nearest relatives laid down their lives in these contests. To defend their inland from the pilfering borderers, the Phuzh Rinds, the Dodāi clansmen

served their leaders with hearts create of duty and of zeal. Infact, the Dodāis never sought the horrors of war, but they also never shun it. On the contrary, the Phuzh Rinds made a moral of the devil themselves, feud and foray was their only argument and answer.

Bābar stands far in front of all his contemporary Dodāi poets for poetical genius. Here is one of his poems addressed to Bijar, the Phuzh. The poem represents to the mind a clear-cut picture regarding the ferocity displayed by rival sides, but the unsymmetry of the metre which has ever been a grave fault with majority of the past Baluch poets, and lack of synchronism must be accounted defects. Bābar composed this poem, probably, when peace was restored between the Rinds and the Dodāis. He, later on, sent the poem to Bijār, the Phuzh. Here follows the poem ;

- ۱ هاژوا سرکه چه گون داڻه
 آن مزن تاپين تيغ مان آياں
- ۲ تير مان آلہیں کھٹے گواه بنت
 گونڈل ماڙي کھڙ کهننت جاناں
 دست رندانى گون بارغيں بوراں
- ۳ اے حور حيرى رنجويں مڙداں
 آتکغا گيدى^۴ چوں گدارياں

- ۴ آتکغو مہمان بیٹ منی تیغء
تیغ آوو بجارء جتہ سوزیں
- ۵ زانکہ جان بوژ باز ثنت جانء
پر نیا منی روشانی کٹور زریں
- ۶ گواہ منی جونگو این منڑایانی
پہ چہ رنگا بالاذمنی دیتی
- ۷ دروغ نہ بندی کہ کار مڑدی نیں
مہتری سالوخ دروشمی بیچء
- ۸ ماں وٹی جنگانی کلاگیراں
گڑدغیں بگانی پناہ میراں
- ۹ رتکغیں چہمانی چڑاک فیراں
پہامبنی براٹانی ستم زیراں
- ۱۰ نیں اشته کہ امان بیٹا
زیادہیں مٹاں تیڑغی شپتا

حور نغرهیں پریشان انت ۱۱
 ماحور گوں امرہاں نہ گوارینتا
 گوں وٹی ناخوآن قویہیناں

1. O thou brave head (Bijār) what thou achieved by the and clash of broad-bladed swords, (and) by the shots of
 2. piercing arrows, that pierced the bodies of the rival heroes, mainly that of the Rinds and their swift chestnut steeds ;
 3. A certain indifferent but a miserable man came to me in the garb of a beggar ;
 4. He came and took shelter under the shade of my sword, Bijār has tried his trenchant sword many a times ;
 5. Many were the brave men who had risked their lives, (But) the golden pot of my life was not then full (I was yet to live) ;
 6. The pearl-like Jongo ' is my living witness, In strange and (hopeless) condition he has seen my body (being wounded at every point) ;
1. He was the son of Ghulam Muhammad Rind and was famed both as a poet and warrior.

7. He will not tell lie, for it behoves not true persons to speak lie,
He is a beautiful person belonging to a noble family of chiefs ;
8. I am always prepared to suffer the troubles resulting from my personal wars,
(And) I am myself, the chief, to protect my huge herds of camel ;
9. (I am the man) to succour the miserable persons,
(And) am the partaker in the trouble of my brethern adorned with red (silken) turbans ;
10. Now I have ceased fighting (with Bijār) as peace has been patched up,
The murderous inter-tribal conflicts have crippled (the rival camps), like the thrusting of knife into a melon ;
11. Our houris, the silver-like white mistresses remained perturbed, heretofore,
I neither asked my companions nor my mighty uncles for help.

On another occasion to belittle and humiliate Bijār, who had upon him at once both the office of chief and the chevalier, Bābar composed a long poem and sent it to the former. This vituperative poem for a time seriously awoke the sleeping sword of war. The entire poem has been lost, only the principal lines are reproduced here :

۱ بیجار اغا جوان کہنے
اوہان اغا جوان کہنے

۶ بیا ملک سہراوا گند
سے برا حامی بہ بی

۳ آن موڑغی پہاذاں بچک
بل ہاخی بنت بروط

۴ ریش ڈغارا پھذ کہنت
ھے پھذا وٹی ڈیہا برو

1. Bijār, if thou want to do some good,
Indeed, thou must do some good ;
2. Come and see Malik Sohrāb,
Pay him homage three times ;
3. Kiss his feet in stockings,
(While kissing) let thy moustaches get dusty ;
4. (And) let thy beard sweep the ground,
Then return to thy native land.

His name was Hamal and Jiand was his father. He belonged to the elite of the Baluch blood, and was known as Hamal Jiand Kalmati, because the Kalmati tribe recognized him as their chief. He was born and bred at Kalmat, a small village on the Makurān coast. His personal family belonged to the Hot tribe who had settled long before at Kalmat. He was born most probably in or about the middle of the sixteenth century. Hamal was a gallant and an armipotent soldier, and a poet of distinguished mark. As the chief of the Kalmatis, and their warrior and captain in battle, a man of men, a vigorous and victorious chief mostly fortunate in his plans and possessions, he was one of the most striking figures in the last decades of the sixteenth century during the flickering glory and prestige of the Rind hegemony. Though a hero of many forays and feuds, yet grace and mercy would often peep through his flinty Baluch bosom. From his early youth, he devoted his puerile passion and power to the art of swordsmanship, arrowshooting and wild game.

The sixteenth and seventeenth century tempted several western nations i.e. the British, Spanish, Dutch, Portugese and French to exploit the opprotunities for overseas trade and expansion in distant seas and lands. Naval expeditions, piracies, buccaneering and colonial expansion

under well organized Companies, recognized by their respective governments became rampant as a proud profession of those naval powers. These expeditions opened the eyes of the Eastern Countries after they lost everything. The Portugese, with their shrewd commercial instinct found their way in the last decades of the sixteenth century to the Makurān coast, where they met in the person of Hamal Jīand, a formidable rival to meet their challenge. Several times Hamal warmed his sword with Protugese blood, and he too was attacked many times but not attained. He opposed the might of the enemy by land, and did fight to make death love him, but the Baluch fortune on the sea proved out of breath, and sank miserably. The coastal Baluchis lost the breed of noble bloods in these encounters. The Portugese endeavored to bend Hamal to their awe and aim, and wanted to have his good will, in order to have their own good fortunes. He was offered wealth and wordly gains of every type, but he was not a man who fed on objects, orts, imitations and innovations. He knew that the greater the wealth the greater the slavery, and so all temptations proved futile. He never yielded to the vile wishes of the vile enemy. The Portugese even offered him a nymph like girl of their blood to marry, in order to get a bravest issue from the bravest seed, but Hamal rejected the offer, with bitter remarks regarding western culture, and versed the event as translated below :

“Hamal was requested to marry a Feringee¹ (European) girl, (but) Hamal did not like Feringee girls; Neither they wash their eyes, nor recite the name of God; They eat handful of dates with flies; Their shirts remain above the knees, and the navel is exposed to view . . . ”

Hamal's revenges were high bent upon him, and the Portugese adventurer, Luis de Alymeyda rigged his ships, at whose burden the angered Makurān sea-coast foamed. It seemed that the entire Baluch coast shall couch down in fear, and yield. He threatened Gawadar and sacked the port of Pasni. In the last conflict with the Portugese, Hamal met the overwhelming enemy with a handful of his warriors. Advantage is a better soldier than temerity. Though all things appeared odd beyond arithematic, time seemed so adverse and means unfit, yet he tented himself with death and fought with all his strength, valour and force to the extreme edge of hazard, but in the end, giving full trophy, token and show from himself to his sword, Fortune cruelly scratched him. All his comrades, the noblest Baluchis whose blood was fetched from fathers of war-proof were killed to the last man, and he was caught alone, and afterwards taken as a captive to Portugal where locked in a loathsome prison, spent his

1. Feringee is probably a corruption of Frank, a European; especially among the Indians, an Englishman.

flowering youth, amidst miseries that only a Baluch with a Baluch's heart could possibly endure. He suffered and endured strange and severe torments to an extent that all the miseries which nature owes were his at once. A guard of select shot was selected to watch him every minute while. The Baluch hero vouched to the spire and summit of praises by his people, finished his life and liberty, pain and panic in the drug-damned land of Portugal, watching gloomily in the prison room the melancholy memento of the instability of human glory, and such is the end that valour, greatness, and philosophy must come to dust.

Hamal portrayed in the following poem, a graphic account of his encounters against the Portugese. He sang almost as well as he fought, Some of his verses are so enchanting, enthusiastic and encouraging that they would make a brave man of the most coward in the world, as the spirit and fire proceeded from a soul that disdained cowardice and from a genuine Baluchi sentiment of intrepidity.

۱ شنبهء روچء سر مشود براقانی گهار
 شنبه پده براقان شرنه اذت شانزده پده پتء
 ۲ شنبهء روچ و شانزده گون شوس ساعتء
 شنبهء روچء حملء شاگء نول کته
 حمل پده شاگ و شاگ پمانیل بوئین زره

- ۳ ہیت شب و ہپٹ روچ شاگ پراپکشی شتگ
ہپتمی روچ شاگ پرتگ ملک شتگ
- ۴ چاسرا گرانہنت گوں مرگی چروکیں بانزلاں
حملہ شاگش چپ و چاگردہ گپتگت
- ۵ حملہ گوشتش بیا فرنگی سانگے بکن
جن فرنگانی حملہ وش نہ نبت
- ۶ چہ شودنت نے حذائی نامہ گرنٹ
نائی چانگلان گوں مکسکان ایربرنت
- ۷ پیشکش کونڈان و ناپگانی کندش در انت
ذکر جوائنت و نے نمازی حرفاں گشت
- ۸ حملہ وتی ملک کاڑ حمارچمیں دوست بنت
پشک و شلوارنت و سریگ و سر چادر انت
- ۹ حملہ دست پہ قمبریں ریزاں بستہ گنت
قمبریں ریز و لیڑھی ہشگردیں مہار

۱۰ حملان گواتک پہ ہمدلیں ہمراہاں کتگ
حملہ ہمراہ بے دلیں دشتی بیتہ گنت

۱۱ برانز چوگزہ انگرہ بے برانز بیتہ گنت
آدگہ میداں لکی پیگامے کتگ
حملہ گوانک پہ پنچگہ زرمشتہ کتگ

۱۲ اے تبرزیں کہ من ترا بچیک پیاست
من ترا بچیک پیاست دریں دتکی

۱۳ حملہ شیری پنچگان پرچہ درشتے؟
من زرہ لہزاں کپتگ و بنبیر بیتگے

۱۴ او ہوائی مرغان منی احوالان برٹت
برے منی حالان کلمتہ ورنایاں دٹے

۱۵ ہالرو و شہداد و غلاموٹش سرکنے
پیش دا اودا کیگدیں تلیہ دیے

۱۶ پمنی شامہ مہلبیں گندیماں مہ درش
پمنی نارشتا گرنڈاں ایرجیک مکن

- ۱۷ پمنی نشتء کيس و ابرتگين چادران
پمنی بورء بارگين روبنداں مه ريس
- ۱۸ آمنی بور ماں دگه پاشگاء شريت
بجری تيغ چورءى لانکء قيزبيت
- ۱۹ تنگوين بچ چوں ناتپاکء گيمرانت
حملء مرگء سه و چار چيزء گل کته
- ۲۰ ميدان ماں جاھو آسکاں ماں باغين رجڑو
شہد بزاں گشتگ مل گن و کوهی پاچنان
- ۲۱ مات کوهاں بلت بيارواں ايک پادء چران
حمل جيند مرتگ نون کئے جنت و کشيت

1. Thou sister of thy brothers, do not wash thine body on Saturdays,

Saturday is not auspicious for brothers, (and) the sixteenth of moon not for fathers;

2. Saturday, and the sixteenth of moon, with their ill-omened hours, deprived Hamal of his boat, and the boat of its blue sea;

3. Seven days and nights, the boat was set to sail unceasingly, on the seventh day the boat touched the coast of Portugal;
4. From the outset, his (Hamal's) boat looked heavy with its bird-like flying feathers,
Hamal's boat was surrounded (by the enemy);
5. (The portugese) asked Hamal to marry a European girl, (but) Hamal did not like European girls, on the score that they do not wash their eyes nor pronounce the name of God; they devour handfuls of dates with flies, their shirts are cut above the knees, and the navel is exposed to view, neither their address to God is decent, nor recite muslim way of prayer ;
7. Hamal loves his native girls having intoxicating eyes, they wear shirts and trousers, and cover their heads with shawls ;
8. They (the Portugese) tied the hands of Hamal with speckled ropes,
with speckled and thickly twisted rope by which lusty camels are controlled ;
9. Hamal called forth his close comrades (but) his comrades were the coward Dashties,¹ whose heartless action proved futile as the embers of tamarisk fire-wood bursting with temporary and sudden violence ;

1. Dasht is the name of an extensive plain in Makuran, and various Baluch tribes of the plain, are generally addressed as Dashties.

11. The Meds too sent him in vain a secret message for help,
(At length) Hamal called out his silver handled sword;
12. O battle-axe I have cherished thee as my child,
cherished thee like my (dearest) pear-like daughter ;
13. Why thou have departed from Hamal's lion-like hands,
(and) have fallen into the waves of the sea and drowned
for ever ;
14. O flying birds, take with thee the information about
my state,
State my state to the youths of Kalimat ;
15. Inform (my aspect of affairs) to Hābro, Shahdād,
Ghulāmo and Talli, the possessor of papery lips ;
16. Grind not yellow and fragrant wheat for my evening
meal,
Feed not rams with special care for my soup dish,
17. On my seat spread not bedding or spotted sheets,
Knit not thin fringes for my chestnut steed's forehead;
18. My chestnut steed (hereafter) will graze in a different
and pasture, the trenchant sword will remain (inactive)
19. and imprisoned in the waist cloth of an orphan, just
like a golden son benumbed by loss of voluntary
motion; only three or four things will rejoice on the
death of Hamal ;

20. The Mads of Jāh¹, ' the deers of the fertile Rājro, the and yearling wild goats will ask their females and males
21. to rejoice; (they may say) leave the mountains, ye mother, ānd let us graze happily in the open field for a while ; Hamal Jīand has passed away, now there is no one else to shoot and kill us.

Once, Hamal met a lion in the way, and the grave situation soon commanded his patience and bravery. He dismounted from his steed and with ample and brimfulness of his force, killed the ferocious beast with one stroke of his sharp pointed sharp edged sword. He versed the above event as such :

۱ آتکگان پیگام گوں گداریاں
کوں دپی نود و لمڈگانیاں

۲ کہسرے کہگان و کرامگانیاں
لسوئیں آهوگان مجانیگان

۳ جن مزن پادینکاں ہمک بگاہ
کائینت و نذنت مے گوروگیگے

1. A name of village eighty miles south of Khuzdar in Jhalawan.

- ۴ چمن و سہراں تو نا پسندے
 یک دگہ دوستے پہ گورے گندے
 ڈیلٹ کپتگ پہ شدتے جنگی
- ۵ گوانکن پرداتگ من ہمہ ٹیہہ
 سنج کنا ٹینتہ بیا تو زیاد مالے
 پر ہوسناکیں کوشے بادارے
- ۶ زین او پہ فیلے مندرداں داتک
 پورن پہ تاز گوانکا بشورینتگ
- ۷ رفتن چہ سوئیے سری سنٹے
 شیرے کپتگ چو فزیں کنٹے
- ۸ نعرہاں جنت و ہر گورے سٹیت
 سست ونا مردانی دلاں دریت
- ۹ شیر چاریت کہ ہامگیں مردے
 یا شپانکے یا ہشتہ چارینے
- ۱۰ گوں اول ہکلے بہ سر جمیناں
 بارگیں کڑزیے بچنڈیناں

- ۱۱ شامے ناگمانی ء دات مناشاها
باندا شپ مشکولوں گو ماسیاها
- ۱۲ چو جواب ترینت زحم جنیں حان ء
عقل پراتیں شیر شکارانی
- ۱۳ حمل ء جینداں مڑایانی
سہ جنی جود و واجہ بورانی
- ۱۴ یکے میان شار یکے ماں شیشار
یکے میان مستونگی بدرنگانیں
- ۱۵ ہر سپاں سیاہ پہ یک شپ ء گولیت
انگت ء چیر واندری تریت
- ۱۶ ترن پہ جوز کار ء دپ ء داتگ
سارتیاں شور داتگ کمر دنکا
- ۱۷ من نہ زانتگ کہ چوش کنت اللہ
شپ کسان انت بانگ دنت ملا

- ۱۸ دیرذت مہلنہج چہ گور گین کلا
رمب بندی چوماہلیں مرغان
- ۱۹ گرد گردیت گون دست وبا ہیگان
جنت وتی چینی کاگدیں دیما
- ۲۰ جہل ۴ پہ ۴ سرزان ۴ پنیرینان ۴
اوھے من باتن گون بدیں کاران
- ۲۱ چکن در روت گردن گون ہاران
من شپی شوہازے سرا داتگ
- ۲۲ بس کن او بی بی گوشبدار گالاں
س ادا شیر ۴ قصوے کاراں
- ۲۳ رستت شیران و پنچ صلاح ژلیں
چنگل چارنت ونیش دوئیں بلیں
نیستے توفیق کہ مناں گلیں
- ۲۴ شمن پے سہ پاس پہ مراد گوازنیت
چارسی پاس ۴ پیش پگاہی ۴

۲۵ بوسن چه هیر واریں دپ ۴ گپتگ
سیاه و در گوش بوتکگ چه بند ۴

۲۶ رپتن په دوشیگیں پدو رند ۴
تیرن زرتنت په یک ویکیگ ۴

۲۷ جابهواں ایرتت یک کنکیگ ۴
کاریت کاهان و روچ سکیگ ۴

1. (I) received the message of the beloved through roving beggars, through the mouth of the thundering cloud and the wandering caravans :
2. (Received the message) through the croaking of the red-legged partridge of the mountain, by means of the smooth-skinned wild deers :
3. (That) every morning women with broad anklets visit and sit with thee (Hamal) ;
4. Thou art not happy with me and my golden ornaments, (perhaps) thou see near thee a new friend, (or) thou might be engaged in the fury of a fight ;
5. I called forth the slave to saddle and bring my perfumed steed, (the slave) too brought my dreadful shoes ;

6. Placed the saddle on the strong elephant like back of the horse,
with a ready order the steed was made to fly :
7. When I was travelling through the first pass of the
and Sūi mountain, (I saw) a lion (thick and heavy) like the
8. trunk of palm tree ; it roared and furiously jumped
hither and thither, (presented a scene) which would
rend the heart of the coward and indolent man ;
9. The lion imagined me to be a paltroon, or a shepherd,
or a grazier of camel ;
10. (The lion thought) that with first full roar, he will
shake the stalk leaf of palm ;
11. The Lord has unexpectedly provided me with a
(sumptuous) evening meal,
Tomorrow I shall gratify my appetite with the black
(horse) ;
12. Such retorted the chief, the swordsman (Hamal), O,
and lion, the beast of prey, thine wisdom has deceived thee;
13. I am Hāmal, the pearl-like, the owner of three wives
and (rare) steeds ;
14. One of the (wives) is at Shish, ¹ the other at Shishār, ²
the third resides under (the cool shades) of the high
crag of the Mastungi, Bedrang ³ ;

1. A name of plain and a stream on the south of Johan.

2. A valley on the south-west of Johan.

3. A name of hill in the mountain ranges between Kuhak valley
and Mastung.

15. The black steed (is so swift) that in one night seeks the three distant wives, besides lurking out here and there;
16. I adjusted an arrow at the mouth of the vehement bow, (and) aimed it at the hip of the lion ;
17. I knew not God shall decree as such,
The night is short, and the Mullā¹ will call for the hour of morning prayer ;
18. The moon-like beloved is far off,
From her white wedding hut, she ran outside in the night like early rising birds:
19. (She) wanders to-and-fro, with her hands bedecked with and bracelets, beats her white, smooth paper face, strikes
20. her cheesy thighs, (she would say) ah! would that evil deeds embrace me ever ;
21. Children (in dismay) strolled outside with necklaces, as I have brought on their heads a nightlong trouble ;
22. (I said) O lady, keep quite and hear my story with patience,
I have brought with me the story of a lion;
23. A lion met me with his five pointed weapons,
With four claws and double tooth like a spear, but the lion rendered powerless to drag me away ;

1. The higher order of Muslim ecclesiastical judges are addressed as Mulla.

24. I passed the whole night with my beloved as I desired;
 and early in the morning, I imprinted a kiss upon her pearl-
 25. like mouth, and unfastened my fair eared steed ;
26. I collected my arrows one by one, (and) returned back
 following my previous route ;
27. The arrows were set in order within the sheath, for
 they will be of help at a critical moment.

