

LITERARY HISTORY OF THE **BALOCHIS**

The Classical Period (1450 - 1650 A.D.)
Volume - I

By

MUHAMMAD SARDAR KHAN BALOCH

B.A. (HONS) M.A. (ALIG)
M.R.A.S. (LONDON)



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To my dearest brother

Mr. Justice Mir Khuda Bakhsh Bijarani Marri
Bar -at- Law,

Former Chief Justice High Court
Of Balochistan

And Acting Governor Balochistan

وش اتنت عہدی دور بلوچانی
سبز اتنت تہل و چنگ اتنت تازی

(گواہرام)

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Foreword

Mr. Muhammad Sardar Khan (Gishkori) Baloch was one of the prominent writers in Balochi literature. He obtained his Masters of Arts Degree from Ali Gadh Muslim University. He had been the Minister of Education in the former Kalat State. Mr. Gishkori remained the Chairman, Balochi Academy Quetta from 1961 to 1983 excluding a break from December 1967 to June 1968. Later, he also served as Chairman, Balochistan Textbook Board, Quetta. In addition to his affiliations with a number of literary circles Mr. Gishkori had extensively contributed articles in newspapers. Sardar Khan Gishkori breathed his last on 31st July 1998 at Quetta and left for his eternal abode. As author, he had to his credit the following publications:-

1. Greater Balochistan -- Lahore 1945;
2. Baloch Race & Balochistan -- Karachi 1958;
3. The Great Baloch -- Balochi Academy, Quetta 1965;
4. Pollang-o-Baloch -- Balochi Academy, Quetta 1965;
5. Literary History of the Baluchis (Vol: I&II) -- Balochi Academy, Quetta 1977;
6. The Great Saints of Pakistan -- Balochi Academy, Quetta 1980;
7. The Great Men of the World -- Balochi Academy, Quetta 1981.

This book "Literary History of the Baluchis" is included in the syllabus at Masters and Bachelors level courses across the country. Since this book had been out of stock for quite sometime and badly needed for the universities and libraries the Balochi Academy, therefore, decided to republish it. We do hope that the new edition would be equally useful for students and the general readers.

Quetta,
5th June, 2010

Aseer Abdul Qadir Shahwani
General Secretary

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 of 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 publication 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 Baluches". 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 Abd 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 name races lived at the same time in the same country as one people and spoke cognate languages¹. 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 belong to the Kaldian tribe who were a Syro-Arabian people belonging to the Kushite branch². 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 Noldeke³, 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

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

2. 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.

3. Die Semitischen Sprachen (Leipzig, 1899).

servants in the Syrian language for we understand it¹.” 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 Kurdistan 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. For long 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 advancement to Eastern life and thought emanating from Koothite Kaldia”². The fall of the last Babylonian monarchy ruled by Kaldian dynasty happened in 538 B.C. After lasting 88 years³. The last ruler of the Medes⁴, 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 king-

1. 26th verse of the 18th chapter on 2nd kings.
2. “Rivers of life,” by G.R. Forlong. Vol. II.
3. See Canon of Ptolemy (a Babylonian record) and Sir Rawlinson’s Assyrian Canon.
4. The Medes were an Iranian race speaking an Iranian language

dom of Judah in 587 B.C. He was followed six years after his death by the worst ruler of his line, Nabonidas (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, 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 historical places into one mound. Nabonidus, his family and friends of noble touch were deported to E. man, 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 Kurdistan highlands in the neighborhood 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 Persia¹. As such we learn from Shah Nameh Firdausi, that the Achaemenian sovereigns employed the men of Gilan, Allan, 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 transcription 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 chiseled epigraph of Persepolis, the inscriptions of Nakshi-Rustam and the riddles of the great rock of Behistun had perplexed generations of inquirers. Infact, first in Germany by Professor Grotefend, at Paris by M. Burnouf, at Bonn by Professor Lassen, and independent of these, Sir Henry Rawlinson, in Persia itself, were

1. See Rawlinson's Assyrian Canon.

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 Baluchi i.e, the Kaldian language, the Baluchis to our age, have kept safely some of the words or names as given below.

Kaldian	Baluchi
Shilanch	Shilanch (Cheese)
Bel	Bel (day or sun)
Istar	Istar (Star)
Eshta	As (fire)

However, the Baluchi language can roughly be called a dialect of Old Persian language spoken 2,400 years ago by the Achaemenians. Another scholar holds the Medic branch of the Avesta language as the parent of the Baluchi language¹. 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 Noldeke².

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

2. Aufsaize zur Persisch, Gesch (Leipzig, 1887), P. 12.

Grierson classes Baluchi language as belonging to the Persian branch of the Aryan sub-family of the Indo-European family¹. 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 Behistun and Naqsh-i-Rustam and the columns of Persepolis. The language represented by these inscriptions is generally called Old Persian², and the vocabulary not exceeds more than few hundred words³. Infact, the present Persian language is the lineal descendant of the language spoken by the Achaemenian rulers.

2. The Sasanian Period (226A.D-652A.D) is represented by inscriptions on coins, gems, and on monuments, and the literature of this period comes under the ascertained light of history, and is exclusively theological⁴. 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 Sasanian Persia.

1. See Linguistic Survey of India.

2. See Spiegel (Leipzig, 1862)

3. Darmesteter, Etudes Iraniennes; vol, I, P.7.

4. 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"

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 become indispensable to the Persian people. Zoroastrianism, the ancient religion of Persia, completely surrendered to the unchallenging force of Islam 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 inscription 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 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 ' ځ ' (kh), both spoken and written as ' ڀ ' (h), for instance Khuda as Huda, Khan as Han, Khurasan as Hurasan, Khaiyal as Hiyal, and Khair as Hair, Khun 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 Kirman to the watershed of Panjab. 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.

The influence of Arabic

After the advent of Islam 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 by all civilized and learned Muslims, of whatever nationality they might be, from the Indus to

the Atlantic. The Baluch people converted to Islam during the Caliphate of 'Umar', 'the great', the second Caliph of Islam¹. Perhaps, Baluchis are the first people among other races who embraced Islam 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 Baluch language, the use of the alphabet ' ' (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 than classical. All the famous, patent and typical Baluch 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, the same names are prevalent. We mention few as under:

Baluchi

حانی
 حمل
 ڇو
 بهیتل
 سیمک
 سلمہ
 سمی
 کمل
 جادم
 جیند
 صمیل
 مارہ
 جادہ
 مذی
 شبلی

Arabic

حانی
 حمل
 ڇو
 بهیتل
 سیمک
 سلمہ
 سمی
 کمل
 جدن
 جیند
 صمیل
 مارہ
 جادہ
 مذی
 شبلی

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	Arabic
سہیل	سہیل
کیل	کیل
میشاق	میشاق
دیل	ویل
بھیر	بھیر
اصیل	اصیل
توکل	توکل
زوال	زوال
کاسخ	کاسہ
نذبت	عزبت
لیو	لہو
لیب	لعب
میعاد	میعاد
ذوق	ذوق
فخر	فخر
امر	امر
قول	قول