Throughout history, nomadic, feudal or tribal society has represented an epoch of incessant armed clashes, and it ever broke the contemporary society into antagonistic classes, and made stronger the authority and power of tribal chiefs. The heraldry of birth and bravery gave the tribal chiefs commission to command both in war and weal. Envy, jealousy and pride has ever been the best virtue of a chief. The history of the Baluch race represents a veritable record of bloodshed and inter-tribal feuds, and, accordingly, the fifteenth century Rind state through plagues and portents smashed to pieces. Hamal Jiand and Chākar Rind of Kolwa were rival chiefs, and both clashed against each other all their sinews and source. A Baluch feels ever proud to extol his seed, sword and steed. In the following poem, an unnamed contemporary poet gives a vivid picture of Hamal's fight with Chākar and commends the formers superiority both in arms and ambition :

- ۱ من نیاں معلوم گشت مناہلک ء
حمل و میری چاکر ء وخت ء
- ۲ حمل هوت ماں کامت ء کل ء
چاکر رند ماں کولواہ باغیں
- ۳ زیادہیں تشریف چاکر ء دانت
حمل ء نام ء لانگو ء کاتکنٹ
- ۴ حمل ء زمباری زباد مشگ
چاکر ء دارانی قباپوشگ
- ۵ حمل ء جتان ڈاچی دشتگ
چاکر ء ٹینگاں گپتگ وکشتگ
- ۶ حمل ء بوجیگ ماں زر ء قاتکگ
چاکر ء جغتائ کیلگ کشتگ
- ۷ حمل ء گون انت پنج صد مردجنگی
چاکر ء کولواہی ہزار گیشٹ

۸ حمل ۽ تر کی تیغ ابر لانکیئن
چاگر ۽ کرمانی مزن ملیں

۹ حمل ۽ گون انت سیاہ مزن گواتیں
چاگر ۽ گون انت گور کشیں سوغات

۱۰ حمل ۽ گشت گون لشکر ۽ مردان
شما بہ بت میریں چاگر ۽ چاری

۱۱ چو جواب داتگ لشکر ۽ مردان
مانبان میریں چاگر ۽ چاریگ

۱۲ چاگر ۽ گونیں گور کشیں سوغات
مارا سوغات پہ آئیگ ۽ نیلیت

۱۳ شور دئے وتی سیاہ گوات ۽ رؤکین ۽
زوت تئی احوال پدا کاریت

۱۴ چاگر ۽ گشت گون لشکر ۽ مردان
شما بہ بت میریں حمل ۽ چاریگ

- ۱۵ حمل ء بگ ء سر کجام زیدیں
چو جواب داتگ لشکر ء مردان
- ۱۶ مازباں میریں حمل ء چاریگ
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- ۱۷ مارا سیاہ گوات پد آئیگ ء نیلیت
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دپ کپتننت گزدان ء گہیں چیل ء
- ۱۹ حمل ء توار پہ چاکر ء داتگ
مل ء گوازینے من سیاہا گوازیناں
- ۲۰ چورئی پشت کنزگ مناعیبیں
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۲۵ يات کن سياه بن بران بگاني ۽
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۲۶ چيل ۽ نه گوازينے وت مياريگے
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- ۲۹ کپتگت چل گز ء ہمہ دیما
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- ۳۰ حمل ء جیند منا شرف دارکن
بدلے منا رسمی ء گچینی ء
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- ۳۱ یگ ء رمبینتگ لشکر ء دیما
شادھی زرتگ لشکر ء مرادن
- ۳۲ بس کنت ماتی هام دپیں بیچاں
حمل نہ انت دیستگ و دپی مردے
- ۳۳ سیاہ نہ دیستگ گوں حقہی نالاں
جلد کنئت رسمیاں پدا ترنیت
- ۳۴ شر بیچارت کہ پاگ ء پیدائینت
حمل ء نام ماں سانوڑاں بیتگ
- ۳۵ هر صباح بدرو برتکگیں بیراں
چاکر ء نام پد گنگین آدینگ

۳۶ چنک جنت زپتیں پوپل و ہیراں
نوش کناں مستنگ ء زھیں بہنگاں

۳۷ یک کنے کہ گور کناں پوترواں
گوں مزن نامیں کلمت ء ہوتاں

۳۸ حمل ء چتر ء ساہگ ء نندے
پہ وتی چماں ظاہر ء گندے

۳۹ چاکر ء تھامور و دھڑکایاں
سڈے گوں نوداں قندھاریاں

۴۰ شعر گوں شہر گولیں اغازیاں
چاکر ء ناجاتیں سراوانیاں

۴۱ تھی دپ ء دروغ ء زیادھیں بستگ
زندگ ء مردانی ستا کرتگ

۴۲ من نیاں ناؤ نمگے گوگی
غلہ ء وش پاگیں پرانی ء

- ۴۳ نیاں جنکے گوں ریں ٹیں بوپ ۽
 نر کارے و گر گرے بوسہ
- ۴۴ حمل ۽ جینداں مڑایانی
 سہ مزن پادینکس جن ۽ جوداں
- ۴۵ یک جن ۽ شار ویکے ماں شنشار
 یکے ماں مستنگی بدر نگانیں
 درستان من و سیاہ یک شپاگولان
- ۴۶ بک چریت گزدان ۽ گیابین ۽
 ڈاچی چو ماکول ۽ جز بندیت
 شنگ بنت میسر مرغ برے ڈنان
- ۴۷ بور نہ وارت شاریں تورگ ۽ داناں
 نوش نہ کنت کند ۽ ترنگلیں آپاں
- ۴۸ گپت لگام ۽ گوں نوک ردیں نیشان
 کوندم جنت گوں حقہیں تالاں
- ۴۹ چاکر تئی عیشی چوٹواں لوٹیت
 از بسول ڈاچیاں بہ زمبینے
 ملس ۽ چیری امنش بیارے

۵۰ تومنا میرجت ء نہ گنارے
جت نہ نندیت و نیاری تئی ڈاھا

۵۱ غلام نہ نندیت و سنج نہ کنت سیاھا
گوں من و جلی ء انا گھا

۵۲ چاکر تئی نمبئیں پداں رمباں
پشت کنے ٹوٹانت بگاڑیناں

۵۳ دیم کنے حول ء من سرت پروشاں
تو نہ منے گوں لاغریں عذراں

۵۴ چیر دئیں مصری ء بروکین ء
ونگت گوں جاڑیں گٹگاں زیری

۵۵ گوں قباہانی بارگیں میان ء
چاکر تئی بردستاں تنکیناں

۵۶ گردنٹ کانڈیلی بہ ترینزیناں
تر شپ و دوغ بوئیں چوٹواں براں

۵۷ من تر ۽ سیه کونڈ ۽ گور ۽ بندان

سیاہ ۽ گون سرزان ۽ شلانگین ۽

۵۸ گندگ ۽ کائینت کلمت ۽ ورنا

گندگ ۽ حد ۽ برتگ منی تیغ ۽

پور ۽ گون بے راہیں ملند روان

۵۹ مٹ ۽ منی زنگباری غلام چکیں

پاری من دیس ۽ بدن ۽ کشتگ

۶۰ من سرے واد وپن چگل داتگ

پشک وپاگس ۽ ورننت چماں

جی مڑایاں و گال منی گونڈاں

1. I know not but am told by my own folks concerning the period of Hamal and Mir Chakar ;
2. Hamal of the Hot tribe lived in his white hut at Kalmat, Chakar, the Rind, lived in the fruitful town of Kolwa ;
3. Chakar would pay grace to all,
Hamal's name mainly attracted the bards ;
4. Hamal used the perfumes of Zanjbar,
Chakar would dress himself with kingly gown patent to emperor Darius ;

5. The Jats (camel graziers) milked the she camels of Hamal,
The miscreants of Chākar captured and slaughtered the she camels ;
6. Hamal would sail fast his boats in the sea,
Chākar would till his round fields with bullocks ;
7. Hamal Commanded five hundred fighters,
Chāker had more than one thousand men of Kolwā ;
8. Hamal wielded the inflexible Turkish sword,
Chākar boasted of his invaluable Kirmāni steel ;
9. Hamal possessed the proud black steed,
Chākar kept as a souvenir the horse which would hunt and kill hog deer with swift speed ;
10. Hamal said to his armed men,
thou should keep watch on Mīr Chākar;
11. The armed tribesmen replied as such, we will not keep watch on Mīr Chākar ;
12. Chākar has as souvenir, the swift steed, (famed as) the killer of hog deer,
The souvenir will not spare us to come back (safely);
13. Bring to action thine fleet-footed black wind (horse),
It will bring information for thee very soon ;

14. Chākar asked his fighting men,
Keep watch on Mīr Hamal ;
15. Which place is the grazing ground of Hamal's camels ;
and his (Chākar's) men rejoined accordingly, that
16. They will not keep watch on Hamal as he has with him
the proud black steed ;
17. The black wind will not let us come back, (therefore)
bring to action thine own fleet-footed black wind,
which will bring information for thee just now ;
18. Hamal and Chākar met each other face to face at
Gazdān's¹ renowned lake ;
19. Hamal asked Chākar, will thou cause thy steed Mal,
to cross over the lake or should I with my black
(steed) ;
20. As to go back childishly is utter shame to me,
He (Chākar) clasped the rein of the horse by the
command of the Gracious, the souvenir suddenly sprung;
21. The silver saddle began to creak slowly,
(Rising and sinking) on the saddle, he fell in water
diving like a swan ;

1. A village near Bahaw in Persian Baluchistan, and also a name of place near the port of Ormara in Las-bela.

22. (Hamal) held his right hand with his own,
(And) sprinkled water on his golden face (to bring him
to his senses) ;
23. Stand up Chāker, the souvenir did destroy thee,
The Lord destined thee to die,
(But) I leave thee alive ;
24. Happily sit on the silver saddle,
ye hold Mal, I will now try on my black wind ;
25. O ye black (horse) recollect the long grass near the
fertile bed of the stream, (also) the field-beans and
pulses, the camel grass and honey, which I used to feed
thee ;
26. Thou wilt be put to shame, if pass not the lake,
By the Command of the Gracious, I held firmly the
reins of the steed ;
27. The black wind suddenly sprang up, the silver saddle
began to creak slowly ;
28. The steed was up bouncing like a young hog deer,
He floated in the air as a snake on the sand ;
29. And landed forty yards away from the shore,
with folded hands implored, (Chākar) to Hamal Jjand ;
30. Hamal Jjand, grant me honour, with traditional dignity
and return my herd of camel, I shall send back thine
instantly ;

31. Hamal carried off his camels while the tribesmen felt relieved and delighted ;
32. With immature tongues, ye sons of thine mothers, (addressing his own people when they saw him coming victoriously)

Stop this rejoicing for Hamal is not a man to be affected by pomp and parade ;

33. Thou did not see the black one with his round horseshoes, (when he was jumping over the lake), Now let go back camels of Mīr Chākar ;
34. Observe this scrupulously as fame awaits (me) in doing and so, Hamal's name always will stand high up with the summer clouds, (and) shines every morn like the moon and the lightening of thunder ;
35. (While) Chākar's name remains ever obscure as the blind mirror ;
36. (Let us) enjoy a handful of beetle-nuts and cardamon, Happily imbibe the bitter bhang ¹ of Mastung ;
37. I will set aside and arrange all my kindreds with the distinguished fighters of Kalmat ;
- 38 (Ask them) to sit under the shade of Hāmal's hut, (and) and see clearly with their eyes, the reproaches and threats
- 39 of Chākar, and his vainglorious orders addressed to the clouds of Kandāhār :

1. An Indian variety of hemp, having narcotic properties (it is sucked, eaten, or drunk).

40. His (vitriolic) verses narrated by roving minstrels, (and) Chākar's culpable companions of Sarawan¹;
41. (Chākar) thine mouth had uttered a big lie,
(It is thy wont) to praise living persons;
42. I am not a date and cow-butter to serve a snack,
Or a bread baked on boulder;
43. I am not a girl seated on red cushion, so as thou
draw near and pluck up kisses;
44. I am the pearl-like, Hamal Jjand, the master of three
wives, all bedecked with broad anklets;
45. The one resides at Shār², the other at Shīshār³, the
third one near the high crags of Mastung; the black
and I visit all these distant places in one night;
46. My herd of camels graze at the fertile gazdan, the she
camels hover at Mākōl⁴, the ewes scatter over plains
like birds;

1. The headquarter of Chakar was at Kolwa, a village in Makuran, but the bulk of Rind tribe at that time inhabited the valleys north-east of Kalat, hence the poet has figuratively mentioned the name of Sarawan.

2. A name of a village and a stream situated on the west of Johan in the Kalat district

3. A name of valley on the North-west of Johan.

4. A name of a village and stream at a distance of forty miles from the part of Pasni, and fifteen miles north-west of Ormara.

47. My steed do not eat grāin from the nose-bag,
(Nor) drink icy cold and limpid water of pond ;
48. (And) bites the bit with its newly grown teeth, strikes
the ground with its round shoes ;
49. (The steed) requires thine Chākar's luxuriant locks, who
has dared taken away to the lower side of Malas¹
camels from Basol² ;
50. Thou (Chākar) should not reproach me about my
noble grazier of camel,
Because he did not sit idle and hurried up to bring to me
the news of thy approach ;
51. The slave too will not sit idle and will not saddle the
black (steed) for me, but they will surely accompany me
and my steed ;
52. I will run after thine Chākar's new footprints,
If thou (Chākar) turn thy back, I shall distort thine
parts ;
53. (If) thou face me, I shall break thine coat of mail on
thine head,
Ye will not resort to lame excuses ;

1. A name of a stream between Pasni and the port of Ormara.

2. A name of a stream and village on the east of Kulanch between
Pasni and Ormara.

54. (If) I strike thine main body with my mortal Egyptian
and sword, it will part thine body from the waist combined
55. with twin kidneys, into two parts, will cut the narrow
part of the gown with thine thin shoulder blades ;

56. I will throw off thine head in the way as the stalk of
Indian corn (millet) is reaped,
Will clip thine (filthy) locks marked with sour smell like
that of sour milk ;

57. I will bind thee inside the stable with the sturdy and
tireless legs of Siah (horse) ;

58. The youths of Kalmat will come to see thee,
(But) before their arrival, thou will be totally disfigured
by my sword and the speedy kicks of the horse ;

59. Thou art equal to my slave of Zanjbar origin, whom
thou have killed last year at Des ¹ ;

60. (And) sprinkled salt and leaves on his dead body,
(whereas) mosquitoes and fishes had wasted away his
eyes ;

Happy be ye, pearl-like men; my verses are brief (hence
do not fully portray the story);

1. A name of a village in Las-bela.

The valley of Narmuk remained for centuries as the centre of Rind activities. It gave birth to a host of Rind heroes, whose chivalric deeds and exciting events bred a multitude of ballad-makers. Among the list,

Hamal Hamal, stands second to none, for none
Rind excelled him in swordmanship and generosity.

He possessed a brain that fed his nerves, and could win goal for goal of youth. Valiant and wise, full of reckless courage, resolute in extreme, not fearing death or distress, was never found untrue in alliance, amity and oath. So grand in form that he was worthy of any woman, and so majestic in his gesture and gait, that everybody would leap to be his friend. As such people bestowed upon him every proof of honour imaginable. In the first decade of the seventeenth century, the goodly and gallant Hamal led a prosperous life in the village of Deraw in the Narmuk valley. Hunting was his sovereign leisure. He fell in love with a lady named Māhnāz, who was one of the fairest that any man looked upon. She made Hamal's heart her vassal. Her residence was far off from her lover's village, and the former had to measure more than seventy miles to visit her. The never-lust wearied Hamal would make voyages upon her frequently, and dine his lust. He ploughed her, and she cropped. Because of some unavoidable circumstances, Hamal vouchsafed no notice of her for a certain period; this disturbed her mind like a fountain moved, and she herself knew not the bottom. Suspicion, fear and delicacy, is the handmaid of all women.

She suspected that women of Deraw probably had betrayed her interest, enthusiasm, and anxiety, but she had no proof as strong as her grief. However, she was so seriously exasperated that it did make her kick the sea. She could not keep herself within herself, and sought no colour for her lover's absence. Suspecting her lover to be bound unto another woman, she versed few burning verses and sent to Hamal, who, infact, loved her by heart and in heart. At last, this most active nobleman of his tribe, Hamal, on purpose and on promise determined to visit her grace soon. One night with cheerful semblance and sweet majesty, armed himself with sword and shield, bow and arrows, prepared his swift steed, 'Māl', and coursed his way towards his beloved. In the dead of night when he was travelling in the bed of Sanni stream, he met with a lion. The ferocious animal roared at him for attack. He, immediately, dismounted from the horse, drew his bow and shot few arrows which struck the lion. When the lion came too near, he, strut with courage, like a man of steel, advanced, and with one stroke of his sword, took his head from him. He severed the paws of the dead lion, as a proof to show it to Māhnāz and others that he had killed the lion, and also saved himself but not by running away like a coward. Early in the morning when he reached the suburb of his beloved's village, people saw him and he narrated the story of his fight with the lion. Some of the maiden friends of Māhnāz, informed her about Hamal's fight with the lion. Alarmed with fear and anxiety, she inquired about his lover's fate. A woman's fitness comes by

fits. She yoked a smiling with a sigh, when told that Hamal received no injury and has reached safely. After a little while, Hamal met Māhnāz, and displayed her the lion's paws and his blooded, brandished steel.