Baluchi

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

Arabic

وعدہ
 شان
 اصل
 منزل
 دار
 ثواب
 مجلس
 کلام
 نصیب
 عمل
 اظہر
 امیر
 انف
 تاج
 عین
 شعور
 بصل

Baluchi	Arabic
کیف	کیف
مرواغ یا مروارد	مروارید
غم	غم
حتی	حنا
رعد	رعد
رغام	رغام
قبه	قبه
خلق	خلق
طام	طعام
قوت	قوت
بوراق	باق
ضرت	ضره
نوات	نخوت
حمد	حمد
شکر	شکر
صبر	صبر

Baluchi

عدل

شرا

نج

عدر

قدر

فجر

جهد

ملائک

آدم

وسواس

جنت

ظلم

اسرار

ایمان

لسان

Arabic

عدل

شرع

بز

عهد

قدر

فجر

جهد

ملائک

آدم

وسواس

بنت

ظلم

اسرار

ایمان

لسان

Baluchi	Arabic
حد	حد
اربع	اربع
پلا خمیس	فلاح خمیس
مغرور	مغرور
جان	جان
انس	انس
جن	جن
لقا	لقا
شیرک	شیرک
شک	شک
والی	والی
وارث	وارث
بر	بر
مرکب	ارکاب
حسد	حسد

Baluchi

قہار
مسکین
لوزاک
غراب

در

ستر
ملوک

وبا
مرض

سانان

شیطانان

جیل

شی

شاهد

Arabic

قہار
مسکین

لوزاک

غراب

در

ستر

ملوک

وبا

مرض

سلطانان

شیطانان

جیل

شی

شاهد

Turkish influence

The 'Abbasid Caliphate (A.D 750-1258) was an empire of Neo-Muslims instead of an empire of the Arabs, who only formed one of the numerous constituent races. After Caliph Harun-al-Rashid (786-809 A.D), all the successors of the house of 'Abbas, were addicted to luxuries of the worst kind, from Hyperion's rising in the east until his very downfall in the sea, they reveled in debauchery. Surrounded by a knot of mouth friends, odious parasites and slaves, everything at Baghdad 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 Samanids arose to prominence and their domination shook the Baghdad 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 Mahmud, who in 998 A.D. inherited from his father, Sabuktigin, 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 Isfahan. Sultan Mahmud shattered to pieces the Samanid 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 Seljuqs, under their leader Tughril Beg, overthrew the Ghazanvi 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 Kirman, Khurasan, Seistan and Herat. 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).....
Tuman "	Tuman (tribe exceeding ten thousand).....
Bolak	Bolak (clan)
Il	Il (family)
Tumandar	Tumandar (Chief of the tribe)

Lagh	Lagh (male donkey)
Olakh	Olakh (any beast of burden)
Ilghar	Ilghar (attack)
Adda (brother)	Adda (father-in old Turanian)
Urd	Urdu (army)
Urgo	Urgo (to rush)

Influence of Indian language

The Harappa civilization extended over a vast territory, and its most important centres so far excavated have been Harappa (in Sahiwal district, Punjab), Mohanjo-Daro (Larkana district, Sind), Rangpur (Kathiawar Peninsula), Kalibangan (Northern Rajasthan), and Shahi-Tump in Kech valley of Makuran, seems to have been the far-western outpost of aforesaid civilization¹.

Archaeologists, studying the excavations of ancient mounds, burying-places, the bones, pottery, and stone implements have come to the conclusion that

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

Indus valley civilization extended to the neighbouring territories of Baluchistan i.e. Kachhi, Lasbela, Jhalawan, Makuran and Kharan; all these territories contain a large number of prehistoric settlements of the Bronze Age Cultures (3000 B.C.-1500 B.C.) of peasant communities¹. In distinguishing one culture from another, the archaeologists mainly rely on pottery, and the Nal 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-Nal culture². The Amri-Nal settlements were succeeded by another wave of peasant communities who owed allegiance, perhaps not to 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 Makuran coast to Kathiawar. 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-Dravidian 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 Baluchistan³. These Ethiopians in all probability seem

1. 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.
2. See 'Prehistoric India, by Stuart Piggott, Professor of Prehistoric Archaeology Edinburgh University.
3. Herodotus, Istorica, III, 94: VII-70

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 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, Panjab and Kathiawar to settle in Sind and its neighbouring territories i.e. ancient Baluchistan, and even from Makuran Coast they took the route of Persian gulf, and penetrated as far as Babylon, 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 Mitanni, who deified the deities of Indra, Mithra, Varuna, and the Nasatya¹. The Mitanni 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

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

named Mitanni or Mithani in Bahaw (Persian Baluchistan) and in Sind, where they speak Sindhi or Jadgali (Jat-gali).

The fate of the Indus valley civilization was sealed for ever by the barbarous Indo-Eruopean or proto-Indo-Aryan tribes who entered the Indian sub-continent from the North through three famous passes, the Khyber, Gomal and Bolan. 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 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 time⁴, 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 dis-

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

persed 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 Bhii and Bhand tribes of Makuran, the Gadra tribe of Las-bela, the Vanechhi tribe of Harnai Tehsil (district Sibi), the town of Mundai (Sibi district), Kolpur (Bolan pass), and Kolwa in Makuran.

About the commencement of the Muslim era the Brahman dynasty of Sind held sovereignty over Makuran. The Chachnameh gives the following account of Rai Chach enroute Kirman 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 boundary of Kirman, 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 Kirman with a considerable force. At an auspicious time, which was fixed by the astrologers, he marched towards Armabel¹. When he arrived there, the chief of the place came to receive him . Chach proceeded from thence to Makuran. Every chief that was met offered him submissions. When he had crossed the province of Makuran and the hills, he entered another district. There

1. Modern Las-bela.

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 Kirman and halted on the banks of a river which ran between the country and Makuran. There he fixed the eastern boundry, that is, the boundry between Makuran and Kirman 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 Silaj bin Basabas¹. Now that boundary has come into over possession"². Many Indian tribes settled in Persia and 'Iraq during the early periods of Islam. While mentioning the provinces conquered under the Caliphate of 'Umar, the great, (A.D. 635-644) al-Beladhuri³ adds also the 'Territory of the Zatts'---the territory between Ramhormuz and Arrajan. According to the same chronicler Caliph M'uawiyah 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 al-Ma'mun, the 'Abbasid, 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

1. In the Chachnameh it is written as "Bisas".
2. Elliot's History of India, Vol. I. P. 157: see also Chachnameh translated by M.K. Fredunbeg. P. 38.
3. See "Futuh-al-buldan.

Various tribes of Indian origin with the Baluchis in Baluchistan proper and Persian Baluchistan (Chiefly in Bahaw and Dashtiari), 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 Jacobabad district, the tribes on the left bank of Indus, Kachhi, Las-bela¹ and southern Makuran 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 Baluchistan, 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 Balochistan belong to three families, Iranian, Indian, Dravidian, between whom a three cornered struggle for supremacy is constantly in progress. The Pashto and

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

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 higher study in the

1. For details see: M.B. Emeneau, Brahui and Dravidian comparative Grammar, PP.62-70: Lassen. Die Sprache der Brahuis: Zeitschr f.die Kunde des Morgenl, V. 1842: Trumpp Grammatische Untersuchungen uber 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 Ludhiana. 1907): Denys de S. Bray, the Brahui language (Calcutta 1909).

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 adjacent hills, the Sulayman mountains, 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 Baluchi, 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; "Baluch 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), Baluchi text-books (Lahore, 1891) by Dames, A description of the Mekranee Beloochee Dialect: Journal of the Bombay branch of the Royal Asiatic Society, 1875, by Pierce.

Derajat territory, the Jacobabad district in upper Sind, and the tribes on the left bank of river Indus.

2. The Makurani or southern dialect extends over Makuran and Persian Baluchistan. Besides this we can also classify a third dialect spoken in Kalat, Kharan, the northern desert, Seistan, Garmsir and around Herat territory as Rakhshani dialect. The Makurani 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 Makurani 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 i, between o and u is fixed and not lost as in Modern Persian. However, there is a cogent tendency for u, u to become i, i which is common specially in the northern dialect.

The German Orientalist¹ 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.

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

2. The preservation of medial and final d, which is usually weakened to y, i in Modern Persian.
3. The hardening of spirants such as Kh, f, th into k, p, t, which is mainly marked in the Makurani dialect and not in Northern dialect where it becomes 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 Makurani southern dialect is--- agh in northern Baluchi.
3. Medial and final letters in southern or Makurani 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

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two Bluchi dialect, the northern dialect seems to be simple and symphonious as compared to the Makurani or southern dialect.¹ 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.

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

Chapter II

THE BACKGROUND OF BALUCH CULTURE

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 organization and social contact constitute the basic factors that give shape to the chief characteristics of a certain race.

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

1. "Persia and the Persian question". by George N. Curzon vol. II, P.225.

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 Kaiser-ghar (11,300 ft) in the Suleyman range. Proceeding westward through the central Kalat highland into Persian Baluchistan these ranges take a nearly east and west direction, and then in Persian Baluchistan north-west and south-east directions till they meet the Kirman highland or those of Khurasan west of Seistan. The highest peak in proper Baluchistan is that of Chihltan (11,390 ft), and in Persian Baluchistan Koh-i-Taftan 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 Shorawak desert and Helmand plain of Afghanistan. On the sea coast the mountain chains often break in majestic cliffs, the most famous is known as Ras-Malan. 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 Dadhar 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 Nagai in Sarawan district and mount Shinghar on the north-east of Quetta, a tract covered with wild pistachio (*Pistacia Khinjuk*) on mount Chihltan, a juniper forest (*Juniperus excelsa*) at Ziyarat and Harboi on the east of Kalat, and patches of *Pinus Gerardiana* and *Pinus Longifolia* on the Suleyman range, but in the rest of the country there is nothing that can be called a forest. Dwarf-palm (*Chamacrops Rithchicana*) 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 Makuran was famous for the production of myrrh, spikenard and bdellium. The central highland of Quetta and Kalat produces the finest fruit of every kind, and Makuran 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 or political organization or any discipline ever changed the social aspect or political institution of the Baluch race. Geographical 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

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 Balochistan," 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 Baluch (Journ of the As Soc. of Bengal, 1895) by Mockler; "The Baloch Races", 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); "Sindh Revisted," 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 Sandemen", by Thornton (London 1895).

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 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.

General Characteristics of the Baluchis

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. 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

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

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".¹ 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 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, skilful 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

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

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 Baluchistan", 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 strenght under the shade of barbarian's tent, than under the most costly canopy which civilization expands over the heads of her sons"¹.

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

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 Baluch¹. 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"². Dames states, "It may be noted that the Baluch exalts generosity into the first of all virtues, while greed is condemned as the worst of crimes, entailing the most severe punishment"³. 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 neighbor"⁴. 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

1. "The country of Balochistan", by Hughes. P. 41: "Across the border", by Oliver, P. 25.
2. Baluchistan district Gazetteer series, Vol, III , sibi district P. 77.
3. "Popular poetry of the Baluches", P. 28 (introduction).
4. Baluchistan district Gazetteer series, Vol. III Sibi district P. 60.

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"¹. 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 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

1. "Central Asian question", P. 162, by Demetrius C. Boulger.

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 Baluch 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 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 Biluchis, on the contrary, are truthful; they

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

are too brave and chivalrous to be false¹”

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 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 Baluchi is not 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 with his heavy, well-tempered and trusty blade”⁴. Describing the people of Baluchistan, Mount-

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.)
4. “Sindh and the Races that inhabit the valley of the Indus” by Richard F. Burton, P. 240

Stuart 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 Brahoeees; 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"¹.

Mr. Hughes states that hospitality and bravery are the heritage of Baluchis². 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

1. "An account of the kingdom of Cabul" by M. Elphinstone, Vol. II, P. 224. (Karachi Oxford University Press 1972).
2. "The Country of Baluchistan", by Hughes, P. 41; "Across the border", by Oliver, P. 25.

is a law unto himself, and 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 trapping 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

1. “The Indian Borderland”, by Colonel Sir T.H. Holdich PP. 184-185.

are a handsome, active race of men, not possessing great physical strength, but inured to charges of climate and season, 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 women folk 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

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

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

factory; a Turk is unimpassioned, when two, think of royalty; a Persian when alone is humane and enchanting, when two, haughty and hate 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.

Society and War

The social organization of the Baluchis was based on blood kinship, similar to other primitive societies. 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 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"². 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 place³. 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

1. Mubarad, P. 233.

2. Mubarad, P. 71.

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

children of Amir Jalal Khan, i.e. Rind, Lashar, Korai, Hot and Jato are deemed socially superior to the rest, and as Amir Chakar, 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 tribes¹.

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 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 matchlock guns (Jazar). The purpose of their life fairly challenged the Arab concept which is portrayed faithfully by an Ummayed 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 Balach, of the Gorgezh 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:

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

‘The mountains are the Baluchis 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 bush,¹ 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 my brothers the broad shield, for my father the wide-wounding sword’².

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.

1. In the translation of the text by Dames, the word has been misprinted as ‘brush’
2. “Popular poetry of the Baluches” by M. Longworth Dames, Vol I, P. 45.

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 Lashar tribe as their natural prey. Between Phuzh Rinds, under their leader Bijar, and Dodai's of Derajat, there existed permanent blood-feud, raiding and counter-raiding for decades. The Kalmati and Bulfati had a standing feud. The Gorgezh and 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 in 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 Amir Chakar did for Mirhan, Harin for his brother Hasan Maulanagh, the grand Biuragh for his father Bahar, Balach for Doda, 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, Bijar'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 Khatti, the spiritual guide of Amir Chakar, and sipped his hot blood, smeared his thick and long moustaches with his blood, and then straight came to Amir Chakar to show his wild fire of fury.