Hamal narrates the story in beautiful verses. The entire poem is thrilled with a dramatic spirit, and he has clothed his ideas in splendid garments. Well-weighed and fiery sentiments couched in well-balanced language imports a special attraction to the text and taste of the poem. Hamal's ardent enthusiasm and exaltation give his poem a unique place in Baluchi literature, and he can safely be ranked among the greatest Baluch poets, and infact, one of the most original and attractive ones. We first reproduce the poem versed and sent by Māhnāz to Hamal :

۱ گون وٹی حنی زختغین دستاں
دست جناں سیاہیں گوالغءداناں

۲ بڑتھہ گور دست گندا جنانی ء
زیٹ کھن اودائی گندمنی دست ء

۳ گند منی دست ء اودے منا حال ء
نہ پٹ و براٹء من جناں پال ء

۴ من جناں شاہی مہندوین یار ۴ پہ
دیر کھتہ ہوتیں حمل تیغ ۴

۵ نہ وٹ کیٹ نہ محرے ششتی
نہ دف ۴ ہنبوٹیں سلام کیٹی
نہ وٹی لوغ ۴ کستریں چکے

۶ نشتغو راہا بی ڈغان چاری
یا خدا دوستیں مردے بیاری

۷ نہ وتی یارے آتکنہ گنداں
نہ وتی یارے ماتن ۴ گنداں

۸ یا دیروا بیلی ۴ کٹی نوخیں
یا لاغروبے حالیں کمیٹ لعلیں
یا سرا سے تافی تفا گپتہ

۹ نیں کہ دست گندا دست منی دیشا
دوست تٹی دراہ سر جما دیشیں

۱۰ نیں لاغروبے حالیں کمیٹ لعلیں
نیں سرا سے تافی تفا گپتہ

دیروا دوستیء کھٹی نوخیں ۱۱
زردماں برائی میڑواں وشیں

دست ماں مالی لیکواں بندیں ۱۲
اڑ گرانڈانی سٹ و سودایاں

زرد شہ برائی میڑواں رنج با ۱۳
دست شہ مالی لیکواں هورک با
لاغرو کنگال این بہان کونش با

دیروہ دوستیء وراث مارٹے ۱۴
یا سر کہ گیرتہ یا سنبغی موتے

1. With mine hands dyed red with henna,
I took out wheat from the hair bag ;
2. Brought it to a female palmist ' ,
(I said) to the accoucheuse, see in haste my hand ;
3. See my hand, give me the tidings,
I seek an answer not about my father or brother ;

1. The Baluchis believe in superstitions and augural arts, and are fond of taking omens as is common among the semicivilized races. The person takes with him a handful of wheat and gives it to the soothsayer, who takes the wheat, smells it, and finally starts telling lies of diverse nature, and often, the forteller pretends to tell fortunes by the lines and marks in the palm of the hand,

4. I am keen to know about my bosom friend of kingly disposition,
Long time since have not seen the brave Hamal the man of sword ;
5. Neither comes himself nor sends any confidante,
Nor communicates fragrant lip compliments,
Even not sends one of his house children ;
6. I kept on waiting on the road,
(So that) God may send some friendly person ;
7. Neither I saw my friend coming towards this way,
Nor saw I the mare of my friend ;
8. Either (he has) made a new friend at Deraw¹,
Or his gem mare has become weak and unheeded, or he has developed quartan fever ;
9. When the palmist saw and read my hand,
(She said) I see thine friend in perfect health and peace ;
10. Neither his precious mare is weak or unheeded,
Nor has he any quartan fever ;
11. His heart remains gladdened in fraternal assemblies,
His hand is occupied in financial accounts, pertaining to the sale and purchase of rams ;

1. A name of a deserted village in the Narmuk valley.

12. He has made a new favourite at Deraw,
May his heart ail from fraternal assemblies ;
13. His hand be empty in financial matters,
And woe be to his weak and worthless mare ;
14. May it be that a snake bites the new favourite of Deraw,
Or mortal influenza or pneumonia seizes her ;
- Hamal heard and heeded the above burning verses.

He knew that without his association, the course of his beloved's life was bound in shallows and in utter miseries.

Hamal composed the following poem in reply;

۱ وٹ خدا زانت کہ داشتغان زوران
گیشتر ایشامسی جرّو هوران
کهور مزارانت کہ نیامغا گرانت

۶ ماں جن ۽ پیغامان رواں بیغان
چهر کمیٹ جانی تھیرغان فوش کن

۳ بانک ۽ پیغامان دل و گوش کن
گون سلاحان سنج کھناں مل ۽

۴ پشت ۽ گون بوریں چادرا چنداں
زین ۽ ماں فیلی مورواں شیغان

- ۵ تنگ ۽ پھ دست ۽ نہمتان بندان
 داٹ ۽ لگام مان شپہنیں نیشان
 پہاڈ مان تاسین دوروان داڈہ
- ۶ سیاہ ترف آنا و من نگو شانان
 ہر دوسر کوڑی ۽ شمو شانان
- ۷ مل و ماہ لچ ماریک دل ۽ دوستان
 کم ترا مل و گیشتر ماہ لچ
- ۸ ماہ لچ پھ اوسیران شفانی ۽
 مل پھ شیموشان عقاوی آن
- ۹ نیں کہ سنی کھور دفان کاتکان
 دست ۽ مان لعل این شاہی بروقان
 یک ۽ مان مل ۽ سیمری واغان
- ۱۰ چہم جتند سروان گڑدنیں سیاہا
 دمب گوں دم چینان بڑتھئی جہلا
- ۱۱ سنٹ گوں سرواغان ہریوی آن
 پشت کھنزی دیم نہ جنت گمان

- ۱۲ ما نظر کھٹ گوں رتکغیس چہماں
اژ منی دیما سیاہغے رستا
- ۱۳ من دلء گوشتاکہ بنوی کھنڈھے
یا دلء گوشتوں کہ ستکغیس منڈھے
- ۱۴ یا گڈاگوخ پھولیں جمالی ئے
یا دھرانڑے گوں دڑتغیں شالا
- ۱۵ چھوں نہ زانتوں کہ لدوین شیر ئے
آختہ مے چار راھے سرانشتہ
یرمن و لکھیء طلب داریں
- ۱۶ بیا لغورنیس کڑزیء پھلائیں نے
گون کھش و کھلیء رو مے لوغء
- ۱۷ ذال پہ بھونڈو کھور کھناں چہماں
یا ترا پھیشیں چتر مے نیازاں
- ۱۸ انا شیر چک تھانہ ئے سر حال
ماں کھش و کھلی ای نیاں مردے

۱۹ نہ ذال مناں پھیشیں چترے نیاذاں
نہ پہ بھونڈو کور کننت چماں
سن ہماں ہوت ۽ کستریں براٹاں

۲۰ کہ تیغ دریپھاناں جتی سوزیں
شیر گڈٹاں دو دوئی جاڑیں
کہ نشک ماں کلچاٹ ۽ شما گواہاں

۲۱ ہکلے ما او نعرے شیر ۽
نعرہا سوزیں سول چھنڈینتھاں
چھنڈغا درشکانی بر رتکاں

۲۲ بو چھنڑے پھر ینتھوں مزن پاندیں
گونڈل آن گیوارٹوں جغر بریں

۲۳ آکہ منی سیاہ ماری جغا کاتکاں
کل مزار ماں سینغا داشتاں

۲۴ سینغ دات و کیت کھٹپانا
شیر اڑ اولی ہلمہاں کھپتہ

۲۵ نین اڑیک پاڈے ۽ کھٹنگو ۽
تیغ نرنڈی ماں سیمیریں جتکا

- ۲۶ کہ انٹڑ لوہار ء داتغیں وڈھو
دست نہ لڑزی و دل نہ چندیت
- ۲۷ یک پڑے زر زیری رھا ژلدے
ماں پلاٹانی بندغ ء جاھا
- ۲۸ گزرن ء کانڈھیلی بترنزینی
حال بڑتھ ڈاھی آن اود لوغ ء
- ۲۹ میشی پھوالاں گوخی گوآلاں
ناسہی ء ماں دیروا داٹاں
- کہ حمل وشیر ء جھیڑوے ماں ڈت
۳۰ حمل ء سیاہ پھہ سر شماں چیکا
- واغ از دستاں کھٹنگو ء
۳۱ دیروا کرامی کنت جنے جوانیں
بڑز کھنت حنی رتکغیں دستاں
جنتھ وٹی سرزاناں ملوکین آن
- ۳۲ نہ کہ من باٹاں نہ منی نام باٹ
کہ حمل اوں شوہازے شفی گیتکاں

- ۳۳ کستریں گہار دھیروے داٹ ٹنت
کہ عاشقیں مرد و شیر شکاری
دائما حونی ء گورا کاتکنت
- ۳۴ حمل کیٹ او وت خدا کاریت
گڈی شیر ء چنبوے راستی
کھاری تھئی بیچ ء گوانز غابندی
- ۳۵ گڈوون شیر ء چنبوے راستی
زڑتھ ماں مل ء کنجکان بستوں
- ۳۶ نواں کنگھرے بنگانی دف ء ریزدا
پر وٹان دروغ تہتغان گنڈی
- ۳۷ کہ در بڑتھ سیاہ زیادھیں در کھاں
گنبدان گرواریں بہان ایغان
- ۳۸ گرتھغوں ماپہ سچلیں رنداں
اوندھی ء شیر ماں کاشنرے ایر ٹنت
- ۳۹ مور ماں بنگانی دف ء مچاں
شیر نہ واڑتھ سوری دف ء گوراں

۴۰ سندھڑی پھل دمبیس گہاں چو آن
بنبوی سرواناں سغاریناں

1. God knows that powerful elements have stopped my visit to (thee),
The summer rains and clouds proved great impediments,
the flooded streams are like lions that roar in between;
2. After her (beloved's) message, I started preparation for my journey,
(Said I) Mare dear eat freely from nose-bag full of corn;
(And) with patience lend thine ears and heart to the message of the mistress (beloved),
3. Arming myself with arms, I saddled the mare (Mal) ;
I brushed the back of the mare with my white wrapper ;
4. Then placed the saddle on the elephant like back of the mare;
5. Tied the saddle-girth with ardent hopes, for the sweetheart into her mouth,
And mounting placed my feet in the bronze stirrups ;
6. The black mare's fascinating canter soon sent me into a state of ecstasy,
Both of us forgetting the world and all worldliness ;
7. Mal (the mare) and the shamer of moon (the beloved) are alike dear to me,
(However) Mal is less dearer than the shamer of moon;

8. The shamer of moon is valued for nightly comforts,
Mal for its eagle-like flights ;
9. When I reached the mouth of the Sanni¹ stream,
holding in one hand Mal's reins of coloured leather and
with the other giving a twist to my royal moustaches ;
10. Suddenly the deer-neckd blacky blenched and flinched,
Boggled and lowered her tail along with tail band
11. In a blue funk the blacky downed her nose with the
Herat brand reins,
Turning restive moves backward but budes not forward;
12. I glanced with my alarmed eyes,
There arose in front of me a black image ;
13. I said unto my heart, that it may be a breach in the
embankment of an inclosed field (caused by torrent),
Or I thought it to be a burnt tree trunk ;
14. Either a Jamāli² cowherd in search of his lost cow,
Or a herdsman with his tattered clothes ;
15. This I knew not that it was a robust lion,
Lurking on the cross way in the look-out for us ;

1. A name of village situated nearly twenty miles south of Dhadar.

2. Jamali tribe is one of the famous Baluch tribes, and they occupy that part of the Nasirabad tehsil which is irrigated by the Kirthar Canal. Before the opening of the Sind Canals the tribesmen led a nomadic life, living on the produce of their flocks.

16. (To muster up courage I said to myself) Thou coward !
thou art going to lose the gem of a mare,
By running home with only the haversack and water
skin ;
17. Women-folk will sure blind their eyes by excessive
beating in horror of shame ;
And will offer you only a mat of dwarf palm to sit on
(Never a worthy welcome).
18. No, thou offspring of lion, thou art mistaken,
I am not the one that runs away with haversack and
waterskin on shoulders ;
19. Nor am I one that women-folk may offer unceremo-
niously an ordinary mat to sit on,
Nor the one for whose shame women may lose their eyes.
20. I am the younger brother of that man ;
Known as Hoth who once with one stroke of his
trenchant sword cut into two pieces two lions together,
The cairn in the defile between the cliffs at Kalchat ¹ is a
living evidence of the event ;
21. I shouted, and the lion roared,
The roaring of the lion shook the young plants (of
Prosopis spicigera) with such force that fruits would
have fallen from fruit bearing trees ;
1. It is the name of an old well situated on the fellside of the
mountain west of the Narmuk valley. Hamal's elder brother
once killed with his sword a lion on the top of the hill bordering
this well. In memory of this event, Hamal's brother made a
pile of stones on the spot, which can be seen to this day.

22. (I dismounted) and spread a lengthy sheet of cloth on the ground,
Placed on it in a line, the splitters of liver, the arrows,
23. All the arrows which I could shoot from the snake-like cord of my bow, the lion took them on his chest,
24. Chest up the lion attached but staggeringly,
The lion fell from its previous fury and strength ;
One leg of the lion already broken ;
25. The sword in the dark-grey sheath on my side started groaning now to be pulled out.
26. (Ofcourse) the sword whetted by Allan, the renown blacksmith, called for no anxiety—always dependable ;
Hands would never tremble nor would heart shake using it ;
27. I decided to let off the silvery edge on the place,
Where sheep are tied with rope (I determined to strike the lion on the neck) ;
28. I severed the lion's head as easily as men cut down the crops of corn,
The shepherds and herdsmen conveyed the news to the people ;
29. Some ignorant persons informed the villagers (of my beloved) that Hamal and lion were seen fighting with each other ;
30. Hamal's black mare was seen neighing on the top of a hillock, the rein fell loosely on the ground ;

31. A beautiful woman in the village loudly started crying,
With her hands red with hinna, started beating her
thighs and imperious head ;
32. Alas ! I should not have lived nor should my name
survived,
That I put Hamal in a fatal nightly expedition ;
33. Her younger sister solaced her,
(Saying) that lovers and lions that prey are ever engaged
each against other in bloody feuds ;
34. Hamal will come, and God will bring him,
He will sever the lion's right paw, will bring it here
and tie it with the cradle of thy son ;
35. I severed the right paw of the lion,
Bound it to the saddle-bow of the mare (mal) ;
36. So that one of the acquaintances may not uglify one's
brag mouth,
(And) of one's own conceit, speak falsely ;
37. That the swift and long jumps of the black mare, have
saved the life of Hamal from the crushing teeth of
the markhor eater ;
38. I soon returned back and traced my previous track,
The lion was lying upside down in a low uneven place ;
39. A swarm of small black ants will soon besiege its
proud mouth,
No more the lion will eat the stags of the Sori ¹ stream ;

1. Sori stream is situated on the south of Bibi Nani passing near the
fellside of the Zamurri mountain.

40. (Or) the cows of Sind, having flower-like tails,
 (And) the thick-haired deers of the vales ;

Ribbed and walled in with rocks unscaleable, Baluchistan when ruled by the foremost Baluch tribe, the Rinds, during the fifteenth and sixteenth century, was a world by itself.

After the fall and fiasco of the Rind masterdom, the Rind nobles lost courage and capacity to stand against a falling fabric.

Amidst utter confusion, some of the chiefs, grouped several clans under their sword, but that too lasted for a short period like the flicker of an extinguishing candle. During the end of the sixteenth century, a part of the Buledi tribe peopled some parts of the present Marri and Bugti territory. Few members of the Gorgezh clan of the Nūhāni tribe too lived in the neighbourhood of Omri mountain near Singsila, a place in Bugti area. One of the Buledis, possessing herds of sheep and goat, came to Dodā Gorgezh, and lived under his protection. He had no issue, from his wife, Sammī, a woman of character and capacity. Her husband died, and Dodā pawned his honour for her safety and security. After few days her deceased husband's relatives came to distribute the herd. Dodā as wise as honest, kept a part of the herd for Sammi, and this act vexed and venomed the Buledis, who one day came and robbed the herd

of Sammī. Dodā pursued the robbers, and met them at a place known as 'Garm Af.' Fierce fight ensued between them, Dodā with his keen-edged sword fought so bravely that nature seldom saw such noble fury in so poor a thing, but at last, he was killed with every joint a wound, and the next day was buried in the same place. Second time again the Buledis made a raid on the camp of Rais, the cousin of Dodā, and plundered his herd, Rais alongwith his brothers, Kāwari, Totā, Murīd, Soman and Chandram, dogged the Buledi marauders and crossed swords with them, but all of them were sworded by the raiders. Balāch son of Hassan, the only surviving brother of Dodā, remained among the family to avenge their blood. He had none to patronage his feud and fury. A man of buxom valour, Bālāch, did not want to live safest in shame, and drown his grief in tears. He went to the shrine of Sakhi Sarwar, near Derā Ghāzi Khan, to implore his spiritual succour, and remained there for three years. One night in the dream, the great saint asked him to go and avenge his brother and relatives blood. He came back to Singzilā, and by ordinance of times and by custom avowed to avenge his relatives, and determined to fight till the last gasp. He unscabbarded his sword and kissed it. Sword is an oath to a Baluch, and oaths must have their course. His sole half-blooded and half-brother, Naqibo, too swore to join his faith and fidelity with Bālāch. Besides others, Bālāch wanted to murder the Buledi chief, Bivragh, a gilt counterfeit, a man with too much blood and too little brain. Treason and murder ever kept together. As

Bālāch was alone, and had to face a tribe, so he often secretly encountered Buledi individuals and murdered the one who came across. Accordingly, throughout his life, applying hit and hide tactics, he had widowed and unchilded many Buledi families, and nearly killed sixty men of the enemy. For a short time, following the mirror of all Baluch heroes, he gave truce unto his revenge, and in the meantime, majority of the Buledi tribesmen permanently migrated towards Sind. In his crabbed age, when his heart was heavy, his nerves dull, and his age weak, he gave the doom of death for great price. In life's uncertain voyage, the Buledis one day at Ladaw near Thrāthāni area of the present Marri territory, caught him accidentally while he was asleep in a lonely place, gave him to the sword, and the case of that blood thirsty spirit became cold.

Bālāch was a distinguished poet. He versed in three different poems, his feuds with the Buledis. The rest of his poems, if any have been lost. His one poem became too famous in the world of Baluch literature, and it has added much grace to his glory as a hero, though many Baluch heroes, before or after him, had displayed far more marvellous feats of valour and vehemence than him. Hārīn, the Phuzh Rind, alone murdered one hundred Lāshāris, when the latter killed his elder brother, the distinguished Hassan Maulānagh. Bālāch's poem translates the true sentiments of a Baluch warrior, the utility of the mountains, of herbs, sword and shield, hard life, etc. and hence, it hitherto, fills the

Baluch world with loud report. The philosophy of Baluch amity and enmity, the precept and practice of Baluch warriors, and the use and abuse of peace, plenty and power, is beautifully described in his poems. The language is throughout forceful, and the simile and parables, fascinating. Free from artificiality and far-fetched conceptions, the entire verses are simple, natural, and original.

۱ کوه انت بلوچانی کلات
آبان ژ بادگیراں گہہ انت

۲ بڑزیں اشینغ همسایغ انت
همراه بے راہیں گر انت

۳ آف بہوخیں چشمہ انت
کوڈی پھیشانی کنڈل انت

۴ نشتن جاہ کر کھاوغ انت
بوف ڈغاری تختہ انت

۵ بورمے سویدیں چہبو انت
بے گشینیں گونڈل انت

- ۶ ے زاماث شلیں حنجر انت
ے براث قلاریں اسپر انت
- ۷ ے عاریف مزن تاپیں لڑ انت
انبارش بے ہوشیں گر انت
- ۸ آن مژد کہ حوناں گر انت
وہاوش تلا رانی زہ انت
- ۹ ما او ذقیبو رپتغیس
ذی بیگہی ایر کپتغیس
- ۱۰ ے ہلک ما دینا شاہرے
شیر گوشتن ے کیماگرے
- ۱۱ ما مجلسے گونڈیں کثہ
شیر شاہر ے نوخیں جثہ
- ۱۲ بیورغ شغانے گون کثہ
بیورغ تئی عقل ماں سرین

۱۳ جستغ بلوچی چھو نیش
ہپتیں منی خون ات گوریں

۱۴ شاہی بنگویں براٹ ٹکریں
سمین و دودا گور تھویں

۱۵ چند رم او هوتیں قادری
طوطا و مسکانی مرید

۱۶ جنگانی سر دنزیں رئیس
کشتت و پھدی چندرہ نہ کٹ

۱۷ جنگے نہ داٹوں تولغی
شیری ۴ بورینتوں بدی

۱۸ نے بورے گونیں دہ صدی
نے لشکرے گران و بزی

۱۹ ماں پد وٹی ہیسی سرا
ھر شف چھو بشامی جڑا

- ۲۰ بندان و کایاں پہ مڑا
من گوں بدان ہنچو کنان
- ۲۱ دودا تئی جورین دژمنان
بانز گوں کفوئی ولہراں
- ۲۲ گرمین لوار گوں چلراں
ہوکیں لدی گوں ارزناں
- ۲۳ بز گوں کہیری ڈھنگراں
گر کہ گوں مزن چیڑیں جزاں
- ۲۴ مید گوں کوری ماہی آن
تئی ورناماں کہلاں و پتغ انت
- ۲۵ گوں دریں گلاں وھاوی نبنت
بور ہزاری بسیغ انت
- ۲۶ شیر تئی منہا آہیزغ انت
بیورغ گلاں نزانٹ کاری گشے

۲۷ ماں میڑواں ہنچہش گشے
کہ دودا ء موت اڑ قادرین

۲۸ نیمن روش اڑ مین
بیورغ چھوں کہ توے بازیگرین

۲۹ چندی نقیبو ء لڑا
کشتہ پہ زورین قادرا
واڑتھہ پہ تیغانی ردا

1. The mountains are the forts of Baluchis,
The peaks are better than any army ;
2. The lofty heights are our (helpful) neighbours,
The pathless gorges our comrades ;
3. Our drink is from the flowing springs,
Our cup the leaf of the dwarf-palm ;
4. Our bed the prickly cucumis,
The ground we make our pillow ;
5. My white sandals are my steed,
The select arrows are my sons ;
6. The pointed poniard serves in place of my son-in-law,
For my brother I may take the firm and broad
shield ;

7. For my distinguished father the wide-wounding sword,
The boundless ravines are our storehouse ;
8. Those who execute vengeance for blood,
Sleep on the sharp edge of gorges ;
9. Naqibo and I went yesterday,
halted in the evening at a place ;
10. We saw the house of a poet, like a chemist fit to
prepare elixir, he was well-versed in the art of poetry,
11. We conversed with each other for a while,
He recited a new poem ;
12. Bivragh added in the poem a reproach,
Bivragh, have thee wit within thy head ;
13. To run away in this manner is against the Baluch
tradition,
Thou had on thy head the blood of my seven men ;
14. Of my mountain-like, grand, royal brothers, Samīn and
to Dodā are with thee besides Chandrām and the brave
16. Qādiri, Totā and the graceful Murīd, Rais, the fighter
in forefront of fighting line, thou have killed without
paying any heed to their dead bodies ;
17. I have not given thee battle like a jackal,
Like a lion I have smashed the enemy ;
18. Neither I possess a steed worth a thousand rupees,
Nor have I a heavy and massive army ;

- 19 I only depend on my sole head, every night like summer
and clouds, I prepare to give thee fight, and, likewise,
20. act against the evil-workers ;
21. Dodā, I will treat your enemies (murderers) in a way
As does a falcon bounce over the flocks of pigeons.
22. As does Simoom (a hot & dry wind) dries up small ponds,
As does swine devastate unripe crops.
23. As a goat knashes down the tender branches of *prosopis*
spicigera.
As a wolf feeds himself on a long tailed lamb.
24. As a Med¹ catches and brings the fishes out of water.
Thine youths are prone to sleep in tents ;
25. They enjoy sleep with pearl-like flowers (their beautiful
wives),
Steeds worth thousands remain tied carelessly ;
26. (And) are in a miserable condition under the ordinary
shed,
Bivragh, thou speak, as if, thou know not ;
27. Amidst thy people, thou say,
that Dodā's death was preordained by God ;
28. I was fated, only to be blamed,
Bivragh, thou art a great cheat ;
29. By the help of the Almighty God,
the sharp edge of Noqibo's sword has massacred many
persons.

1. The Meds are a big tribe on the coast of Makuran, and they are
fishermen.

The town and tribe of Kalmat and Kalmati claim a special note in the Baluch intellectual and military camp. The tribe of Kalmati produced revered men of name, loaded with honours, and Lallāh was one of them.

Lallāh

and

Grānāz

He had planted his honours in his people's eyes, and his actions in their hearts during the middle of the seventeenth century. He was a true-born gentleman, a man of sovereign parts, glorious in arms, full of quality, well composed with gifts of nature, bold as an oracle, and flowing over with sense and sincerity. Bārān, another Kalmati nobleman, had also a charter to extol his blood. Bold in mind and bold in heart, he was ever fresh and fair in appointment and disappointment. He had one daughter, Grānāz, livelier than life, a maid of grace and complete majesty, ever kept her honour as pure as unsoiled lily. Both Lāllah and Grānāz from their childhood had great liking and love for each other. When Lallāh was in the vein of chivalry, he extended his wish to Bārān to husband his daughter. His efforts, at length, proved fruitful, and Bārān gāve the virginal palm of his daughter to him, and thus he succeeded to buy each other with many sighs. In the prime of youth, Lallāh was very cool and courteous, but as he developed in age and experience, he grew from man to dragon, and proved a dread for any head that challenged his might. One of the families of Las-bela had cultivated animosity against Bārān, and both families became fast foes. One day the rival family, an enemy of craft and vantage, challenged Bārān on the field, and the

latter with his sons armed themselves to meet the foe. Bloody in intent, Lallāh with his servant who was obedient as the scabbard, joined his sword with his father-in-law. The enemy outnumbered them. The fight started with bare clash of steel, both parties fought dragon-like, Lallāh brought trembling upon the enemy who felt his edge. Pale ruin met many in the face, but the umpire of men's miseries, death, overwhelmed Bārān and his sons. The sad news reached Grānāz but she did not pour drops of salt. Lallāh was stronger earth than others. He received several honour-owing wounds, from toe to top he was a thing of blood. He fell unconscious from his horse. His faithful servant who had good judgement of horsemanship, saw this fateful scene, mounted Lallāh on the horse, and hurried back to Bārān's house, and stopped outside his residence. In the meantime, Grānāz in her blaze of wrath broke her mind in words, and started to rebuke and reproach, gall and glee her husband about his cowardice to abandon the battlefield, leaving behind her father and brothers dead. Moreover, she steeled her heart and did not mourn in black and blood, though she knew her husband's hooded and hidden virtues and valour, yet she vowed with integrity that, hereafter, she shall deem Lallāh as her father and brother till the day of judgement. Lallāh heard all, digested this harsh indignity, returned back to his house, and from there sent reply to Grānāz in fiery verses, avowing that he too in future shall consider her as his sister. Afterwards when he recovered from his wounds, he played havoc on the foe as did

the former lions of his blood. He shook their tents about their ears, and beat them to their wives. Later on, when the government of patience brought before her hard facts, Grānāz felt confident that her husband fought like ferocious lion, and full of valour did hear himself in the fight and made plentiful wounds, till he stilled to unconsciousness. Grānāz afterward repented of his vow and folly, and desired fervently her duty and zeal to Lallāh's unmatched being. There could be no nearer debt in all humanity as wife is to the husband. Likewise, Time-the common arbitrator, petitioned Lallāh to know his mistake, To the commonalty vows are but breath and breath a vapour, but a Baluch considers a vow as an article of faith. To legalise again the union of the husband and the wife, became a pressing problem of grave concern. To give their repentance and rage balm, several learned men of the tribe joined their heads, for the issue came to the arbitrement of reason and religion. The sad and solemn priests solved the problem, both were coupled together as husband and wife, again their comforts thrived, and in time to come passed their days peacefully under the blessed breeding sun.

The whole story is portrayed in pure poetry, and Lallāh has marked his mark as a poet of parts and distinction. The language of the poem is throughout classical, and the thoughts, similes and parables are sublime, systematic and splendid. True Baloch spirit and sense had been clothed in true Baluchi language, without any exaggeration and euphuism. The poem contains fervour and passion to its highest degree, and

surpasses in the fervent glow and exceeding beauty of its diction, its smooth and elegant style. We find a burning rapture and well-nigh ethereal exaltation which give the poetry of Lallāh, a unique place in Baluch classical literature. Besides Lallāh, Grānāz has too shown her weight and worthiness as a poetess, and her verses must be commended for the purity, polish and pleasantness of her style. She, however, wished that her husband, Lallāh, should have plunged into bravery and acquitted himself like a brave man from the field. She sends in verse the following message to her husband :

۱ گوش کن اولله بهنگ و مسکانی
کارنه کپتگ چوشین مناتانی

۲ لله تئی هنبوه چوٹوین بیلی
درست کمان میانیسم سمه انت قولی

۳ پهرمن بستنت پیسری روچان
گون وتی جانی دز گهان رکان

۴ کیت تئی شیری کشتنء احوال
گون سری ورنایان شلا نگیفان

۵ نیل کناں کل ء ہر چہار سریگاں
درکناں پرہ کنڈیں کڈویگاں

۲ گوش بنانی پارستگین دران
من مک و نیل آپاں گراں سہران
درستان من زیانیں حقہے شیپاں

۷ سرمصیبتیں میڑھے ننداں
سیل کناں جام ء بیر میں کوٹاں
نہ تلیں باہینکاں ببوریناں

۸ للہ تئی ہمراہاں مناگشتگ
للہ چہ جنگ ء پارو ء جستگ

۹ زورے پرمل ء دورواں داتگ
آس ء چہ چابک ء سرا رتکگ

۱۰ گوں کڈیاں بورے شورینتگ
گوں کڈیاں او موزگی پاداں

۱۱ دیم پرا ہاران ء ردیں کللاں
کل ترا بارانی گہار کاں

- ۱۲ ہورے گوں در گوشاں نہ گوائینتاں
گوں منی براتاں عومرائیناں
- ۱۳ برات منی شاہیگیں دو مٹیگیں
پہ تئی دیما ریسٹوبیتاں
- ۱۴ خون از جان ء گل ء کاکاں
از بروتاں و برنگنیں ریشاں
قل قل بیتنت چو داڑھی شاگاں
- ۱۵ ہربہ کہ جنگانی ہلاہوشاں
دشمنیں مرداں دست گلائیشاں
کیگدیں مہلنجان فراموشاں
- ۱۶ گیرترا کاکنت نیاد املانی
سارت و حونکس کل بزرگانی
- ۱۷ گنگل و دز بانزی جنگانی
گیشتر منی ماہیں دیم و درانی
- ۱۸ للہ منی لاپ ء لیٹ جنگ ماری
شیر منی دکانیں گوراں متگ
پر منی کوشیں زانسراں رستے
- ۱۹ للہ منی سہرانی پت و براتے
دن صلوٰۃ ء او محشر ء روج ء

1. Lend me thine ears, ye, the musky and ebrious Lallāh,
(Hitherto) no such business has occupied me ;
2. Lallāh, all thy friends with perfumed and entangled
locks, with waists thin like bow, are excellent men of
word ;
3. Till recently I extolled thine bravery amongst my close
friends ;
4. (I thought) I would receive the news that thou had died
fighting like a lion alongwith the undaunted youths ;
- 5 (Whereas) I would inclose the four sides of my hut,
and would remove my broad bracelet, earrings, and after
6. greasing the ornaments, would lock up all in a worthless
pot ;
7. I would then sit in mourning, smash into pieces my
nine fold bracelets, and would always set my eyes on
the fortified house of the enemy (to execute fierce
vengeance on the foe) ;
8. Lallāh, thy comrades told me, (that) Lallāh deserted
the battlefield ;
- 9 (That thou) toiled strenuously on the stirrups of the
and Mal (horse), untiringly flogged the horse, kept the horse
10. running with the strokes of the heels of shoes ;
- 11 (Thou) straight directed thy steed towards the cons-
and picuous house of Bārān, (now) all the female members
12. of Bārān's family (including myself) are like thy
sisters, for thou hast not sacrificed thy life alongwith
earringed youths including my august brothers :

13. My brothers were peer to princes,
both were writhed before thine eyes ;
14. They spitted mouthfuls of blood from their mouths,
the showers of blood dripped on their moustaches and
fine beards, (and) through agony turned sides like fish
out of water ;
15. Whenever the uproar of battle uproves and brave men
grapple with their foes, they forget the shamers of moon,
the beautiful beloveds ;
- 16 (Thou were not fighting), ye were thinking of the
and company of lovely ones, the cool and comfortable house
17. of the far-famed Bārān, the fun and frolic of unsullied
virgins, above all my moony face embellished with
earrings ;
18. Lallāh, my belly took a sudden turn just like the
swift winding of a snake,
(Henceforth, imagine me as thy mother) from whose
prominent breast thou have sucked milk, and steadily
cherished on her respected thighs ;
19. Thou, Lallāh, will be, (hereafter) like a father and a
brother to my golden ornaments till the day of peace
and the Day of doom.

The above verses were a grave vituperation for Lallāh, and it proved a far-reaching weapon to rouse his spirit for swift vengeance. Brave in heart, Lallāh is brave in mind. In beauty of language, in power and grace of sentiments, his magnificent poem which he sent to Grānāz in reply, claim a special significance.

- ۱ گوش کس و دریں نوک زبادانی
من نہ کرتگ سستی امل تانی
- ۲ مردو نامرد پیداور و درست افت
مردانی جنگانی نشان هستنت
- ۳ نامرد گون شرمیگیں دپاسست افت
شکلیں گیں وجانشر دوست داشتانت
- ۴ گشتگ تئی در گوشان بہ چڈایاں
گورمن اش نہ اشتنت زیادہیں مٹاں
- ۵ بن شتییں خونانی حدا بنداں
زیادہیں زورانی گلام باتاں

- ۶ بادشاہاں پہ ڈمبک گیجاں
راہے من ساڈانی سرء تو کیس
- ۷ سے وچار چیز ء نیست وفاد وریں
جن اگن شر رنگ وچو حوریں
ہر بہ پہ مردے دست نوک سوریں
- ۸ بوراگن قیمتے بہ بیت لکھے
ہر بہ پہ زین ء سوار بیت یکے
- ۹ مرداگن پھر بندی بجننت جکے
جناگن پھر بندیت بگپت یکے
- ۱۰ بارو بارانی دپ ء تیتگ
منیرزین حب و ملک دل آرامیں
- ۱۱ کلمتیگانی رامگیں شاتو
گوں من وھر دو لشکرہ مرداں
- ۱۲ چاڑہ جنگ دوستیں مگسیگاں
ہپت ہرامان پرنیت من و بورء

- ۱۳ دن کمیت ء آبریشمیں بکشان
- ۱۴ دن ہمے زریان ء چندنیں زین ء
- ۱۵ جہلت وھوژ ناگت من و سیاہ ء
- ۱۶ ہپت سلاح ء کہ سارمن ء بیتگ
- ۱۷ گوھرہوں تیگ ء ہنڈ منی دستیں
- ۱۸ اسپروں چند چندانت حراسانی
- ۱۹ من سر ء ژندانٹ ھول سیتانی
- ۲۰ چارده چروکیں تیرمنی جانیں
- ۲۱ بید سگارانی تاجگیں ڈپاں
- ۲۲ ناکن ء گیگ فیسیٹس منی جان ء
- ۲۳ انگتوں پیسڑاتگ پمے زحم ء
- ۲۴ من دلا آرتگ بیسڑو ء بیاراں
- ۲۵ گپتگ من ء سیاہ سوچیں گلامو ء
- ۲۶ گپتے من ء دو زوائی سرو باسکان
- ۲۷ براقاں پد بتیل برتگت لوگ ء
- ۲۸ مات و گہاراں گون سنگھی دستاں
- ۲۹ بوپ و بالشت و گالیاں شپتاں

- ۲۱ خون وریم هوریگ و هواریء
مثل تلارانی چمگ و جوء
- ۲۲ خانه ذاتاں پہ محرمی دستاں
رتیکنت من کرنا و بڑالکھاں
- ۲۳ ہپتمی بانگواہ ء نماچی ء
در ہکگ ء گروکیں نریانیگ ء
کاپری ایر رتکگ ابر درپکان
- ۲۴ دل منی آپ بیت و جگر کوهیں
پہ ہتی اولاک ء قویہین ء
- ۲۵ از توئے گرازاں کنٹ گہہ انت گزی
ہارش چہ دوریں جانباں کارانت
- ۲۶ شراش پہ وشیس مہپلاں زور انت
نئے گوات اش بارت ونے ہارش تیلیناں
- ۲۷ براتش پہ جامی کوپگان زیراں
گورمن و دردان سچنت پاساں
چو چراگان روک انت ابر آساں

- ۲۸ جام سما عیل ء کوپگ ء کگ ء
بنڈ و دارانی کشگ ء ریشیں
- ۲۹ گرازا تو تنکیں چادرے چندے
لسئیں مات آسکی گڈ کاں بے
- ۳۰ بیائے منی چپی نیمکا فندے
تواگن منی کیس ء پلوا زیرے
- ۳۱ تاجگیں ٹپاں پداں گندے
وت گشے دیوانگ تراچون انت
- ۳۲ للہ ء دیوانگ وت ء مپت ء
پرچی ء جنبوری جساں شپتگ
- ۳۳ اگن نہ مرقاں چے کل ء چٹاں
من پہ حونیگاں آپ نباں سارتیں
- ۳۴ دوربنیں چاٹاں سنگ اگن ریز انت
کینگ چہ مردانی دلاں کنز انت

۳۵ لے سنگ ریز انت من دور بنیں چااتاں
نہ کینک چہ مردانی دلاں کنز انت

۳۶ بیر بلوچانی تا دو صد سالان
لسئیں سروااناں دو دنتانیں

۳۷ دن دوشش ماہا کشور اندازی
گون دشمنیں مردان انت منی بانزی

۳۸ پد تئی زرد و کٹگیں براتاں
رمبت و مولائی گروں بستگ

۳۹ من تئی برتانی عوض کرتگ
عذرں چہ برپیں چادرے ششتگ

۴۰ گراناز منی بہنگانی گہارے
دن صلواة و محشر و روچ

1. The pearl-like perfumed one, give patient hearing,
The beautiful soul, I have not shown idleness in my
actions, hereunto ;
2. The brave and the coward can be easily distinguished,
The proof of those who fought bravely do not vanish ;
3. The coward with his shameless tongue lives ever in
disgrace, for he holds the body dear than his honour ;
- 4 I determined to save the lives of thy earringed brothers,
and but superior forces made me unsuccessful ; One has
5. to submit to the fury of superior forces, (and) past
blood feuds must remain unavenged till favourable
occasion ;
6. The fury of formidable arms even seal the doom of
kings,
(And) pave way on the heads of untamed stallions ;
7. Three or four things lack sincerity,
A woman, however, beautiful like a houri is accessible
for marriage to someone ;
8. If there is a horse worth a lac of rupees,
Anybody (other than the owner) can mount over the
saddle ;
- 9 If a man gives himself to cheat, he will at the best utter
and a lie, likewise a woman given to cheat, will succeed to
10. get a paramour ; (however) I believe thee not though
thou live in peace in the comfortable house of thy father;

- 11 O, the dove of Kalmatis, both wings of the enemy
and alongwith the war loving Magasis attacked me, seven
12. times my chestnut steed and I assaulted them ;
13. Amidst the confusion, I slipped from the saddle to the
silken manes of the chestnut, and also from the silver
saddle of the horse ;
14. It seemed as if the black steed and I were sailing amidst
the thick of the enemy ranks,
I employed my seven weapons of war against the foe ;
15. My nitid sword broke, I had only the hilt in my hand,
The Khurāsānian shield was blown to bits by the stroke
of swords ;
16. The Seistānian ¹ helmet broke as under,
Fourteen piercing arrows pierced my body ;
17. Besides the fresh wounds caused by the strokes of
swords, the entire body is marked with wounds to the
extent that I cannot point out any unwounded part
of my body even with my nails ;
18. Even then I held the sword in my hand,
(and) desired to renew my attack on the enemy ;

1. The classical poets praised few things distinctly i.e. the swords of Isfahan and India, the steeds of 'Iraq' the shields of Khurasan, and the ornamental decoration of silken clothes of Herat manufactory.