Their life

The physical geography as aforementioned necessitated the population to be nomadic, to its inhabitants a desert is more than a habitat. A 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 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 (aphan), its dung as fuel, and the shoulder blade of a newly killed sheep after 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. In fact, 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 favorable theme and thought for the poets to test and tax their art with tact and taste.

O ccupation

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

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

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.¹ Makuran in the Middle ages was a thriving centre of trade between Bahrein and India. During the reign of Malik Dinar, in the close of the 12th century, the chronicler Afzal Kirmani, gives an interesting account of Makuran's trade:

“Another important city in Mekran is Tiz, and the inhabitants of Hind, Sind, Abyssinia, Zanzibar, Egypt and the country of th Arabs from ‘Oman 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 Mekran the mine of candy and sugar, which they export to all countries of the unbelievers and of Islam”. The learned Arab geographer, Yaqut ibn Abdullah al-Hamwi, describes Makuran, as famous for its candy and sugar². Iben Haukal (350 A.H.) states Qanjfour (Panjgur) as the biggest town of Makuran, famed for its sugar candy, dry dates and Faniz, a sort of sweetmeat which was exported to the famous world emporiums³. ‘Ali Sher of Tatha

1. See Lassen's History.
2. See Maujam-ul-Buldan.
3. Kitab al Masalik-wa-Mamalik, by Ibn Haukal.

states that the caravan from Makuran ventured as far as Cutch and Gujrat. and Makurani traders traded with Arabian port of Basrah, Musqat and further penetrated to Zanzibar and Madghascar, 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, etc¹.

Pastime

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 Chap) thrilled the throng. The mighty Rinds were particularly fond of archery, spear throwing, horsemanship, and kept trained greyhounds (Tazi) for hunting deer, the hunter mounted and armed with bow and arrows followed the chase. With power and 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

1. See "Tuhfut-ul-Kiram

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 uncivilized 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, practicing 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)

Religion

The Baluch race en-masse embraced Islam during the Caliphate of 'Umar, the great, the second Caliph of Islam (634--644 A.D). The Baluchis at that time peopled western territories of Persia surrounding Sus, Ahwaz and the mountains of Kirman. Nearly the entire race belong to Sunni sect, but admittedly many cherish several Shia practices, mainly the solemn and extreme reverance to the house of Ali¹. Before their conversion to Islam, a Baluch interested himself little in religion of any sort. The Baluchis of Medaivel 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 masse&.Le dealing with the province of Makuran, quotes strange 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 Bab Tiz opening south west on road to Tiz and Bab-Turan 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

1. "The Encyclopaedia of Islam" edited by M. Th. Houtsma, T.W. Arnold, R. Basset and R. Hartmann, Vol: 1, P. 632. (London, 1913).

Baluchis (Baluchis) whose language was a jargon"¹. The learned al-Muqaddasi (375 A.H - 985 A.D.) Further states that Baluchis conformed to the Shi'a creed². 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 Nizam-ud-Din Bakhshi, attributes to Mir Shahdad Rind son of Amir Chakar, the introduction and propagation of Shi'a creed in Multan³. The Talpur 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

1. "The lands of the eastern Caliphate", by G. Le Strange, P. 329.
2. "Ihsan al-Ta'asim-fī-Marifat al-Aqalim", by al-Muqaddasi, P. 469
3. "Tarikh Ferishta", dated 1193 A.H. (British Museum) No. Ms. ADD 6572, PP. 608-612 and 615.

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 sheep or goat¹. 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

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 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 the primitive Arabia, hair was clipped for rivers as a puberty rite¹. It was cut for Osris and other gods². 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

1. A.B. Cook, Zeus, 1.23 sq.

2. Chuwolson, II, 307 sq. 1

happy foretoken that their son will be a glob-trotter, and often would tie the umbilical cord of the newly born babe round the ear of his steed, omeneing 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 stelletto under the pillow of a new born male child is still being zealously practiced by the Baluchis¹.

Place of women in Baluch Society

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

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

among the Baluchis, and though allowed in Islam, 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 Baluch are more chivalrous than is usually the case with Muhammdan 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 Baluch 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

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

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 of 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 Shah Suri (1539-A.D.), the Baluchis captured Multan and for a time the city became the scene of relentless lawlessness and loot. The Suri sovereign sent Haibat Khan Niazi, the governor of Panjab to subdue the Baluchis, who were defeated after a war to the knife. We give the English version of 'Tarikh Sher Shahi. "In the night Hindo Baloch¹ 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 Baluches (themselves) and the rest were made slaves and Hindo Baluch and Bukhsho Langha were taken prisoners. - Haibat Khan then went to the city of Multan which the Baluchese 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. Humayun fought against the Suri usurpers and recovered the throne of Delhi, he was assisted with a mighty army of the Rind Baluchis, of

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'.

whom one wing was commanded by Banari, the distinguished sister of Amir Chakar.

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 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 iraipn, 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 Baluchi 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

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.)

and Sindhi, very few of them can write; and their time is chiefly taken up in spinning, making clothes, dressing, and other such occupation. 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; 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 Baluchi 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

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

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 honoured the females to a barbaric and corrupted sense of honour. A birth of a daughter was deemed as a most calamitous event. Fathers feared lest they should have valueless mouths to nourish, or lest incur dishonour, when their all males being killed in a tribal feud. As was prevalent among the pagan Arabs, the custom of burying female infants alive, likewise, the Baluchis of bygone times, if not strictly followed, at least fully appreciated the spirit of the age. Muhammad Khan Gishkauri, a distinguished poet of a distinguished family, is said to have killed in the middle of the 19th century, his milk-sucking daughter. The Baluch spirit is clear from their own saying, that "The despatch of daughters is like giving a trust", and "The burial of daughters is a dignified deed." In the Baluch society, the social influence of women though seems to loom around domestic affairs, yet in many respects the female honour

has been raised to the highest level of gracious dignity.

Baluch conception of love and beauty

According to the peculiarities of symposiac life of the nomadic races, the Baluch notions are too simple, symbolic and to some extent nonpareil. His conceptions are naturally pruned to the exact proportion of his environments. A Baluch by birth is a lover, by taste a poet, by profession a marauder, and by heavenly compulsion a virtuous man. He loves nature and natural beauty, free from all sorts of artificiality. The denizen of Hollywood, specially the womenfolk with all surface make-up and sunk in luxury and levity, fancy and fashion of every kind, 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, in fact, 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 Kahir (*prosopis spicigera*), moving with serpent like grace or like the monsoonic winds¹, her forehead smooth and broad like the shield : her eyes large like those of a deer or like a cup² and red like that of a pigeon, her cheeks shining like gold, her 'mahfer' (hair) like Zamar (an ever green creeping plant found on high and plain ravines); curls like black snakes³, eyebrows curved like the arch-

1. cf. Mast Tauq 'A,i'

لٹزی چھوں سرگواناں سمین ایغاں

2. cf. Sheh Murid.