19. But my dark-skinned slave dismounted me and whipped
my horse to run away,
Through sympathy held my head and hands ;
20. My brothers carried me on a stretcher from the field
to my house, my mother and sisters with afflicted hands
placed me inside under coverlet, carpets and pillows ;
21. Just like the gushing of spring from a hard rock,
The blood and pus together gushed out from my
wounds ;
22. The sons of concubines with secret and sacred hands
poured hot oil on my gaping wounds ;
23. On the seventh day early in the morning,
The severely wounded horse began to fret because of
extreme pain, its head burst out ;
24. My heart and stony liver melted away at the death of
my stout animal ;
25. O Grānāz, the logs of wood of the tamarisk tree are
better than thee,
They are brought from distant places by the flooded
streams ;
26. They are superb as being burnt during sweet assemblies,
Neither gale move them nor flood can take them away ;

27. My brothers bring them on their broad and courteous shoulders (and burn them during the whole night),
They burn alongwith with the painful burning of my deadly wounds, (and) keep on giving light like an illuminating candle ;
28. Jām Ismāil has a hurt on his shoulder, a bruise caused by collecting and carrying logs of wood ;
29. Grānāz, if thou cover thyself with a thin sheet of cloth,
(And) accordingly look like a youngling of a deer ;
- 30 (Whereas) if thou come and sit on my left side, and to then lift up one side of my coverlet ; see my fresh
32. wounds again, thou would cry what happened to thee ? Ye mad man ; why thou hast made thyself the target for piercing borers ?
33. If I do not die this time and survive from mortal wounds,
I shall not be like cold water to the bloody foes ;
34. If stones melt inside deep wells,
Then men might forget revenges ;
35. Neither stones melt inside deep wells,
Nor can revenge vanish from the hearts of men ;
36. Till a course of two hundred years, the revenges remain in the hearts of brave men as fresh as lively yearling deer ;
37. Within a time of one year, I endeavoured to regain my previous princely prowess, for I had to face my enemies beard to beard ;

38. To revenge the murder of thy stubborn and fair-faced brothers,
I went in haste and blocked the ravine of the Mūllā pass ;
39. I have avenged the murder of thine brothers ,
Have cleansed the black spot from my snowy sheet ;
- 40 Grānāz (thou) will be like a sister to my cups of wine
till the day of peace and resurrection,

The interesting and enchanting story of this couple is well-known among the Baluchis of Makurān, Las-bela and Persian Baluchistan. Kiyā was a Baluch of the bluest blood and a resident of Bāhaw in Persian Baluchistan. A noble Baluch of blood and quality, a very valiant man in faith, replete with graces, free from vanity and vain-glorious pride, he had in him all the virtues of a genuine leader. He possessed big herds of camel and sheep. For a long period, Bāhaw was invaded by famine. All the meadows and pasture lands dried because of scarcity of rain, and in the entire plains not a shoot of vegetation was found. Kiyā migrated alongwith his herd towards Makurān, and pitched his tent at Kalmat port, near the residence of Siyāho, the headman of one of the clans of the Kalmati tribe. Filled from face to foot of utmost gentleness, Siyāho, received the new emigrant with great respect. Siyāho had one daughter, Sado, a sweet, fair-faced, innocent girl, stiff-chaste against all suit,

never abused the property and pride of youth and maidenhood. Such was her arresting figure that even pale and pining plucked pleasure from her looks. Young in age she was not young in deed, and in courage and courtesy excelled her sex. Her beauty captivated Kiya, who began to love her cruelly. A little later, Kiya sent message to Siyāho to wife his daughter. Both parties agreed and Kiya was betrothed to Sado. After few months, Kiya with his herd, repaired to his native land, Dashtiari and Sado remained with her father. Things won are done. Amidst his wordly affairs, Kiya, neglected his marriage with his bride, and his great fortunes proved his chief afflictions. During this long separation, Sado, serile with idleness, practised her eyes with tears, and persecuted time with hope, but after all, tired of expectation and tugged with fortune, she, as sweet as sharp, lost hope by time. All the commodities and other implements of marriage got worn out by the tide and tyranny of time. Her beauty and youth which were valuable commodities lost the charm with lying for being kept, it was lost like delicate fruit in an insalubrious dish, are like to putrify untasted. The long separation and Keya's neglect defeated her youth, yearning and utility, but never tainted her love. She never wore the print of Kiya's remembrance out. The fair bargain caught cold because of Kiya's negligence, and it frustrated Siyāho, who felt the beggary of Kiya's change and negligence, and in due course of time, he made preparations to marry his daughter to another nobleman of his family. At length, lodged in despair and fear, Sado, whose ambition was not yet dry, sent a message with words, vows, tears, and love's full sacrifice to

her supreme crown of grief, Kiya. The messenger poured out the pack of matter, the good and bad in his ear. The message touched at very heart, curdied his blood and perplexed him to the very edge of tears, his mirth was tuned to moan, but to the brave and the true nothing is difficult and disappointing. Kiya strongly felt his mistake and misfortune. There is always danger in delay, and time must friend or end. Overwhelmed with a powerful and private displeasure, and suddenly winged with favour of her love, he once again threw Sado upon his winged thoughts. The expedition of his fervent love eclipsed patience and reason. Madness is the splendour of this life, and in madness, he determined to have Sado. He possessed a most absolute and excellent dromedary, named 'Shilling', far-famed through the land for its speed and shape. For three days, he searched Shilling, which was left to roam and graze in distant pastures with other camels. In all swift haste, giving wings to his desire and disposition and hewing off all fears attending on this adventure and aim, he equipped the dromedary for journey and singing songs in broken music, he travelled from post to post, valley to valley and village to village like a tornado, for he had footed in this land already. Throughout his journey, he avoided the main routes, for his rival party signed in his spoil, stood on his way. After a swift and stubborn journey, he reached the neighbourhood of Sado's house. When the poring dark filled the vast vessel of the world, he secretly sent message to Sado and messaged the fruitful tiding in her ears to get ready for flight. She deferred no time, immediately

bestowed herself with speed, put colour in her cheek, and prepared to fly off in order to meet her fair end and join the dearest partner of her dearest life. Both mounted on Shilling and started the journey back to Dashtiāri, hiding from watch to watch, from camp to camp, from tent to tent and tribe to tribe through the foul womb of night without taking any rest or sleeping one wink. When the night fled and removed its black cloak that veiled the earth, he, proved himself fortunate to step between sun and sun over his own land crystalline. Early in the morning, Siyāho and his men traced the footsteps, and judged from the width of the steps and speed of the dromedary to be of Shilling and none else. After few days, Kiya sealed his marriage ceremony with full grace and glory, and for a short-lived period lived peacefully, and ill office never troubled the bed of blessed marriage. After three years, Sado's brother to retaliate his venom and vengeance came to Dashtiari and succeeded in absconding Kiya's sister. Accordingly animosity and conflict arose between the two families, but soon some of the elders of the rival clans with all their wits, pains and strong endeavours, patched the quarrel, framed a convenient peace and succeeded to bring both clans face to face, eye to eye in an atmosphere of peace and friendship. The whole story is portrayed in verse in the form of a dialogue between Sado and Kiya. The language of the poem is very simple, fluent and free from exaggeration and pedantic phraseology which is patent to oriental poets and masters of pen. Sado in her poetic imajenation selects as her emissary a bird, to convey her message to Kiyā, and

accordingly, she endeavours to win the confidence of the bird, allures, attracts and tames it, and then tutors it regarding the situation of Kiya's residence, his place of assembly, his form and figure; and finally, conveys and seals the message with burning complaints :

۱ تیغانلیں مرغ رامئین
سہرچم و شہمیر بانزلین

۲ دور نشتگ و چہ کنے ؟
من نشتگ و چینک چناں

۳ چینکاں پلارانی چناں
زنبان بہارانی گران

۴ تراتی بران سیر نبان
موری کسانیں دانگان

۵ بیا تو منی کل ء دپ ء
ترا سہلبیں چینک دیاں

- ۶ چینکاں بہ شاریں دامن ء
آپ ء من زریں قدح ء
- ۷ درنگ تئی منی کوپگ ٹنت
ساہگ منی بیک ٹنت بزین
- ۸ ہر دیں کہ میل ات بیت روگ
کوکو کن وڈاہ دے منا
- ۹ تئی سنٹ ء طلاریچ کناں
بانزلاں ات پہ زر ء گراں
- ۱۰ ترا ملک ء نشانی ء دیاں
ملک ء کہ نامے باھوٹنت
- ۱۱ چہ باھو ء چیری سریں
کور ء کہ مانیں دیر سریں
- ۱۲ چات ء کہ مانیں دیر بنیں
آپ ء کہ مانیں زمزمیں
درچک ء کہ مانیں یک بنیں

- ۱۳ دیوان سرپ ۴ سے جاگہ انت
برے یل و برے بلوچ
- ۱۴ برے دو راجیں کلمتی
درست نشتگ و دیوان کننت
- ۱۵ مردم ۴ ماننت پل گدیں
چہ پلگدان پلگد تریں
کیا صد ۴ پیدا وریں
- ۱۶ سرین جابواں بارگ کتہ
کوپگ چڑائیں اسپر ۴
- ۱۷ کوکو کن و پاگ ۴ بنند
گستا چہ بیلانے ببر
- ۱۸ وش وش ۴ گوشاء بگش
تئی دوست ۴ سلام شستاتگنت
- ۱۹ درائی دوپنیچ روچ ۴ داتے
سے سال دوشش ماہ گوستگنت

- ۲۰ او کیائی بد فعل کہ توئے
کائے او پیدا ک نبے
- ۲۱ سالے گورگ میش بیتگنت
هری جز نیش کرتگنت
- ۲۲ سیرء گرانڈ پیر بیتگنت
آرت درشتگیں کوگ کپتگان
- ۲۳ حنی چگوگان وار تگنت
تئی دشتارء دنتان رتکگنت
- ۲۴ دوست ات کتہ دوست ات امرات
آئی مات آر سر دردے گرات
- ۲۵ سر دردے شومیں کلگے
نرمیں تپے شیموش دیات
- ۲۶ تئی ہیسی سرا پروا مبات
تاوان املین گورمنا

1. O humble, chirrupy bird with red eyes and graceful wings ;
2. What art thou doing while sitting there,
(The bird replies) I am sitting here to collect and eat grain ;
3. (I) collect grain from the stalks of rice, (and) take happy morsels of the season of spring (enjoy the season of spring) ;
4. Hungry I remain while eating small fruits of *Anabāsis multiflora*, which are suitable for small ants ;
5. Come thou (bird) near the door of my hut,
I'll give thee perfumed grains ;
6. (I) will feed thee with grains spread on one corner of my head scarf, (and) provide thee water from a silver cup ;
7. Imagine my shoulders as thy resting place instead of high crests, and my black tangled locks as the shade (of crest) ;
8. Whenever thou desire to fly back;
Coo, and I shall come to know ;
9. I will gild on thy beak with gold ;
Emblazon thy wings with silver ;
10. Will explain to thee description of a territory,
A place which is named Bāhaw¹ ;

1. A name of village in southern Persian Baluchistan.

11. Near the downward side of Bāhaw,
there is a stream originating from a distant source ;
12. There is a deep well of which the water is
sweet as that of the well of Zamzam¹, near it stands
a wayfaring-tree with single trunk ;
13. The assemblies are held in three rows.
In one sit the fighting men, in the other common Baluchis,
14. And then the imperious Kalmatis ;
All sit together and hold discourse,
15. The assembly includes a man, dressed in flowery garb ;
Seemingly best attired among the men clothed in flowery
garbs,
Kiya is ever distinct in apparel ;
16. His waist has become thin by frequent girding of
bullet pouch,
The shoulders too (have grown thin) because of constant
weight of the shield ;
17. With a coo, coo-sit on his turban,
Take him aside from his friends ;
18. In a pleasing voice whisper in his ear the message,
that thine friend has sent thee compliments ;
19. Thou (Kiya) had promised to come back after ten days,
(henceforth) four years had run its course ;

1. The name of the sacred well of the Muslims, in the holy city
of Al-Mecca.

20. O Kiyā, evil-disposed thou art,
thou art coming but never appear ;
21. Yearling lambs have grown to full sheep,
Unweaned camels have become lusty ;
22. The rams reserved for marriage have become old,
The fine flour became the lot of worms ;
23. Henna have been wasted away by birds,
The teeth of thy bride have fallen ;
24. (If) thou hath made a new friend, (I) pray for her
death, may headache overtake her mother,
25. An headache commingled with malignant cough, besides
a slow fever may overwhelm her ;
26. However no harm should fall on thy head, for it will
be an irreparable loss to me.

Kiyā receives the message, and with eagerness and activity prepares for the journey. Kiyā paints the description of his journey, etc. in the following verses :

۱ پیغام صدوئی آتکگان
گون رهگزاری مردمان

۲ سوچی منی کوشان بدوچ
درزی منی جانء گدان

۳ بگاں شلنگ من لوٹنگ
سه روچ تاپیگاہ کتگ

۴ چہ پگء شلنگ گستاکتگ
شریں تڑے جانشود کتگ

من نرمکے جو کینتگت
پشتون پہ رومال چندتگ

۵ پھلیں مہار من درنرتگ
گوں نگرہیں گومساں جتگ

۶ محفل جنکان بستگنت
چیل باهوئی پشتی کتگ

۷ سربار ء سبزا بیتگان
آناکڑو ء رود ء سرا

۸ لنٹاں ہلوہالو کتہ
سرمبان جنکی چاپ جتہ

- ۹ یک ساعتے پریں نہ گوست
شومیں سروں گوازینتگت
- ۱۰ من آناکڑا و گونڈیں نگرور
اور من شنکانی درا
- ۱۱ کارواٹ گوں دراج کشیں سرا
زیرکوه گوں بگانی پٹ ۴
- ۱۲ کمبی ۴ کوه چپ ۴ کیتہ
ما آتکگان لک ۴ سرا
- ۱۳ رہ کلمتیاں بستگ ات
هوش بوشلنگ هوش بوشلنگ
- ۱۴ کونڈاں کپت وپادت شلنگ
یک چابک ۴ زهر ۴ جتہ
- ۱۵ زردو پھ کونڈکش گوستگت
باھو داں گنجیں بیلو ۴
تھی دو کشیں منزلیں

1. I received the message of Sado through wayfarers ;
2. (I) ordered the cobbler to immediately make a pair of shoes,
The tailor to get me ready new garments ;
3. From the herd of camels, I looked for Shilling¹,
For three days I made a hectic search,
After all Shilling was separated from the herd ;
4. I washed the dromedary in a pond of sweat water.
made it sit on a soft (sandy) place, cleansed the body
with handkerchief ;
5. (I) took the flower studded rein of the camel (and)
adjusted it to the silver nose-button ;
6. The girls fixed the riding saddle (headgear, breastband
and crupper),
and placed under the saddle cotton scarf of Bāhaw ;
7. Near the bank of Anākaro², I mounted the green
swift camel ;
8. (Because of swift speed) the lips of the camel began
to play up and down,
the hoofs began to dance like (dancing) girls ;
9. Within a short time, I left behind the unpropitious
Sārūn³ ;

1. The name of his famous dromedary.

2. A name of a rill in the Nigor valley.

3. A name of a narrow valley near the fellside of the mountain in
the Nigor valley.

- 10 Entered Arākārā and the less extended Nigor¹, (then and Aur², the valley of Shankani³, the stream of Karwat⁴ with its lengthy source, the mountain of Zer⁵ with the plain of Bagani⁶.
11. (I) kept on travelling keeping the mountain of Kumbi⁷ on my left side, (until) stepped over the pass of Lak⁸;
12. The Kalmatis had blocked the passage, (I cautioned the dromedary) be cautious Shilling, be cautious ;
13. Shilling stumbled and rose again, I angrily gave him a lash (Saying) ;
14. Zardo the famous dromedary had jogged it on crawling legs-bound ;
The long distance from Bāhaw to prosperous Bela while you had made the span with two stops ;

1. The name of a valley twelve miles north of Gwadar port,
2. A name of a plain in the Nigor valley,
3. A name of a village between Sur and Kappar.
4. A village on the eastern end of Kulanch valley, fifty miles on the North-west of Pasni port
5. A mountain five miles south of Nalent.
6. An extended plain near the stream of Shanzani.
7. It is situated at a distance of four miles from Kandasol.
8. A pass at a distance of seven miles from Las-bela.

At length Kiya reaches the residence of Sado, and alarms her as such ;

۱ وایے کہ آگاہ دوست منی

پادا منی بی بی صدو

۲ وابت صدو سنگین پری

وابت من کل ء گورگیں

۳ من پہ نہانی آتکگان

چماں قدحیں پیچ پکن

1. Art thou asleep, or awake my friend,
Rise my respectful Sado ;
2. Asleep is the celebrated fairy-like Sado,
Asleep is she inside the sacred hut ;
3. I have come secretly,
Open thy big cup-like eyes ;

Sado awakes suddenly and in stern amazement finds Kiya, at her side.

Her spontaneous response will be;

- ۱ کیا یلیں مولانگین
گون ناگمانیں آینگان
- ۲ تو منا پیش ڈاہ کتین
من میمڑیں گور لوٹتیں
- ۳ صد زر ۴ سوداؤں کتیں
ہلک ۴ جنک من لوٹتیں
- ۴ مسک ودن عاطار کتین
گون دز گہاراں بہر کتین
- ۵ برے ڈکمیں بیکان جتین
دیم چو چراگا روک کتین

1. Thou brave dogmatic Kiya,
Thou honey with your unexpected coming ;
2. Thou should have forewarned me,
I would have called forth the Memon (shopkeeper) ;
3. Would have purchased things costing hundred rupees,
(and) would have assembled all the girls of the hamlet ;
4. Would have scattered and distributed musk and
perfumes among close companions ;

5. Would have perfumed my twin locks,
Had brightened my face like a lighted candle ;
Kiya rejoins with ecstatic joy and jeer ;

لوٹاں نہ من مک و دن ء ۱
من لوٹاں تئی ہیسی سرا

ہیسی سرو گور بارگیں ۲
تنہان قبول ء تو من ء

1. I need not musk and perfumes,
I need only thine sole self ;
2. Thine sole head and graceful form,
Thou only art my sole desire ;

Beauty, age, love and friendships, etc, are subjects all to envious and culminating time. After the marriage of Kiya and Sado, fortune and fate soon rebelled against both. In the absence of Kiya, Sādo fell sick, the disease licked up his noble blood. Kiya was away on a journey towards Makuran and Mūlla in Jhalawan. He reached only to see her dying. Kiya, later on, composed a heart burning elegy on the death of Sado. It is reproduced below as one of the best ever written. In fact, the clear and calm sorrow and sympathy which the elegy breathes lie outside the pale of all the poets of Baluchi language, as it is wholly free from poetic artifice and exaggeration :

- ۱ زی من کاتکان کیچ دل آرامین
گونت کچی ء بورسبک گمین
ترد و دورانی مرکب رهوارین
- ۲ ماچرا مولائی دپ ء کاتکین
انار مناگونت گون دانگے هیر ء
- ۳ دیمائن پیدا کین سهاک میرین
جستن چه هیر واریں دپ ء گپت ء
- ۴ بیا سهاک میرین خیر ترا ناخیر
هنبلان بل کیا دل ء گم وارے
- ۵ کپتگ و زهیر نال ننت صدولعلین
کپتگ و نالیت باهوٹے چیل ء
- ۶ دست در نگائنت ابر بجی
اگن بچک ء بیت حطلی دست ء
- ۷ اگن جنک ء بیت ماه ء من دیمین
ماه ء دیمائنت روچ ء گیوارنت

- ۸ رخصت ۽ زوریں ہنبلان گپت ۽
من شلنگ ۽ را گوہ کت ۽ لٹ ۽
- ۹ بیا شلنگ تر کے شال ۽ راڈ بات ۽
دوست ۽ دیدارا پشت نہ گیجات ۽
- ۱۰ من شتان کلانی ابیلی ۽
بمبو ۽ سارتین نارگ کلینت
- ۱۱ اگان نہ مرت ۽ توجہ بران بچے
سال پہ سال سنٹیں مادگان منین
- ۱۲ پر قئی سردرد ۽ گرانڈ بوریں
فوکراں آزات کنین کار ۽
- ۱۳ من شلنگ ۽ آزات کت ۽ راہا
روح کہ پہ میل وقرگان آتکا
- ۱۴ آسمی پل ۽ گیمرگ زرت ۽
چوپکگین لمبو ۽ ہشان بوتگ

- ۱۵ قادرے شریں داد وتی برتگ
 برتگ اش بند گاهے کندے مسچ بیتگ
- ۱۶ از گورے کشنت ہار و بادامان
 کنچلتن دستان تامل و باھی
- ۱۷ از بزرگی مور دانگان مندریک
 شیپگین پونزے پلک و گزارنی
 از ہما پادان مار سریں پادینک
- ۱۸ درستان پہ حقہ بنی نادینت
 حقہ من جلانی تلے داتگ
- ۱۹ براتان پہ جانی کوپگان زرتگ
 برتگ و ڈنی گوشکش گپتگ
- ۲۰ تنک دپین گٹیش گڑائینتگ
 لعلش من اندے تہا شپتگ
- ۲۱ سربرا حاک و گلش دونتگ
 برات پرا پلین پترے آتکنت