قد حیں چہاں میسک زواوین سیرمغاں

3. cf. Mast Tauq 'Ali'

زل کنت سیاہ ماراں لٹو حیناں

bow¹, eye-lashes like pointed arrows², lips thin as paper³ mouth bedecked with teeth like pearls (marwarid), nose thin like poniard⁴ and straight like rod⁵ (for collyrium), fingers long and with the extremities dyed red with henna (hinni)⁶, and the face as bright and round as the full moon⁷, and neck long as that of heron⁸.

1. cf. Jam Durrak

ابرو سینانی کمان

2. cf. Jam Durrak

مزگ مثالیں ناوکاں

3. cf. Muhammad Khan Gishkauri

تھنگویں دیم گوں کا گدی رکھاں

4. cf. Jam Durrak

انفی کاٹاری میان

5. cf. Biuragh or Bibark

تھنگویں پلوہ اژ شیفغیں انفء

6. cf. Sheh Murid

حتی ژریں موژ دانغاں

7. cf. Biuragh

گال کثرو شے چھار دھی ماہا

8. cf. Biuragh

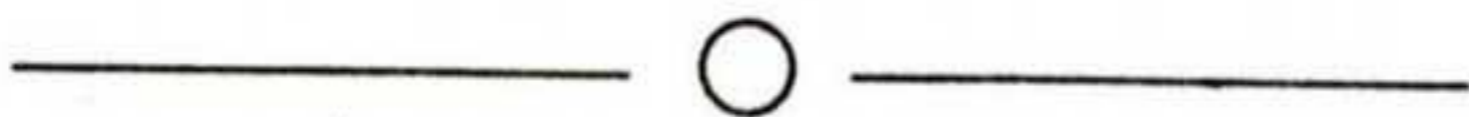
حس اژ کوچی گژدنء کھتیش

The old poetry

It is well-nigh impossible to fix with any measure of certainty the date when the Baluchis began to practice 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 Chakarian 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 practiced 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 (Diwar 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 generation. 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 'rawis', 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 Rumi 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 he House of Rind, the old or classical Baluch 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, Gandawah, Panjgur 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 Seistan. 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 unreserved star. The Persian race and rulers never attempted to win the love and loyalty of the Baloch race. The Persians throughout history deemed them as outlaws and the latter believed them as timid and tyrants.

Amir Jalal Khan (1100-1185 A.D.), was the chief of the Baluchis at Seistan, 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 Amir Jalal Khan,

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.

towards Kech valley in Makuran. Under the Rind hegemony, acting as the center of the race in Persia, under the banner of Amir Shaihak Rind, eighth in the line of descent from Amir Jalal Khan, towards Kech valley in Makuran. Under the Rind hegemony, acting as the center of gravity of the entire race, various Baluch tribes flooded Makuran. 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. Amir Shaihak, old as eagle, yielded voluntarily in 1484 A.D. the purple to his illustrious son, Amir Chakar, 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 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 Kaleidoscope 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 Chakar Rind" ², that "God-like man", for he possessed might and righteousness. He sat amongst his people like a descended might and righteousness. He sat amongst his people like a descended god; few departed from his Diwan without reward, and none without honour and heed. The man who was the base and pillar of his race, the 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,

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.

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 Chakar'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.

The Rinds as the pioneer of Baluch classical and chivalric age.

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

The 19th century famous Rind poet of Makuran, Mulla Fazil, feels proud while stating in one of his verses that “he belongs to the proud progeny of Chakar”.

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

مے بلوچانی بادشاہ میریں چاکر ء
 چل ہزار پھوڑ رند دستار واڑھا
 چاکر ء بیہاڑ دیو راکاساں زیادھا
 نام بلوچ ء گوں اکبریں شاہاں براورا

“A mir Chakar 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 اثر محلاتاں امیری آں
 کھشتا براتی جھیر و جنگاں
 رپتہ ماں زندانی غم و پنڈھاں

“The Mir (Chakar) 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, Jam 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 Chakar, whereas extols th Chakarian regime as such:

۱ چاکر دیری نئیں بلندی آں
 ۲ سنگ پہ حونی نئیں دل ء ایرنت
 ۳ پرشہ ماشہ کپتخیں سنگاں
 ۴ گیرنت اولی دور بلوچانی
 ۵ سنگ پرے ارمانیں دل ء گانت
 ۶ چے ء پرے او میر بلوچانی
 ۷ گوستغنت اولی هوت کلامانی
 ۸ دور پناہ وارنت مژد و بورانی

1. The ancient high walls of the fort belonged to

Chakar,
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 Chakar's palmy days the three celebrated places, Sibi, Dadhar and Gandawa, watered by the springs of three streams, Nari, Bolan and Mulla respectively, became the great field of poetic genius. All the far-famed classical poets belong to Chakarian age, and all big romances of Baluch history are the product of this age, and all traditions, the crop of Rind society. After Chakar's death, the entire Rind territory was portioned and pieced among various Rind nobles, all of whom asserted their chief ship 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 Dadai's of Derajat and Mirali's (Buledis), and the feuds between Garegezh 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 fanatic-

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

All 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. Amir Chakar 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 (Irkan); 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 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.

Chakarian 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 crystallized round the ballads, but the crystals are often impure, due to additions and subtractions made by later poets to make the content 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 of the contemporary poets to enrich the poetic treasure with glowing poems, containing unadulterated language of the nomad Baluchis. The Rind and Lashar wars, the Phuzh and Dodai wars, the wars of vengeance, i.e. Harin Phuzh Rind and Balach Gorgezh; the lizard war; the battle of Nali or the war for refugees; Jiand's exploits; the romance of Sheh Murid and Hani; Shahdad and Mahnaz; Hamal and Mah Ganj; Dosten and Shirin and Lalla and Granaz, 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.

Rind and Lashar wars.

The Sardar Azam (the great chief) Amir Chakar was the master, sole sir (Ulus Wajah) of Baluch confederacy, and his contemporary Gowahram, the chief of the formidable tribe, the Lasharis, who colonized the plains around Gandawah and Gajan, with their headquarter at the former place. Chakar prompt and perfect in the service of danger, possessed 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 Baluchis 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. Chakar was too bold to his mission, while Gowahram too timid to his ambition. The Sardar 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 Gowahram 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 Lashari 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, Dadhar and Gandawah 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 Lashar 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 Basus'², the war between 'Taghliō and Bakr'³, and the war of 'Dahis and Ghabra'⁴, during the battle-days of the Arabs (Ayyam-ul-Arab) in pagan Arabia, smashed the

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.