۲۲ گریٹ کج ء مات گریونت کج ء کہولی
گریونت کج ء جانی دز گہار لاڈین

۲۳ من ہم پہ چیروانداری گریٹگ
ارس پما برفین چادر ء کپتگ
جہل پہوتی لانک بند ء خلیلین ء

۲۴ شپ منی دانائین حدا روچ کت
در کپنت سیٹھانی جنک ماہین

۲۵ ہارو بادامی چادران چندنت
دیولی شار ء من سرا پوشنت
بلے گون نہئنت دابانی صدولعلین

1. Yesterday when I travelled through the heart-soothing valley of Kech,
I had with me the fleet-footed chestnut horse of Kachhi;
A spirited and well-fed ambling horse ;
2. I was coming through the mouth of the Mūllā pass;
I had with me pomegranates with some cardamon ;
3. I saw Mīr Sahāk coming towards me,
with my mouth accustomed to the eating of cardamon
(i.e. with my perfumed mouth), I inquired from him ;

4. Whether auspicious or unauspicious,
welcome to thee Mīr Sahāk,
He (Sahak) said, Kiyā, leave the news about thy
friends, lest it should fall heavy on thy heart ;
5. The ruby-like Sado has fallen ill and is crying in
distress,
(She) lies yelling in the rill near Bāhaw ;
6. She is suffering the pangs of child-birth,
If a son is born, he will have formidable hands ;
7. In case a daughter is born, a moon will lurk in her
face,
Moon in her face, and a sun on the parting of hair
(to enlighten the world) ;
8. Under compulsion I took leave from my close compa-
nions,
And inflicted on Shilling a stroke with stick ;
9. May thou Shilling assume extraordinary strength and
speed,
Dead or alive thou deprive me not of the view of my
bosom friend (Sado) ;
10. I reached within the precincts of the huts,
Heard the despairing yells of the thick-haired beloved ;
11. If thou (Sado) survived and died not, every year
and I will offer as sacrifice all barren animals, for thy
12. headache, will give as offering bay coloured ram ;
will free slaves from toil ;

13. I have already determined in the way to make free Shilling for thy sake,
14. But alas ! the Jasmine had developed a wasting disease, and withered like the withering of ripe lemon ;
15. The Almighty withdrew His beautiful gift, Poeple assembled and took her dead body to a narrow ravine of Bandgah (for ablution);
16. Removed (from her corpse) the necklace and stringed and Jasper, the bracelet and stringed beads of silver around the wrist, rings from the forefingers, ring in septum and ring in nostril of the thin and straight nose, from both ankles, the anklets, resembling like the head of a snake ;
- 17.
18. The well-rounded (beloved) was placed thereafter on the ground, (and) cloaked within white sheets ;
19. Brothers took the Corpse on their dear shoulders, and carried away to a distant part of a plain ;
20. (They) dūg a narrow mouthed grave for her, Interred the ruby into her new abode ;
21. Covered her body with dust and mortar, Brothers assembled at a beautiful platform for mourning ;

22. The mother of the lovely, the friends of the lovely kept
on weeping,
The most beloved companions of the lovely wept bitterly;
23. I too wept covertly, my tears fell on my snowy sheet,
(and) shed over the well-preserved girdle of my
undercloth ;
24. When the Omniscient God turn the night into another
day,
The moon-like daughters of the traders come outside
their houses ;
25. Clean their necklaces and bay coloured shawls, and
cover their heads with it,
I find not amidst them, the denizen of the desert, the
ruby-like Sado.

Chapter V

ELEGIAC POETRY, MISCELLANEOUS BALLADS AND ROMANTIC STORIES VERSIFIED BY UNNAMED POETS OF THE CLASSICAL ERA.

The recitation of dirges (Mokht or Modk) had ever been a common phenomenon among the female folk of the Baluch society. The women of the deceased family used to display feats which were no less than barbarism. They used Elegiac poetry. to beat their heads with stones, tear their garments, and sprinkle ash and dust on their naked heads. They copiously followed the Arab custom of mourning which was prevalent in the 'Days of Ignorance'. The custom of mourning, as is the case today, may last for three days within the family. The women of the bereaved family and of the clan assemble in the house of the departed soul and recite dirges till tears stream fast and full from their eyes. This scene may continue to the exhaustion of their eyes and energy. Offerings are given on the third day after the burial. Besides such customs, no special attention is paid to the graves of the dead. The graves of the nomad or desert Baluchs are marked only by cairns

or flat flags of stone. In some cases, a tall headstone distinctly marks the grave. The dirges thus recited differ in text and composition. At the demise of a tribal chief, his bravery and bounty, sword and noble steed, generosity and genius were praised. In the case of virgins, her beauty and brevity, chastity and charms, and finally, her fidelity in the service of her parents, brothers and sisters are recounted, and that of a married women, her chaste character, manners and managements, her needle work, cares and cautions constitute the main theme. The entire elegiac poetry that we have at our disposal, has been composed by unnamed poets of the past, all of whom, perhaps, regarded elegy as their special province. As a rule the Baluchi dirge has been very plain. The energy of passion and noble simplicity of style, marks a clear distinction between elegiac poetry and the rest of the Baluchi composition. In fact to recite the dirges with an intensity of feeling could only be the business of women. Here we give a literal translation of a typical elegy commonly recited at the demise of a tribal chief :

“ An uproar has risen, the earth began to tremble,
 The sky turned into a wild blaze,
 and began to pour drops of rain resembling fire ;
 Wherefore burnt the high flying fork-tailed kites,
 The mountains quaked on the death knell of the chief ;
 The four corners of the universe exchanged places ;
 The fertile Sind took the place of the gold abounding
 Herāt, and vice versa ;

The disturbed waters of the seven seas turned the
ocean to foaming fury,

The trees ran in confusion, the rocks deranged, and the
royal palaces tumbled down ;

The four walls of the Sibi fort fell in ruin,

O ye, minstrels ! Sing again the heart-breaking threnody
of Amīr Chākar's death ;

Our chief was river Indus in generosity,

In patience and wisdom would smooth the ruffled sea ;

He ate nothing but roasted mutton,

And employed nothing but 'ghee' (butter) to wash the
hands of his guests ;

Even double edged knives became blunt while slaughtering
many sheep (in the way of sacrifice),

Never his fair hands were seen without the thundering
musket, and never his feet off the stirrups of the swift
charger ;

His chase were either the eagles of the sky, or the distant
wild sheep of the hills, or the chests of the foes ;

Heavily armed with habiliments of war, he used to take
on himself so much, that the hands of the slaves used to
become rusty while unarming him ;

Thine tangled locks resembled dark clouds,
Dark clouds are beneficial, for they often visit with
seasonal rainy winds,

And pour water over the dreary plains ;
But thy tangled locks black like the black cloud
departed from us, never to return ;

We now, look in despair, towards thine old route,
whither thou used to come off and on ;

Thy noble chestnut mare, now alone shakes her head
in fits near the gate of thy kingly house ;

Alas ! if, ye had died in a tribal feud,

Thine enemies had trembled before thine sword,

And its glittering blade would have soothed the hearts
of thine boon friends,

(and) blinded the dusty eyes of the foes ;

While thine arrows had fished into the blood of the
enemies.

And thine spear had turned red by the defiled blood of
the bitterest foes ;

Prophet Noah has gone to his eternal home, likewise
innumerable generous persons have gone for ever.

May thou be the companion of caliph 'Ali, the chief of the Faithfuls.'

Here we reproduce a dirge, which is commonly recited at the expiry of a married woman :

۱ حجبی حاجیء کد پاکین نیک جنء
ماتھرا حجء دیشاگون پھلین ریٹھوا

۲ پاکین فاطمہ باث تھئی ہر دم واہرا
پھلان ششتی گون وئی شوخین نوکرا

۳ منی بانکھ گراں مہذوا وئی کھلء تہا
بانڈوا مسک وسر چھیڑیں زوار
ذند گوازینتھا گون اوشیشین گدا

۴ نہ پد دروغ نہ رو ریائی گوشاں
ماں جناں لیلی و گہاراں پیروز غٹم

۵ تھال و کوڈی ماں جہازے جاہ کھاں
ماں تہاراں چھوں گروخی چیلک جناں

- ۶ سرخ رواں ہزم مزں پانددیں میڑواں
بڑز چہم اذت جوڈ برائی میڑواں
- ۷ مہولے کنھے اڑہماں عرشی کھوکھراں
مہولا گوں شفی و خاصواں بازار کنے
- ۸ بانکھے سر شوڈ کننت کوٹری جوٹے سرا
بانکھے شوڈاں پھشک و سری ء ذوخ کن ننت
- ۹ بانکھے نیاز اڑ حا کمی گنجان گیشترنت
بانکھے ء نام اڑ نافعی مسکان زیادنت
- ۱۰ نافعی مسکاو اڑ سہرین تہنگوا زیادنت
تہنگواں میل بانکھے ء میل مان نہنت
- ۱۱ لڈ زڑتھہ زڑدیں دیغر تہاری ٹیں شفء
بانکھے ء لڈا تہانہی نوڈے شم کھف ء
تہانہی نوڈے شم کھف ء ہیڑتھی شنزل ء
- ۱۲ یک دے ویلم نیا دیریں آتکخا
نیں مے نیاما کھپتغان دیر پانددیں ڈغار

ملک میث دیتیں وشف تھیرے جتیں ۱۳

شف تھیرے جتیں گوں نپتیں توپکء

گند نواں رنجء مے شفانی شف چراغ ۱۴

ھچ برے تھئی خاطر اں آپ در بند نویت

1. She is a pious lady or a Hāji¹,
While performing the pilgrimage, we have seen thee
dressed in clean elegant clothes ;
 2. May the holy Fātimah , be thy support always, (and)
send thee flowers through her swift and steady maid
servant ;
 3. With sedate demeanour, our mistress would live in
her house,
Her shelf of stone would contain musk and scents,
She passed her life, attired always in white and clean
clothes ;
 4. It is not asserted through flattery or falsehood,
That among the women, she was Laylā³,
and turquoise amongst her sisters ;
1. Those who perform pilgrimage to the twin holy cities of
Islam-al-Mecca and al-Madina are addressed asHaji.
 2. She was the august daughter of the Holy Prophet (may peace be
upon him, his descendants and followers).
 3. She was the famous beloved of Qais, better known as Majnun
in Arabian annals.

5. Her trays and cups for drinking were so numerous
that a ship could be fully loaded,
(And the utensils) would glitter like the nightly flash
of lightning ;
6. Her heirs feel honoured in huge assemblies (because of
her chaste character),
(Likewise) her husband feels proud in the gatherings of
kins ;
7. A dromedary bedecked with riding saddle and pannier
descends from the heavenly clouds,
Adorn with carpet and white sheet of cloth ;
8. They shall wash the corpse of the mistress with water
of the spring of paradise,
Fair ladies will bathe her, and dress the corpse with
new shirt and shawl ;
9. Association with her was more soothing and graceful
than the glittering scenes of kingly treasures,
Her sweet name was more fragrant than the fragrance
of musk ;
10. Even musk had no comparison with her name, which
glittered more than the red gold,
Gold might have some impurities, but the name of the
mistress remains ever pure ;

11. A little before sunset they carried the corpse for burial in
the dark of night,
Let a great cloud shower drops of rain on the caravan
of the mistress,
A cloud that should rain with drizzling drops ;
12. We could not endure thine absence for a moment,
Now between thee and us, lies a distant unknown
bourn ;
13. Had we seen the Angel of Death,
We would have fired at him a musket ball with our
deadly musket ;
14. Thou, the firefly of our dark nights, do not be vexed,
The gates of thine house will be kept open for thine
associates (in thy absence too.)

The Baluchis are passionately fond of prodigious genealogies. No race, save their ancient ancestors, the Arabs, has ever raised genealogy to the standard of authentic

Poem history. The Baluchis esteem themselves to be of best and pure blood, and it is, no doubt
pertaining the consciousness of this racial distinction
to Baluch that cased all Baluch tribes to remember
Genealogy their lines of descent from their common
and ancestor. It is undeniable, that in some cases
emigration. these lineages are to some extent fictitious.

The alleged descent of every tribe from an eponymous ancestor is mostly consistent with facts authenti-

cated and established by traditions and contemporary poems. However, genealogical documents among the various tribes is regarded as an index of the popular mind, and also a basic proof to prove the superiority of the tribes in the social and tribal affairs or tribal feuds. A Baluch of noble stirps is supposed to trace his genealogical chain upward at least to ten generations. Here we reproduce a poem versed by an unnamed poet. It roughly deals with the genealogy and the distribution of tribes during the Rind hegemony in the fourteenth and fifteenth century. Whatever be the historical value of the poem, but it gives a vivid picture and classification of the various tribes who migrated from Makūrān and settled in the fertile plains of Sibi and Kachhi in the fourteenth century.

۱ شکر اللہ حمد گزاراں

بادشاہ ملکہ ہما وٹہ نت

۲ کل جہاں ہاخ گل بٹٹ

وٹ کوشتی پک و تھنا

۳ ما مریروں یا علیء

دین ایمان ثابت ننت

۴ اُمتوں پاکین نویء

کہ جہانء واژہ ننت

- ۵ اولاد اوں میریں حمزہ
اڑ حلبہ بہاڈ کایوں
- ۶ گوں یزیدہ جھیڑو ٹیت
صوب درگاھا گور ٹیت
- ۷ کر بلا بہمپور نیا ما
ملک سیستان میزل ٹیت
- ۸ بادشاہ کے شمش الدین
گوں ہلوچاں خاطر ٹنت
- ۹ نی کہ بدرالدین در آتکہ
ناغمانیں شدت ٹنت
- ۱۰ مے سرا میریں جلال ہال
گو چھل و چھیار بولک ٹنت
- ۱۱ کاتکروں ہاریں ندرا
کیچے راستیں پلوا

- ۱۲ ہوت نندی مکران ء
کھوسنع ما کیچء دھا
- ۱۳ ہوت و کو راٹی اواراں
اے ماں لاشار گھڑ نیت
- ۱۴ دریشک و ہوپ یزاری
اے گوں رندء یک سرئنت
- ۱۵ رند و لاشار ماں ملکء
سیم گون نیا منع ء ئنت
- ۱۶ مستریں لوغ ڈومبکی ئیگ
گاج سیاہ آف سر ئنت
- ۱۷ از حلبء چانڈیہ گون ئنت
کامتن ء لوغ پہ گور ئنت
- ۱۸ نوح نندی ماں نلی ء
جستکانی پہ گور ئنت

- ۱۹ پھڑ میر عالی جتوئی
درست سیوی ڈھاڈر ئنت
- ۲۰ اڑ بنیادا پھڑ رند ئنت
سرگون میریں چاکر ئنت
- ۲۱ گولہ و گو پانگ و دشتی
اڑ رند تھالی ء در ئنت
- ۲۲ دور نشک پہ گور گیش ئنت
آن مان قلی ء در ئنت
- ۲۳ تھی بلوچ باز و بشاریں
درست مان رند ء مناه ئنت
- ۲۴ رند مان شوران نندی
لاشار مان گنداوغ ئنت
- ۲۵ جو و میاف بہر کھناناں
کل سردار شیبک ئنت

- ۲۶ شپہک و سحاق رندا
لس سردار چاکر ٹنت
- ۲۷ چهل هزار کیت میر ء گوانکا
تھیوغا رندا پٹر ٹنت
- ۲۸ هول پوش دست کرائی
دراہ کمان و جا ٹنت
- ۲۹ کاڑچ کاٹا رنفرہیں
دست مندری تھنگو ٹنت
- ۳۰ بکرو گوہرام و رامین
زر زوال نوز بندغ ٹنت
- ۳۱ پھڑاں جاڈو جور جواوین
حدہ دین ء برادر ٹنت
- ۳۲ پیروز شاہ بیجار ریجان
باہر گون شاہی بیورغ ء

۳۳۳ رنداں حسن مولانغ ٹنت
درستان میرهان قیغ زن ٹنت

۳۳۴ صوبها میرهاں و عالی
جام سحاق والن ٹنت

۳۳۵ ہیوتاں بیورغ ماں رنداں
میر حسن گوں براہم ٹنت

۳۳۶ پھیلوین سی سال جنگ ٹنت
اے بلوچانی شدت ٹنت

۳۳۷ اے منی پیرا و رند ٹنت
اے بلوچ ء دپتر ٹنت

۳۳۸ شاعر کد شیراں گوشی
میر جلال ہاں سرپد ٹنت

1. I am contented with my God, spend my time in His
praise,
He is the sole king of the universe ;
2. The entire world will become mud and dust,
He will remain one and alone ;

3. We are the religious followers of 'Alī,
Hence our religion and faith is firm and fixed ;
4. We are the followers of the purest Prophet (may peace
be on him),
For he is the master of the entire world ;
5. We (Baluchis) are the descendants of Amīr Hamzah, ¹
We migrated from Allepo, ²
6. We fought against Yazīd, ³
Success rests with God ;
7. (In our long journey) between Karbalā ⁴ and Bampūr, ⁵
Seistan has been our halting place ;
8. Shams-ud-Dīn ⁶ was our ruler (at Seistān),
(He) was very kind to the Baluchis ;

1. Hamzah was the uncle of the Holy Prophet (may peace be on him). He was martyred in the battle of Uhud (625 A.D.).
2. It is an important Syrian town.
3. He was the son and successor of Caliph Mu'awiyah, the Umayyad.
4. The town of Karbala is situated about twenty-five miles north-west of Kufah.
5. It is a flourishing village in Persian Baluchistan, and has been the cradle of Baluch race.
6. He was the son and successor of Malik Taj-ud-Din Abul Fath bin Tahir bin Muhammad. He succeeded to the throne in 559 A.H. (See Tabqat-i-Nasiri).

9. When Badr-ud-Dīn held the sceptre,
(He) proved repugnant (to the Baluchis) ;
10. (At that time) Mīr Jalāl Khan¹ was our chief,
He had under his control forty four Baluch tribes ;
11. We migrated towards the port of Hārīn,
Which is situated on the right side of Kech (in
Makūrān) ;
12. The Hot tribe settled in Makūrān,
The Khosagh tribe in the valley of Kech ;
13. Both the Hot and Korāī² together live side by side
with the Lāshāris ;
14. The Drīshak,³ Hot and Mazārī have consanguinity
with the Rinds ;
15. The Rinds and Lāshāris marked the boundaries of
their possessions in the country ;

1. He was the great grand ancestor of Mīr Chakar. It is from this chief that the traditional era of the Baluch race begins. Probably he died at the close of the 12th century, and was entombed near the suburbs of Bampur.

2. The Korai tribe derive their name from one of the sons of Mīr Jalal Khan, named Korai.

3. The Drīshak tribe is settled on the fellside of the Daraghazi Khan mountains, in the neighbourhood of the Gurshani tribe.

16. The Dombki¹ tribe is the greatest house of the race,
They dwell on the perennial springs of Gāj²,
17. The Chāndiyās³ have also migrated from Aleppo, they
reside near the hamlet of the Kalmati tribe;
18. The Nūhānis dwell at Nali,
The Jistakānis⁴ are their neighbour;
19. The Phuzh, Mīrālī (and) Jatoī are settled in Sibi and
Dādhar;
20. The Phuzh belong to the common progenitor of the
Rinds,
Mīr Chākar is their chief;
21. The Gola⁵, Gopāng⁶ and Dashti⁷ do not belong to
Rind line;

1. The Dombki tribe is held in esteem because some sections of the tribe claim close affinity with Amir Chakar i.e. the Brahmani, Muhammadani and the chief's family, the Mirois.
2. The present Gajan.
3. The Chandiyas at present mainly populate the Larkana district of Sind province.
4. The Jistakani tribe is scattered over the Derajat territory. They are Phuzh and claim affinity with the Gishkauri Phuzh Rinds.
5. The Gola tribe belong to the Jats. Now they are found in the Jacobabad district (Sind province).
6. The Gopang belong to Baluch blood, and they are settled in the Bahawalpur territory.
7. The Dashtis are Baluchis, and as they once peopled the Dast plain in Makuran hence they acquired the name Dashti. They are found in Puran, Bhung and the Sadiqabad tehsil of Bahawalpur.