Bedouin tent and tribal life, polity and peace, for generations, in similar manner the Rind and Lashar 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 act of folly, when it stands against a falling fabric. After a long pilgrimage of defeat and dismay, Gowahram, to end his days in a foreign land, vanquished away like whirlwind to Gujrat-Kathiawar, while Chakar, 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 Gowahram's departure, a little later, Chakar left for Panjab 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 generation, and the Baluch race, never succeeded, hereunto, to join their hearts in love and amity. The grand Bivragh, the partner of Chakar'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 قلات ۽ نہ تیرے کوھے
 دور گوں گوہرام نہ اوشتاشہ
 نے گوں مے سردارا قویہینا
 نے گوں سہر ریشیں سلام خان ۽

“Prosperity is not permanent like a fort or a high mountain, Prosperity remained unfaithful to Gawahram; neither it remained with our mighty chief (Chakar) nor did with redbearded Salam Khan”¹.

War for refugee or the battle of Nali

This battle was the last battle of note in the long series of campaigns, which dragged on, by raiding and plundering, to the complete exhausting and extinction of the rival tribes. Gowhar, 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

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-Mahri.
3. The Poura of the Greek historian Arrian, the contemporary of Alexander, the great.

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 Gajan mountains, as the neighbour of Lashari chief, the thick-headed Gowahram. Her integrity never knew womanly artifices, every ear heard noble of her, and no discredit had ever knocked at her door. Her beauty and bounty won the heart of Gowahram, 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 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 Chakar. Mir Rehan Rind and Ramen, the son of the Lashari 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 Rehan. Ramen 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, Gajan. A few days later, he ordered some of the Lasharis to steal and harm the flocks and camels of Gowhar. The Lasharis, 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. Chakar came to know about the unhappy incident. He called forth all Rind nobles, and gathered their opinion for final action. All top full of offence and mad-brain gave their express opinions; agreed and determined to cross sword with the Lasharis. The grand Bivragh (Bibark), who had been the book of Chakar's good acts, and the princely leader of Baluch strenght, 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. Chakar always fished with craft for great crisis, but, as the Lasharis were the theme of all his scorns, and would hate them worse than a promise-breaker; he sworn the enemy out of reprieve 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. Neigher 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, Chakar lost his brother Sohrab, and his distinguished cousin, Mirhan, the sole spirit, the heart of Rind numbers. Bivragh was severely wounded, his death was upon him but not dead. Both the Rinds and the Lasharis 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 hay of victory. Chaker 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 نوحاں خمار گہمتہ
کل پھہ شکھلیں میرھان ء
میرھان ہماں درشک بر
کہ قندھارش گراں سوداگر

“The mountains of Siwi lie in slumber,
On the death of sweet Mirhan,

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

Thus ended the battle of Nali 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 Nali, 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 Nali as such:

۱ ویلھا حدائی جوان شنت

۲ باز برکیتیں مٹر مان شنت

۳ مٹرو ہمو ارکان شنت

۴ گوں صاجواں یک تران شنت

۵ سمائے تھہ دریں جن ۶

۷ باز مال و بگ بانک ۸

- ۴ نام مہیری گوھر ء
 نشیتین جاگہ آو ریشماں
 پیش دار کل ء تھنگواں
- ۵ چاکر چیر آری آتکغا
 اودا مہیری گوھر ء
- ۶ پر ستھا میریں چاکر ء
 پھول اژ مہیری گوھر ء
- ۷ ڈاپی چہ کاریں دنزغ انت
 شیر پہ کڑی آں شنزغ انت
- ۸ گوشتا مہیری گوھر ء
 وٹ پہ امیریں چاکر ء

پوترواں	لاشار	کہ	پھیری	۹
گھوڑواں	هان		رائین	
ء	کستی	آتگھاں	شانگو	۱۰
ء	مستی	ترشخاں	شنگو	
انت	کشتغ	رودیں	توڈا	۱۱
انت	پلغ	ماں نیڑا	میشی	
انت	بوریتغ	قمبریں	توڈا	۱۲
انت	گرینتغ	میلویں	جت	
ء	چاگر	میریں	زھر	۱۳
ء	شلین	گنوخ	براہم	

رنداں	ہمو	لوٹا	بہنیتمی	۱۳
جتوئی	کورائی	بیا	انت	
رند	تیج	جنیں	گشکوری	

چند	دانی	گہیں	ورنایاں	۱۵
بے	شطنخ	بازی	آں	

گڈا	گر	ہنتھا	ملک	میرھان	ء	۱۶
دابانی	قلات	ء	ء	ء	ء	دیمہ

ایذا	گال	کشہ	بیورغ	ء	۱۷
مانہ	جنوں	درست	عالم	ء	ء
چ	جتنی	ء	ء	ء	ہشترہ

گڈا	چاکر	ء	میرین	ء	۱۸
سردارا	سٹم	زمین	زمین	ء	ء
ازدے	دیمے	سریں	جمہیتھا	ء	ء

بیورغ	منگہی	گال	آتکہ	۱۹
واغ	گتغ	انت	سردارے	
چا کر	کھنغ	ء	کوتاہ کن	۲۰
بل	دے	غصواں	سیالیاں	
نوحانی	ہزار	مرد	بیٹ	۲۱
لعل	جختغیں		لاشاری	
پز	کنزغ	ترا	گراں	چھری
دیم	جزغ	تھرا	حون	کنت
سوب	سیت	کھئی	بہر	بنت
مولا	مال	کھئی	ھڈ	جنت

۲۴ گوشتا تھنگروئیں مڑواں
ماں پھیر و گوزاں کبتغ انت

۲۵ نام جنانی گتغ انت
سوغند مزائیں پریتغ انت

۲۶ پہناذے جثہ ورنایاں
ماٹی سیر طمائیں بچھاں

۲۷ جاڑو و ریحاں سک سریں
سہر او و بور کونج گڑدیں

۲۸ گوشتا امریں چاکر ء
بیورغ گونڈلاں سہمینتھا

۲۹ شلیں نیزغ و کھاٹاراں
 ہندی آں مزن کھودیناں

۳۰ رتخ دامن گیر آتکی
 او ذا کہ جنوں ماتیغاں

۳۱ جھوشیں لنگوے شاکاروں
 تھیر کشے تھرا ویر داری

۳۲ گوں ہمے گوشتنا گال ایغا
 واغ اشتغاں سردارے

۳۳ سردار رنداں برے میٹرین ء
 رنداں سر جمع بیارے
 گڈا میرھان ء مناں پھیدارے

۳۴ ڈاہ گور لاشار ء بڑتھ
مڑدبی کہ مڑداں گیتغے

۳۵ رند گوں سیالی جھیرواں
گل گوں کفوچی تو پکاں

۳۶ بلاں و شیرازی لڑاں
کوہاں و گینڈی اسپراں

۳۷ تاسیں رکیف و دورواں
پٹیں قباہ و شدواں
پھاذ گوں لعلیں موڑغاں

۳۸ بندیں نلی ء کوه دفا
بنداں نلی ء کھور دفا
تنگیں گھٹ گواٹ گرا

۳۹ روش ء کہ مچارے بڑتھہ
جنگ بادشاہی مچہ

۴۰ رند اوو بہان ژل بی تنغاں
ماں آتکہ گوں سندیں جنگاں

۴۱ اوذا حدا ء قہر آتکغا
وہشیں دنیا جوربی تنغ انت

۴۲ جنگ کھشو ماں آتکغ انت
توپاں دامہ دڑتغ انت

۴۳ رند جٹونہ بھڑتغ انت
میرہان و بیورغ کپتغ انت

۴۴ داں ہفت صد ء نہ گرتغ انت
گوں میرهان زر مشیں لڑا

۴۵ چاکر ماں پڑا باہ منتغا
تیغ براہنغی ء اوشتا ثغا

۴۶ کھیری پہ گورپاں دانتغا
نوز بندغ شہ گورے ء آتکغا

۴۷ چاکر کھنشی پھل سرا
پھل آر چابک ء جشی

۴۸ پھل گوں حدائی قدرتا
گوشتا اژ سہریں زرا
اژ گٹ و گر بوفیں گراں

۴۹ گوہرام تیغ ء گج گج کھشہ
چہ گوشتی نوز بندغ ء

۵۰ تہ رندے ء لاشار نوے
چاکر کھے ء ٹالا کھشیں

۵۱ سرچھوں کڑبی برشیں
چوناں کہ مولیٰ تروڑ کھشیں
سیوی پہ یک مشت ء بڑتھیں

۵۲ چرینتھا جو او نوز بندغ ء
ماں رند ء نیاں لاشاری آں

۵۳ اژ رندی ء بی ثغاں
شیر مذی ء متلغاں

۵۴ لولی مذی ء داغ انت

لولی داتی ماں نیم شف ء

۵۵ ماں و هاو و شانغیں گوانزغ ء

روش ء تھا پکر چاکر ء

۵۶ ماں جنگ نا وھش ساعت ء

مارا ہماں روش ات دل ء

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 Maheri ¹ tribe, (Her) bed consisted of silk, the poles of the tent were made of gold;
5. Chakar one day happened to visit residence of Gohar, the Mahri;
6. Mir Chakar inquired from Gohar
and Maheri;
7. Why her she-camels were roaring, and milk dripping on their heels;
8. Gohar, the Maheri, told in person
and
9. Mir Chakar that day before yesterday, Ramen Khan ² came with his Lashari 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) Mir Chakar got enraged,
The frantic Ibrahim ¹ too added fire of his fury;
14. (Chakar) ordered the Rinds to assemble, (sent messages to) the distant Jatoi, ² Korai ³ 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 any wise;
16. Then roared Malik Mirhan under the walls of the fortified fort;
17. At length, Bivragh ¹ said, we will not put the

1. He was the cousin-german of Mir Chakar.
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 Dara Ghazi Khan district.
4. They are Phuzh Rinds, and they produced the best swords-men during the Chakarian age. For instance Bivragh, Hasan, Maulanagh, Harin, Bahar and Ali',
5. He was the distinguished personality of his age and the greatgrand ancestor of the chief's family of the Gishkauri tribe.

entire realm to the sword for the sake of a Jat woman's camel;

18. Then Mir Chakar , the chief, sustainer of calamities, gathered a huge army;

19. Bivragh retorted wisely,
He grasped the rein of the chief's horse;

20. Chakar lessen thy venom,
Abandon anger against thine equals:

21. The Nuhanis ¹ number one thousand crack fighters besides the Lasharis having red scabbards;

22. It will cost the 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 Mulla pass ² will hoard in its bosom;

24. Some of the high-blown braggarts spoke with high hand, and passed taunting remarks;

1. The present Gorgezh tribe named Nuhanis 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, Jhal and Shoran.

25. They mentioned reproachfully the names
of women,
(And)bound themselves with high oaths;
26. Some of the noble youths, the high-fed
and. sons of their mothers, Jaro, ¹ Rehan, ² the
27. headstrong, and Sohrab, ³ the owner of the
steed having a beautiful neck similar to that
of heron, proved hot and heavy;
28. Mir Chakar (in a state of fit) said, that Bivragh
and is afraid of the arrows, pointed lances and
29. daggers, and the broad bladed Indian sword;
30. He (Bivragh) recollects the battlefield of
and Rekh; ⁴ when we unsheath our swords to
31. fight, then we will ask a slave to take thee
(Bivragh) to a distant place beyond the reach
of arrows;
32. Hearing the above taunts, he (Bivragh) let
loose the rein of the chief's (Chakar's) horse;

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.

33. Saying, O chief, when thou command the Rinds to fight (the Lasharis), then bring back safely all the Rinds, and show me Mirhan in the flesh;
34. The messengers informed the Lasharis to muster courage, for the enemy had overtaken them;
35. To give battle to the enemy, the Rinds, bedecked to
37. with silken gowns, huge silken turbans and red stockings, armed themselves with speckled matchlocks, spears, swords of Shiraz, 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 Nali 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 sweet 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 adverse

fate,

Both Mirhan and Bivragh fell down;

44. The fight continued till seven hundred Rinds laid down their lives besides Mirhan the wielder of the silvern, hilted sword;
45. Chakar'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 Chakar 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. Gowahram bubbled with his naked sword in his hand, and cried to Nadhbandagh;
50. Thou art a Rind, nowise a Lashari, None would have taken any estimation of Chakar;

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

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

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 Lashari;
53. I am born from a Rind woman, Mudhi, whose milk I have sucked;
54. Mudhi would sing lullaby for me in the midnight to when I would sleep in my cradle, that one day I
56. should be of use to Chakar, mainly during the unhappy hours of fight, (accordingly) I kept on waiting for that day.

After the battle of Nali, Chakar and Gowahram addressed each other few vitriolic poems, which have been safely preserved to our time by the western Baluchis, and are reproduced below in Makurani dialect. Both Chakar and Gowahram never displayed beyond decency their wit in manipulating the vituperative resource 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 Lasharis, the Rinds were 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 Nali,¹ the Lasharis washed away their tribe's stained spots, and their chief, Gowahram, proud, self-loving and ambitious past all thinking, in order to set a gloss upon his bastard valour and unmerited fame, composed the following long poem and sent it to the great chief, Chakar. The poem seems to be the best production of Gowahram's mind. It is a fine specimen of elegance and combines linguistic lure with melody, and proves to the credit of the Lashari 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 Amir Chakar, 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
منتکنت بیلاں صاحب ایمانی

۲
ھر کسے روت پہ راہ حقانی
لم یزل تہنایا وت ء مانی

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.