22. The Gorgezh tribe is famous for their wealth,
They live in the suburbs of Talli¹ ;
23. There are many other Baluch tribes,
All of them live under the shelter of Rind castle ;
24. The Rind reside at Shorān² ,
The Lāshāris established themselves at Gandāwah ;
25. They (the Rinds and Lāshāris) distributed among
themselves the lands and fountains,
(But) Shaihak is the supreme chief of all ;
26. After Ishāq³ and Shaihak, the chief of the entire race
is Chākar ;
27. Forty thousand fighters are ready to take up arms
at his call,
All are high-blooded Rinds ;
28. All are mail-clad, armed with bow and sheath, with
and silver - hilted poniard and knife, (and) the fingers bedecked
29. with golden rings ;

1. A name of village seventeen miles east of Sibi.

2. A name of village fifty miles south of Dadhar.

3. He was the father of Shaihak, the grand father of Chakar.

30. Bakar¹, Gowahrām, Rāmen² and Nodhbandagh³, the gold-scatterer, (are famous among the Lāsharis) ;
31. The hot - mouthed Jāro, the God - fearing Hadeh⁴, and Perozshāh, Bijār, Rehān, Bāhar with his kingly son,
32. Bīvragh, are the elite of the Phuzh ;
33. Among the Rinds, Hasan Maulānagh is the bravest of the brave,
Mīrhān tops all in swordsmanship ;
34. Sobhā, Mīhān, 'Alī, Jām Sahāk and Allan⁵ are no less distinguished (among the Rinds) ;
35. (Also) Haibatān (Haibat Khan) and his son Bīvragh (Mīrali),
Mīr Hasan⁶ and Ibrāhīm⁷ (are also renown personalities) ;
36. For full thirty years, internecine war continued among themselves,
This curse has ever been the wont of Baluchis ;

1. He was the son of the Lashari chief, Gowahram.
2. The eldest son of Gowahram
3. A Lashari nobleman famed for his generosity.
4. He was a Rind, and was married to the sister of Chakar, Banari.
5. This was his pet name. His name was Allahdad, the son of Chakar.
6. He was the uncle of Chakar.
7. The uncle of Chakar.

37. Here I finish my method of information and description,
This is the history of Baluchis ;
38. The Poet who versed this poem,
Mīr Jalāl Khan can only judge its veracity.

It is almost impossible to write a true history of the Baluch tribal feuds. But it was certain that every tribe was occupied with wars in the service of their tribal interests. Tribal advantages, tribal pride, haughty spirit, endless tribal feuds, cult of revenge, the irreconcilable enmity and other chivalric characteristics akin to the Arab archetype received great importance, patronage and propagation and attained its highest development and made its influence felt throughout the region and the race during the Rind supremacy. Among such tribal feuds, 'the war for lizard' staged between the twin Baluch tribes of Las-bela, the Bulfati and the Kalmati, represents one of the most important long drawn conflicts of Baluch tribal history. This long hostility started nearly forty years after the departure of Amīr Chākar from Baluchistan, during the Arghūn ruler of Sind, Shāh Husain, the son of Shāh Beg. According to the traditional history, a few boys of Kalmati tribe pursued in an open field a lizard to kill it, the reptile ran and crept into the tent of a neighbouring Bulfati noble named 'Umar, where at the time, none of male member was present. The wife of 'Umar, Bāriri, came out of the tent and refused to produce the lizard as it had taken refuge inside her tent.

Despite her insistence and interposition, the Kalmati boys entered the tent and killed it. In the evening 'Umar came to his residence but found the wife distressed beyond measure. Wrath had already overwhelmed her patience, and proud to the altitude of her blood and honour, she narrated the dismal story to her husband, and avowed that 'since this day, thou art my brother and myself thine sister, until thou taketh revenge of the lizard from the Kalmati tribe.' 'Umar, terrible in constant resolution, loved his wife in a most dear particular, felt too much annoyed, and an annoyed man's bolt is soon shot. He tried mirthfully to reconcile her, but mirth cannot move a soul in sorrow. Failing to find any alternative, he resolved to take a terrible vengeance on the Kalmati tribe. Girded his sword and shield, attacked a neighbouring Kalmati tent, and after murdering one man, made his escape safely. This feud soon became the bloody business of both the tribes, and several times the hostile tribes, with men of intrepidity and with means defendant met each other in an equal force, true sword to sword. Once in a single fight one hundred men were killed from both sides. For the glorification of their family and tribe, the rival heroes decocted their cold blood to many barbaric deeds, and the reciprocal raiding and plundering lingered on with full fury for generations. The 'war for lizard' bore heavily on the adverse tribes, and the fratricidal struggle was brought to an end after the complete exhaustion of both sides. An unnamed poet of the eighteenth century versified the story in simple verses, free

from silken terms and figures pedantical, of which few became proverbial among the later Baluchis.

- ۱ شاه حسين جهيزو ۽ روش ۽
بی بڑی پیش ۽ نشته ماں لوغ ۽
- ۲ در شتا باغارے اڑ گیڈا
چهورواں الغار بستہ پدہ دیما
- ۳ گڑ کھناناں داں مہترے لوغ ۽
در کپتہ دیما مڑدے جوان ئیں
- ۴ شر کلاج اذت چو دشتغیں شیراں
دھلونت اڑ اوشیشیں کرائی آن
- ۵ بی بڑی گال آتکہ مزن شانیں
قائما منت کھٹی بازیں
- ۶ بلے باغارا کہ اے منی شان ئنت
نہ جنے چوزاھیجوویں جتان
- ۷ چهورواں باغار کھتہ پدہ لٹاں
نیا لوغ ۽ سموین سالوخ

- ۸ داں وٹی قولى ۵ پچینتھا دانہی
ہوت از میرانی درا آتکہ
- ۹ بی بڑی گال آتکہ مزن شانیں
اغ تھا پد باغارا نہ کھتہ کائی
ماں تھئی گہارتھا منی بھائی
- ۱۰ سورھا چھرینتا جوا و چونیں
او امل منی صبر گن گونیں
- ۱۱ یک برے پوشت گال مخن گوں ما
ماں پد باغارا کھناں چونا
اے ڈغار شہم ہیٹ از حونا
- ۱۲ شنگرا شست و شانگرا پنجاہ
درست باغار آپ بی ٹغاں یکجاہ
- ۱۳ عومرا نشکے اشتہ پد قولاً
حون گریں بالاج ۵ پرا حون ۵
سورھیں دوداء پرے گوخان

1. The day when hostility started with Shāh Husain¹,
Bibari was present in her house ;
 2. A lizard came out from under a dwarf palm tree,
The boys (of the Kalmati tribe) pursued it ;
 3. They followed the lizard to the house of the chief, from
where a graceful person came outside the house ;
 4. Her beautiful bracelet was as white as fresh milk,
Her white and clean forearm mirrored it ,
 5. The highly dignified Bībari said, (and) firmly and
repeatedly requested the boys not to kill the lizard ;
 6. (Because) it is a matter that concerns with her high
honour,
Kill it not mercilessly as one kills the Rāheja² Jats ;
 7. Her honourable husband was not present in the house,
The boys killed the lizard with sticks ;
 8. She sent message to her husband,
The noble husband left immediately the assembly of
the chiefs ;
 9. The highly honoured Bībari said to him,
If thou avenge not the lizard,
(then think me as thine sister, and thyself as mine
brother ;
1. Shah Husain Arghun, the ruler of Sind and Kachhi (in
Baluchistan).
 2. The poet classify the Rahejas as a section of Jats, who are
usually deemed to possess low social status.

10. The brave (husband) rejoined,
O my mistress of beauty, have patience till I make
some decision ;
11. Wait and watch, and talk not to me,
I will work such a havoc for the lizard, that this ground
will drench in blood ;
12. For the sake of lizard, sixty men from this side and
fifty from the opposite camp, assembled at one place
to war against each other ;
13. Regarding the fulfilment of vow,
'Umar has left (an indelible) mark,
(Likewise) Bālāch¹, the avenger, monumented himself
for blood feud ;
The brave Dodā² (gained immortal fame by sacrificing
his life) for the cattle (of Sami).

The story of Dosten and Shīrīn happened, most probably, in the early years of seventeenth century, during the reign of the Mughal emperor, Akbar, 'the great'. The hill Baluchs of eastern Baluchistan time and again raided Derājāt territory, and the Derājāt Baluchs would fall on the peaceful population of neighbouring Panjab. In 1586 A.D. while emperor Akbar was at Attock, the Baluch chiefs Ghāzi Khan, Bahār Khan, Nusrat Khan, Ibrāhīm,

**Dosten
and
Shirin**

1. Balach of the Gorgezh tribe.

2. Doda was the elder brother of Balach Gorgezh.

alongwith others paid their love and loyalty to the emperor.¹

Dosten was a Phuzh Rind nobleman of Narmuk, an extensive valley in the central Kalat highland. A big-boned man, framed of tough fibre, he had virtues that had set him high in praise. In his smiles of comfort, he did never forget his nearest associates and companions. Great in his deportment and graceful in his mould, he ever turned his bounty towards the weak and the poor, and hence, was equally honoured and haloed both by friends and foes. Lālhān (Lāl Khan), the elder of another Phuzh Rind family also resided in the neighbourhood of Dosten. Lālhān had one daughter, a goddess, a grace, named Shīrīn. Dosten and Shīrīn in their childhood studied together the preliminaries of religion under a common tutor. From childhood both had much liking for each other, and this later on developed and both loved each other by love's own sweet constraint. When Shīrīn protested her womanhood, she had estimate, for all that life can rate with the name of life, nobility, virtue, piety and honour. The honour of a maid is her name, and as such, she never lost all noble heritage of her line. Through the mutual consent of both the families, Dosten was betrothed to Shīrīn, who was the soul and substance of her family. The date for marriage was fixed for future period. In the meantime, Dosten, who often gored the bland bosom of peace with pillage, was caught in one of his forays in the Derājāt plain by the Mughal soldiers after a war to the knife. For his fell faults,

1. See 'Akbar Namah'.

he was confined in the prison at Harrand-Dājal. The news of his captivity reached Lālhān and Shīrīn. His captivity and separation did Shīrīn most insupportable vexation and worry. Despair seized her completely, and most unhappy is the desire that is sublime. Year followed year, and every moment she hoped and expected his release and return but she failed as often as she guessed, for frequently expectation fails, and most often there where most it promises, and mostly it hits where hope is mostly cold. In the beginning, the Mughal officer incharge of Harrand-Dājal loosed upon Dosten all his revenge and rage, without all terms of pity, but later on, the Baluch captive did him desired office and effected many many nicer deeds, and so won his confidence. He was released from the prison, with the vow that he will not go away without being permitted, and at the same time, the officer made him incharge of the state stable. Dosten had been bound to Shīrīn for no less than his life, and he knew and fully felt there was a heart in Narmuk. During these hard times, Dosten had promised to yield her often tidings, and both he and Shīrīn would exchange heart-renting secret messages to each other, but anyhow she became tired of the record of days foregone. Grieved with killing grief and dismayed beyond the mark of thought, she would shed hot drops from her tender spring every day and every moment. This drawsy planet in his absence was to her no better than a sty. Her close companions would console her, but their promises, oaths, tokens and other engines of allurements and enticement could prove of no avail, and it

seemed as if they were breathing life into a stone. Her father endeavoured to comfort her but all advices proved worthless to her as frozen water to a starved stomach. She rarely slept out this great gap of time, always remained mute and morose; made her thoughts her prisons, never disbosomed her inward feelings, and would keep her breast a closet lock and key of sacred secrets. She always petitioned God for Dosten's safe return, and wanted to see his person in full flesh and blood. Waiting for so long a time, Lāl'hān, disappointed and disheartened, lost all hopes about Dosten. His hope in him was dead. He thought him to be dead or deported as prisoner to some far-flung Mughal territory. However, he finally decided to wed Shīrīn to another person, who too was named Dosten.

On the day of 'Id festival, the Mughal officer arranged a big horse-race competition at Harrand. He gave permission also to Dosten to take part in the race. Accordingly, Dosten selected the best steed from the state stable, and amidst huge audience, the Mughal officer watched the race. Dosten won the race, and while passing like a wind in front of the Mughal officer, he quickened the mind out of doubt, and cried loudly, that as the Mughal has allowed him to go, hence he is on his way to his native land. His haste was very great, with speed more swift than imagination. He entered the neighbouring mountains, and with determined intrepidity and tenacity kept on his course from valley to valley through the present Bugti highland. The Mughal sepoy and soldiers immediately dogged his

route, a few died in the way, but could not catch the dust of Dosten's horse. After two days tough journey, his horse touched the Narmuk valley and knocked at the door of Lālhān, where at the moment swarms of people had assembled to solemnize the marriage of Shīrīn with the new bridegroom. But the decree of Nature was yet reserved. On man's quickest decrees the soundless and silent foot of Time steals before he can effect them. Outside the house of Lālhān the huge gathering enjoyed Baluchi music sung by various tribal minstrels. Dosten dismounted from his horse, covered his face, entered the audience and took his seat near the row of minstrels. His business looked in him with an importing look. He and his bosom debated a while, and then soon he asked one of the minstrels to lend him a tambourine. He took the instrument and began to sing in virgin voice some of the verses which he often would recite before Shīrīn previous to his prison days. Inside the house, Shīrīn, surrounded by a holy parcel of the fairest dames, burdened with unbecoming strains and pains, sat silently in complete dejection. She heard, observed and acknowledged the voice of Dosten and the verses which she often would hear from him. Her grief was crowned with consolation. She called her father inside and asked him to give the minstrel, whatever, he demands. Lālhān again joined the gathering and asked the new singer to demand whatever he desires. To the amazement of all, he said, "I want thine daughter," and immediately uncovered his face. Fortune, thus sat in frequently synod about his peculiar peace and pleasure. Lālhān recognized him, and saw him a palm

amidst others. The bridegroom took off his wedding head gear, and placed it on Dosten's deserving head, saying 'thou art the real master of Shīrīn's bed.' The entire marriage party, the mean and gentle all saw in strange amazement rapid change of favour and fortune. Shīrīn was informed inside the house about this dramatic change of final lot, her female associates made their eyes flow with joy, and hearts danced with comfort and compliment. There and then Dosten and Shīrīn were coupled together with all the dignity of Baluch tradition. Thus he became the lord of lady Shīrīn, and both, henceforward, enjoyed the remainder of nature with superior source of peace and prosperity.

An unnamed contemporary poet has poetized the above story, but the poetic composition is not so grand or graceful, thrilling or thoughtful as deserved by the interesting story. The poet has faintly and abruptly outlined the skeleton of the story, and that too far from facts. The Zeal and Zest which the story conveys, can hardly be pointed out in the dry verses. The poem follows as such :

۱ زنگی او منی وڈیرہ
 گوهرام منی جامیں بیل
 ۲ منا سوغندیں تئی ریشانی
 نوخیں آتکخیں مسانی

۳ سیغ ٹنت گور کھشین سیاہ

آفاں نہ واڑتھ کوریغان

۴ کھک و کھجراں سندھی آن

لوٹھی باھراں دشت ایغان

۵ گور آسکی سرو جونگاراں

پٹوخ دف ء ماٹ گوراں

۶ مڑدے شہ حراسان آتکا

لیغار چادرے ہنبو آن

۷ بار مہلوان گون اذت

سربار قندھاری مسک انت

۸ مسک گون انت پہ ورنایاں

مہلو پہ جنکی ماٹاں

۹ مڑد میڑ حال گپتھیں

کہ نوذاں گواڑتھ منگچھر

۱۰ سنی ء نگور ہنبوٹھیں

گوخاں گون اڑینداریں

۱۱ میس گون درنواسیر انت
بزگون گواڑغی زرد پھلان

۱۲ ڈاچی گون مہیس گلان
پہنوال شہ پنیر پونچان

۱۳ رند گون میرغیس گندیماں
مڑی مانجنا مالداران

۱۴ میس دار سحافی

ٹھگیں موندرو بجارے

۱۵ بمبار بستغان لاڈپچان

سربار ٹنگتھ بانکھان

۱۶ ڈل کھنڈغ وناغاهی

کونڈان سیٹغان زردوآن

۱۷ کھاڈان گون شپادین پاڈان

میشان وبزان ہیڑتینان

- ۱۸ گونخان باہڑی رنگینان
لوکان گون رذین قطاران
- ۱۹ مول کھنڈغ سہرا بیت
سہرا بیت نگور ہنبوئیں
- ۲۰ کوہی کھنڈغان بالا بیٹ
گڈا ریج ٹلغان گیرآری
- ۲۱ شیرین ۴ جٹہ سراغیں کھل
نرمک ۴ گیا فین ریج ۴
- ۲۲ ڈور پر اذت امریزاں
گوانکھ دل سریں دائی ۴
- ۲۳ قدح زڑ تھغان میٹانی
رندی مشی ملگوران
- ۲۴ ملگور ششتغان ماہ لج ۴
ذی گون شکھلیں نوخ آف ۴

- ۲۵ لیٹاں چھوون گونانی تاکاں
دست جنت ماں بڑزی ء
- ۲۶ کھشی نورھیں آ دینا
پھلیں زان سراں ایر کنت
گندی گون وٹی گونافاں
- ۲۷ بیایاں سوہ جن ء سیادیں گہار
جیڑی همسرو چہل و چہار
- ۲۸ مچھ بنت جنک رندانی
ماہان و مزی حانی
دازی و شلی دابانی
- ۲۹ کونج ولہرا کراماں
کھایاں کھوردفاں ٹلاناں
- ۳۰ پٹاں گوارغی زڑد پھلاں
چھی اے جنت وٹی جیغ آرا
- ۳۱ چھی اے بہر کنت جیڑی آن
گڈا کھل بانزراں ایر فنداں

- ۳۲ شار پلوا لیٹھیناں
- کارے تٹی کھنرو کور دیمہ
- ۳۳ بریخ بمبویں دنزو آن
- گریو کنت گون خماریں چماں
- انژی ایر رشاں پہ درماں
- ۳۴ گریوی و جنء تھیلانک داٹ
- دیر بی اے جناں سیادیناں
- دوستی شمعے پکار نہ انت
- ۳۵ آن مرڈ کہ جن دوست واہا
- دیٹا هر غی بد دعا آن
- ۳۶ ترکان قندھار پیراشته
- سنیں اصپہان در کھینتہ
- نامانی اژند شہریں
- ۳۷ دستاں شماکل بڑز آرے
- اللہ بیار ملک دوستیںء
- ۳۸ سٹھ سمویں قولیء
- ایشیء نہ ہماں اولیء

- ۳۹ بورگون لمغان شیری آن
اوسار و دهاں دیریناں
- ۴۰ بیار و اژهاں دیریناں
میرو با نکھاں حیریناں
- ۴۱ نواں سہراں تھی لغورمانڈاں
پنہوالاں بزو میشانی
- ۴۲ بیاری ماں سہیل ماہا
سیر شاذہانی روشء
- ۴۳ بختء میر جن ایغاکھشتا
دوست از اژندا آتکا
- ۴۴ دوستیء مرغ دروغ بیثا
جوانی د سرا نوخ بیثا

1. Zangi is my chief,
(And) Gowahram my propitious friend ;
2. I swear on thy head, on thy recent grown moustaches ;

3. The black horse, ¹ the killer of hog deers, is engaged in lamentation,
Drinks not the waters of rivers ;
4. Refuse to eat hay and straws of Sind, (but) longs and after the springs of Dasht plain, the winter season fit
5. for hunting deers and hog deers of the Patokh ² valley ;
6. A certain person with a dirty but fragrant wrapper has come from Khurasan ³ ;
7. He has with him loads of perfumes and bundles of Kandahari musk ;
8. The musks are intended for the youthful ones,
The perfumes for the mothers having (maiden) daughters ;
9. (We) got the news from the newcomer,
That the clouds rained over Mungchehr ⁴ ;
10. The plain of Sanni ⁵ is covered thickly with the growth of wild grass, the herds of cows are well-fed ;
11. Eves are satisfied with the grass 'of meshiragh ⁶,' (and) the goats with the yellow flowers of tulip ;

1. The horse of Dosten.

2. A name of a small valley nine miles north of the Narmuk valley, adjacent to Mand.

3. The central Kalat or Sarawanian plateau.

4. A name of valley and village between Mastung and Kalat.

5. A name of village twenty five miles south of Dadhar

6. It belongs to the family of chenopodiaceae. It wildly grows in hot plains of Baluchistan during the summer rains.

12. The she-camels glut the flowers of *salsola faetida* ¹,
The shepherds satisfy their appetite with cheese ;
13. The Rinds enjoy the fine flour of wheat,
The owners of herds have collected their baggages ;
14. Sahāk² with his herds of sheep, Mündro³ and the well-
and built towering Bijār⁴, with their wealth of flocks, have
15. too joined the caravan, the ladies have taken the light
things on their heads ;
16. (They all) moved towards the pass over the hill crest of
Dal⁵ and Nāghāhi⁶,
Because of tiresome journey the knees of the yellow
camels have swollen ;
17. The women too continued the journey bare footed
alongwith the fine-legged ewes and goats ;

1. A kind of a succulent trifoliate plant.

2. He was a Phuzh Rind of wealth and verity.

3. A Phuzh Rind noble of the Narmuk valley.

4. A famous swordsman of the Phuzh Rinds.

5. A name of a narrow pass on the eastern side of the Naghahl mountain.

6. A name of a long and high mountain beginning from the west of Dranjan and finally joining the Kirthar range on the west of Lalkhana and Sehwan in Sind. It is sometime named Nagal, and perhaps this is a Mongol name.

18. The spotted cattle in line with the strong male camels continued advance ;
19. The verdant valley becomes visible soon after, ascending the pass over the hill crest of Mūl¹,
20. When the caravan ascends over the lofty crags (and takes the downward course) then they recollect the comforts of strolls over the plain ;
21. Shīrīn had previously pitched her tent on the fertile plain of Narmuk ;
22. The ponds were full to the brim with rain water,
She (Shīrīn) had called her dear maid servant (Let's go and wash) ;
23. Had taken along cups full with moistened fuller's-earth,
Had got her locks rubbed with it and rinsed and combed ;
24. Only Yesterday, the shamer of moon (Shīrīn) had washed her locks with sweat rain water ;
25. Her soft locks part easily like the (smooth) leaves of pistacia kinjuk,
She had held her bag (for toilet and jewels) ;
26. Had taken out her shining mirror,
Placed it on her flower-like thigh, (and) had looked her beautiful face ;

1. A name of crest on the top of the southern side of the Naghahi mountain.

27. The girls of the kin besides forty four companions of the same age, accompanied her ;
28. The girls of the Rinds, namely Māhān, Mudhi, Hāni, Dādhi and the desert-trotter, Shalli, too assembled there;
29. The flocks of croaking heron passed over their heads, (Shirīn) alongwith her companions came wandering in a frolic manner near the mouth of the stream ;
30. They plucked yellow flowers of tulip,
She (Shirīn) stuck few flowers in her embroidered shirt ;
31. Some flowers she distributed amongst her companions,
Then all sat under the shade of the hut ;
32. She covered her face with her head cover,
Put her concealed face to trouble ;
33. Her tangled locks were covered with dust,
She wept with her intoxicated eyes, the tears poured forth on her silver necklace ;
34. She kept on weeping and shoved away other women,
(Saying) "All ye ! my cognates, leave me alone
I need not thy company";
35. The fellow whom she loved, has fallen prey to the curses of the old woman ;

36. "The Turks have shown him the city,
They have even taken him beyond the dreary Isfahān,
(and) brought him to the distinguished city of Harrand¹.
37. Ye all should hold up thy hands in prayer, beseech
and God that he may bring my truthful and famous
38. Dosten (to his native land), not this Dosten but the
real one" ;
39. (May he come) mounted on his bay coloured steed,
prancing like lion,
(And) his old fort then will be repaired again ;
40. Let the real masters come (and occupy their
possessions) amidst the peaceful mistresses of the
hamlet ;
41. Lest in thy absence, other coward persons or shepherds
of goats and ewes, should use thy wealth and gold ;
42. (May God) bring him in the month of Suhail², during
the rejoicings of the day of marriage ;

1. A name of a town in the Derajat territory, situated south-east of Dera Ghazikhan. It marked the eastern extremity of the khanate dominion.

2. Suhail is the name of a star which appears on the horizon in the first week of September. The appearance of the star marks the end of summer season and the beginning of winter. Hence the famous Baluch adage. معرفت میشان دان سهیل بوشتی
'Die not, ewas till the appearance of Suhail'.

43. The fortune of the princely girl favoured her,
Her friend came from Harrand ;
44. The death news of Dosten turned untrue,
The youth of both (Dosten and Shīrīn) renewed again.

The name of Majnūn Laylā is familiar in every orient mouth as household words. The semi-mythical love story of Majnūn Laylā,¹ whose original name is said to have been

Qays ibn-al-Mulawwah², according to legend,
Majnun fell in hot love to the point of madness
Layla (whence his surname Majnūn), with Laylā, a
woman of the same tribe, Beni 'Amar. The

true-hearted Laylā too reciprocated his love, but was compelled by her father to marry another man, and this gave her up to toils and tears for the rest of life. Winding up days with pangs and night with sighs, Qays, as legended, deranged with despair, passed his life wandering half-naked among the hills and valleys of his native land Najd, only longing for a sight of her. He would return to his normal self only when his beloved's name was mentioned³. Majnūn Laylā, as such, became the hero of innumerable Arabic, Persian, Turkish and Indian romances celebrating the energy of unperishing love. For the poets of the east, the story has

1. Aghani, vol. I, P. 169; Ibn Khallikan, vol. I, P. 148.

2. Al-Kutubi, Fawat al-Wafayat, vol. II, P. 172, mentions the date of his death about A.H. 80—699 A.D.

3. Ibn-Qutaybah, Shi'r, PP. 358-62.

ever been a theme as fluent as the sea, Several poets have taxed their mind on this story and subject in language of earnest passion and exquisite felicity to an extent that it would seem to turn the sands into eloquent tongues. The Baluch sentiment and thought too never slacked in including this story in the treasury of Baluchi literature. An unnamed Baluch poet of the early seventeenth century composed a poem entitled 'Layla-o-Majnūn, but the Majnūn Lāylā of the Baloch poet differs from the Majnūn Layla of Arabia. Both the lover and beloved are thoroughly Baluchinized to the extent that instead of Najd in Arabia the poet locates their residence near the fellside of the barren mountain, Bambhor¹. As the story of Majnūn Laylā passed under different colours through different ages and different minds, so the Baluch mind has portrayed the story according to his taste and technic. However, the simplicity of diction, the choiceness of sentiments, fanciful imagery and witty conceits which the poet singled out for this famous love episode, calls to attention to the poet's skill in the art of poetry. As such we reproduce the poem.

۱ بامبوری نغور ھنبوئیں
نوزاں رغام گوارینتھا

1. This is a barren mountain to the east of Lehri, in the Marri tribal territory.

- ۲ ڈور پرانت اسریزاں
لیلی زیری قدحء میٹی
- ۳ رو داں شکلیں نوخ آفء
نندی و مشی ملغوران
- ۴ ژنگ کنت اوو کوفغ سراں
روداں گورغیں چہار کهلء
- ۵ وٹی لرغ کمبلار لیٹینی
دست جنت وٹی بڑزیء
- ۶ کھشی نغرهیں آدینکء
میری زان سرا ایرکنت
- ۷ گندی دروشمان حیریء
بندی وٹی کهلء دریء
- ۸ مچنان پھقیر چہرا نا
گوشتا لیلوا لعلینا

- ۹ لیڈرواں بشکوں ترا نوخیناں
تازی آن قلم گوشیناں
بل منی الکہاں مسکیناں
- ۱۰ پہ ہمے گوشتنا گال ایغا
مجنایا جوا و قرینتها
- ۱۱ نہ زیران لیڈرواں نوخیناں
تازیاں قلم گوشیناں
نہ کھلاں الکہاں مسکیناں
- ۱۲ پہ ہمے گوشتناں گال ایغا
زھر کثہ لیلی ء لعینا
- ۱۳ ماٹ لیلی ء جھیڑانا
امے عاشق ء ورنائے
- ۱۴ بیمارے کتولا جورینا
شفمین کثہ مکہ ء تاساء
- ۱۵ صحوی زڑتہ دائی ء
اوزگور عاشقیں مجنایا
گپھتو کتولا تنگ دائی

۱۶ گوشتی دائی ء روے اوذا
اوذ گور لیلی ء لعینا

۱۷ گوخانی شیر روز مادھیں
پرما لیلی ء ششتاٹا
شتاوی ء قدحے دھمی بیار

۱۸ پدھے گوشتنا گال ایغا
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- ۴۴ دل تهئی دوستانی تو کائین
کهٹ او مولو بوفانیز

1. The fellside and valleys of the Bambhor mountain
have become verdant,
(As) the clouds have poured on rains ;
2. The natural ponds became full to the brim,
Laylā takes with her a cup containing fuller's earth ;
3. She goes near the sweat fresh water,
Sits nearby and washes her locks ;
- 4 (Later on) dishevels her locks on her shoulders and
gets back to her hut ;
5. Turns aside the blankets and takes out her bag (for
toilet and jewels) ;
6. (She) takes up the silvern mirror, places it on her
princely thigh ;
7. Drops the curtain of the hut, beholds her features
with pleasant peace ;
8. The beggarly Majnūn rovingly came (near her hut),
The ruby-like Laylā said to him ;
9. We will bestow on thee a string of young camels
horses having upright ears, (in case) thou leave my
musk-like fragrant country ;
10. After hearing these terms, Majnūn responded ;
11. "I will never accept young camels,
neither horses with upright ears, nor will leave the
musk-like fragrant country" ;

12. Hearing the above words, the ruby-like Laylā transported with passion ;
13. The mother of Laylā said tumultuously that this man is a young lover, (and) a man of undisciplined nature ;
14. She (Laylā's mother) ordered to bring poison,
Got it dissolved at night within a cup of water ;
15. Early in the morning, the maid servant took the cup of poison to Majnūn, the lover,
He (Majnūn) took the cup and drank the contents up to the last drop ;
16. He (Majnūn) said to the maid servant when and thou get back to the ruby-like Laylā, (convey
17. her) that Majnūn said; that Laylā has sent him fresh milk of cow, (and) as such, bring immediately one more cup ;
18. Hearing this discourse, the ruby--like Laylā felt furious ;
19. Laylā's mother became annoyed,
She called forth the snake charmers of his native land ;
20. They brought a black cobra from the wilderness,
(After killing it) placed its head in a cup containing water ;
21. Early in the morning, the maid servant took the cup and of water containing the venomous head of the snake to
22. Majnūn, the lover ;

- 23 He took the cup and drank up to the last drop, (and)
and said to the maid servant, "When thou go back to
24. the ruby-like Laylā, then tell her that though the
poison will act mortally on me, yet, hereafter, thou
and I will have more meetings with each other";
25. Hearing this message, Laylā became furious ;
26. She ordered the camel drivers (Jats) to get ready (for
journey),
In the dead of night the herd-owners in line with a
string of camels migrated from their habitation ;
27. The beggarly Majnūn too left the place with the herd
of camels and cattle ;
28. With her hands bedecked with bracelet,
She (Laylā) pointed at the dog (Majnūn) to keep off ;
- 29 The beggarly Majnūn, thereat stopped there, and (in
and due course of time, his dry and bony skeleton) stood
30. there like a dry timber, wild grown creeping plants
covered him from head to heel, (and) falcons prey at
liberty ;
31. One day the herd-owners again migrated and came
to their previous places ;
32. The wood-cutter roaming for cutting of woods, came
there ;

33. He saw a trunk of tree completely covered with (thick and prickly) shrubs,
Struck an audible stroke with his steely hatchet ;
34. From the trunk a meak voice arose,
(stating) o wood-cutter, I am not a trunk of tree ;
35. I am Majnūn, the lover,
Standing still and silent in the love of Laylā ;
36. Hearing the voice, the wood-cutter,
trembling with fear and chattering teeth, hurried from
the place ;
37. He said to (Laylā) "I have seen thine friend, who has
withered like dry timber ;
38. Wild grown creeping plants have covered him from top
to toe,
(Whereas) falcons prey at liberty" ;
39. Hearing this account, she determined to visit the lover,
40. Firmly holding together her newly grown breast she in
haste, went to the mad Majnūn;
41. She started to pluck out the weeds above his head,
(whereat) Majnūn said to her ;
42. "Pluck not weeds, O my beloved,
For they gave me protection ;

43. They kept me warm during the chilly nights of winter,
In the daytime they shaded me like the shade of
clouds ;
44. Thy heart is fettered in love of thine friends,
(And) remains contented with perfumes and bed
cushions.

Khusro Parviz (591-628 A.D.), the grandson of Naushirwān, professed an ambiguous sort of christianity, which he picked up while in exile with the Romans. He

Shirin	wooed and bedded a christian mistress, the distinguished Sīra ¹ or Shīrīn, a mortal venus,
Farhad	as fair as day, the heart-blood of beauty.

Farhād, the most famous sculptor of his age, was employed by Khusro Parviz to execute the bas-reliefs in his palace. Beauty is purchased by judgment of the eye. He saw Shīrīn, surrendered his heart, and began to love her above thought. As the legend states, that he had received a promise of her from the Khusro, if he would cut through the rock of Behistūn, and divert the course of a stream to the Kirmānshāh plain. Men prize the thing ungained more than it is, and joy's soul lies in the doing. Remaining as true as sun to day, as earth to the centre, Farhād, choked with his ambition, with bulldog tenacity and patience as fixed as a virtue, set to work and had all but brought to an end his

1. "Persia and the Persian Question", by George N. Curzon, Vol. I, P. 562.

huge enterprise, when he was falsely informed by an emissary from the king of his lady's death. Many people, usually, deem it worthless to live when to live is an anguish, and so anybody has a prescription to die when death is his physician or sure cure. In dark despair, he leaped from the rock and was dashed to pieces. People of all shades, rich and poor, virgins and boys, young and wrinkled old, all wept and saw his burial better than his life.

This delicious story has been lucidly versified with little variations, by an unnamed Baluch poet of the seventeenth century. The poet has, infact, endeavoured to his best to bring tenderness and elegance, lofty meditation and delicate sentiment in his poem, as compared to the war-like, wild and nomadic strain that usually ran in the literary vein of the classical Baluch thought and song.

۱ ڈیہہ الکھان گندا نان

نامی ئیں نام آپ شیرین ۴

۲ گڈا گوشتا بادشاہ جندا

گور ماصد منزیں سنگے است

۳ ہڑمڑ کہ پھروشی اے سنگ ۴

دست ۴ سیر کھنان شیرین ۴

۴ چوتو لانچتہ المست ء

راستی کوفغ ء یک دست ء

۵ گوشتا بانکیں شرین ء

سنگ چھوں مومغی نرم باٹے

۶ سیاہیں سیرمغی ہیڑتہ باٹے

دست ء دور مخسن دوست ایغا

۷ داں سالے ء کٹی دست ریشی

سنگ چھوں مومی موم بیٹا

سیاہیں سیرمغی ہیڑتہ بیٹا

۸ گوشتا بادشاہ جندا

زراں دیاں ماں ابے کیلا

۹ سہریں تہنگواں بے تولا

آن کہ عاشق ء زیاں کاری

۱۰ گوشتا ہرغیں رانڈھی ء

ماں زراں گراں بے کیلا

- ۱۱ سہریں تھنگواں بے تولا
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- ۱۲ نیں آلو پیاں جناں آتکا
آتکا ہمے داں فرہادا
- ۱۳ بچ مناں ارمانیں ڈکائی
داں سالے۴ کٹھ تھاکمائی
- ۱۴ شیرین بانکیں زیاں بیٹا
حکم خاوندے چھوں بیٹا
- ۱۵ فرہاد بانگوہا زیاں بیٹا
آف ڈوہرے ساڑتھ بیٹا
- ۱۶ زڑتھہ ہنبو کاندھی آن
ساڑی۴ بنا گوازینتھا
- ۱۷ گوشتا بانکیں شیریں۴
دائی پھول گر کاندھی آن
پتیل۴ چہ کسے گونیں

- ۱۸ کاندهی آن جوا و قرینتها
فرهاد بنگلیں زیان بیثا
- ۱۹ دائی گوانک جثہ شیرین ء
دائی شوذ منی ملغوراں
- ۲۰ بزز توخ دیاں چنی ء
ماں پہ عاشق ء تهنی آن
- ۲۱ گوشتا کیگدیں دائی ء
فرهاد ماں بنا دراکھانے
سندھ نشتغیں جغدالے
- ۲۲ گوشتا بانکیں شیرین ء
دائی مکھن قوالے تاتا
عاشق نہ پھولاں ذاتا
- ۲۳ شیرین بانکیں زیان بیثا
سوغاں خاوندے ایغان دیتا
نیں دیمی زندا میلاییت

1. He (Farhād) wandered in search of the distinguished Shirin from territory to territory ;
2. At length, the king himself asked (Farhād), that we
and have a rock weighing hundreds of maunds, anyone
3. who breaks it into pieces, him shall I give the hand of Shirin in marriage ;
4. The spirited lover girded his loin cloth with his right hand ;
5. Shirin, the mistress, prayed,
May it be that this rock turns soft like wax,
6. (And) be easily crushed into powder like the black Collyrium (for eyes),
(So that) the rock may not hurt the hands of my friend ;
7. For a year he endeavoured hard and galled his hands,
The rock (fortunately) happened to be soft like wax,
Was crushed into powder like the black Collyrium ;
8. The king said that he will give money beyond
and count, gold without being weighed to the person who
9. deprives the lover (Farhād) of his life ;
10. An old woman of Crabbed age said,
That she will take money without count ;
11. (And) gold without being weighed,
(As) "I will deprive this lover of his life" ;

12. Beating her face with her hands,
She (the old woman) came weeping to Farhād ;
13. My son, I pity thee for thy hardships,
For one year thou hath toiled hard ;
14. The mistress Shīrīn expired,
Such has been the Command of God ;
15. (Hearing this) Farhād too died next morning,
The hot water of life within his breast cooled down ;
16. The people carried to graveyard the fragrant coffin,
(and) passed near the palace of (Shīrīn) ;
17. The mistress Shīrīn said,
Ye maid servant, inquire from the people whose
corpse it was in the coffin ;
18. The carriers of coffin replied that it was that of majestic
Farhād who expired ;
19. Shīrīn called forth her maid servant,
Asked her to wash her locks ;
20. "I will put the head scarf on my head,
(For) I feel thirsty to see the lover" ;

21. The fair-faced maid servant replied that Farhād originally belonged to the family of Carpenters, he was a Jadgāl¹ of Sind ;
22. The mistress Shīrīn said,
Ye maid servant, talk not nonsense,
Lovers do not go after casts ;
23. (Likewise) mistress Shīrīn too breathed her last,
She surrendered to the will of God;
Now (both Shīrīn and Farhād) will meet in the next world.

1. The real word is Jatgal. i.e. those who speak the language of the Jats.

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32	18	perrenial	perennial
47	18	Gargezh	Gorgezh
49	13	Bāloch	Balach
50	3	Khalti	Khatti
58	22	chord	cord
62	7	the——	the iraipn
64	22	lurth	birth
85	1	he	the
156	10	Composed of	Composed on
164	12	block	black
209	4	as stake	at stake
212	17	Lūshāri	Lāshāri
213	16	sich	rich
229	Foot-note	horse	mare
312	5	then deem me as thy father and brother	then deem thee as my brother and father
326	2	then	them
339	10	Panjāh	Punjab
359	6	follen	fallen

359	11	Hairo	Hairo
413	7	his	her
413	9	neare	near
413	25	similies	similes
418	7	uproues	uprouses
419	3	is	was
431	26	poring	pouring
432	27	imajenation	imagination
462	21	Cansed	Caused
474	7	their	his
474	26	Bāri	Bibari
480	7	be	he



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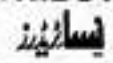
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