۳ مجلس و دیوان ات امیرانی
ننگ و پاد آہگ ملوکانی

۴ دمبگ و سرسینگ گرانڈانی
گیشتر چہ تھالیاں امیرانی
نوشتاں ورنہاں دل و جانی

۵ رند و لاشار ءِ کالمیں میراں
شرطے بستیں گوں جابو ءِ تیراں

۶ چاکری کوٹ و شہر دلا رامیں
تھنہہیں پنج و دھتکنت لاڑیں
گوں زبادانی شیشگاں جاڑیں

۷ وشنٹ عہدی دور بلوچانی
سبز تنت تھل و چنگ تنت تازی

۸ کردتنت میلانے دپ ء شہہ جو
چاکر تئی ہاریں گورم ء چرتنت

۹ یک گورے میس و مارگت کاتکاں
دگہ گورے میر گوں نقرہیں سجاں

۱۰ یک گورے لسائیں تلین تازی
یک گورے جت و برینگڑیں ڈاچھی

۱۱ کانیں دھقان و مرد مزن وانیں
کیلگ و میتاپش بہائینتنت

۱۲ جمپ سریں جو ہانش گڑھا ئینتنت
نوکراں ترندیں بور زائینتنت

۱۳ منہہ ءِ سارتیں ساہگش بستنت
گر گنا یٹو آں چڑھا یئیننت

۱۴ ماش گوں پر ماش ءِ ہواریناں
آپش ماں زریں کوڑیاں داتاں

۱۵ شہ کوانٹاں کر گش رستاں
داں دوشش ماہ ءِ مرکبی بیتاں

۱۶ لجمیں ورنانش سوار بیتاں
پادش ماں پیلنی مندرواں داتاں

۱۷ تاں نود بانگواہش چکر یینتاں
گردن ءِ ڈالشانس تنک بیتاں

زین زبادانی چندناں سیتاں
 ۱۸ رند شکارانی شادھاں کاتکاں

دوستش ماں عہداں نشتگاں ماہیں
 ۱۹ برز ہما ماڑی آں حصاریناں
 سر گنا سر بنداں تلا ہیناں

۲۰ چاکر تو گروے رستے بیتے
 ہلکت چو سرد یہاں بسر مینتیں

۲۱ پیروی عقل ء کار نہ زانتین ء
 چاکر گوں اُستا بستگیں جتکاں

۲۲ اژ تئی مردی بھینڈگاں بوتکاں
 کوپگاں گنا ستاں محابیرگاں

۲۳ مے سرء اندیش و گمان نیست ات
مے دل ء گواہیگ نہ دات چوشیں

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

۲۵ قادر ء دادانی گلام باتاں
ناگمانی ء سوب منا داتہ

۲۶ اوئے اوئے کہ سوب منی پیتہ
شصت چار رند ء چونوون گارینت
درہ منی بیلگیں گمان داداں

۲۷ کشتوں تئی نامانی مزن میرھان
پروشتوں تئی راج ء تھنگہیں دیوان

۲۸ حاجی شہک و عومیر باران
چاسری رنداں گورکشیں عالی

۲۹ گوں حسن دشتاکی نہین بچاں
من گڑھی ڈورے درس کٹوپاراں

۳۰ ہر دو سہراب حاں پہلوانیناں
گیشتر منی دپ بوجاں سگارانی

۳۱ چاکر وتی ساہ ء ہر جنگ زہتہ
زورے پہ پیلے ینمگا داتہ

۳۲ گوں نہ آتے ماں روہو ء روچ ء
اسپرانی پیش کنزگ ء وهد ء

۳۳ جسٹ کن وتی گہار زاتک ء ملو کین ء

دروگ نہ بندیت کہ لائقین مردے

۳۴ اچ منی شہمات ء مزاریک ء

تاب من چپیں گوش بناں وارتیں

۳۵ پاگ برانی از سر ء کپتہ

ھرم تئی ڈیل ء چاکرے کپتہ

۳۶ نیلگیں گور مانی دپ ء کپتہ

چوبھٹ ء بڑھی آل وراں بیتے

۳۷ تریت و تنگ ء شتے لوگ ء

آپت لوٹت شہ پھمھوئیں دوست ء

۳۸ آپ چه سوزیں ستھڑاں پٹت
 اچ قباہانی ء بارگیں چین ء

۳۹ اچ سگار ء زر حامیں مشت ء
 از کمیت ء آبریشمیں بشکاں

۴۰ اچ تئی نریان ء چندنیں زین ء
 چه بروطانت شنزتاں هوری

۴۱ جاڑو پہ دوغ ء نڈگ ء شریں
 همیزک ء ریحاں و حسن منتھی

۴۲ بی برگ اوں اشته کہ بخت شیراں
 زیرے لانگھائی پکتر بنیت

۴۳ بینمگ ء جو نگو بیاری پہ میر ء
پہر نہ بندے گوں ہمیں کاڑاں

۴۴ چاکر گر آسمان ء پدگ بندے
ھیت زر و ھپتاد کوہ بگوازینے

۴۵ ڈھاڈری جمپاں پہ سر ء زیرے
پہ دپ ء وشتاک ء رضامند بے

۴۶ سربرے استین ء جنے تحت ء
ھاریں میرھان ء پہ گدار گندے

۴۷ ھار میرھان نون تئی نہ بنت بلی
تقرھیں سنج و گوں گڑاں سیلی

۴۸ چاکر شہک ! تو جو سرِ سولِ ءِ

من بنِ ءِ ترو سرِ برا سوزِ ءِ

۴۹ چیرِ ءِ تئی دیوان و مراگاہ ات

برت ترا منی پولاتیں تبر زینِ ءِ

۵۰ کپتے ماں گور پامِ ءِ گور و کرے

ہاترا بارت نئے موجِ 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 Lashar staked their future on the outcome of bow and arrows;
6. In the palace and heart-soothing city of Chakar, 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, Chakar, 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 the cool
and shade of sheds, and fed the steeds with nose-
14. Bags full of sweet corn along with 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 would
and come home with great pleasure; high
19. 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. Chakar, thou thought thyself to be a Rustam,¹
to thou had lost thine balance, even Pir Wali's²
22. wisdom failed; Chakar, 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 sixty four Rinds undiscovered;

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

2. He was a Rind nobleman.

27. I have killed thy distinguished and brave
 to Mirhan, have smashed the golden personality
 30 of thy race, (besides) Haji Shaihak and 'Umar
 son of Baran; from the top Rinds, 'Ali, the stag
 killer, Hasan with his nine handsome sons
 (while fighting) were sunk in a deep pond,
 (and) both the powerful Sohrab Khans ¹ ;
 majority of these fell prey to the edge of my
 sword.
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 the princely nephew, (Bivragh),
 He will not lie, for he is an able man;
34. My lion-like blow fell under his left ear-lap,
 and his huge turban fell down from his head; thus
 35. fear overwhelmed thine Chakar'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;

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

37. Thou left the battlefield and returned back
to thirstily to thine house, when thou asked thy
40 graceful friend (wife) 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 silver saddle of the horse, and
showered from thy moustaches like a shower;
41. Jaro is fit for the clarification of butter, Rehan
and Hasan for butter churn of goatskin;
42. We spared Bibarg's life, only to compose
poems, (and) sing in tune, a tune like wandering
minstrels;
43. Jongo will bring butter for the Mir (Chakar),
(Henceforth) thou (Chakar) will not feel proud
while associating with women of thy age;
44. Chakar, if thou, try to run towards the sky,
to (And) cross seven kingdoms and seventy
46. mountains, lift upon thy head the hillocks of
Dadhar, (and) be pleased with plauditory
remarks; set thy throne on the high clouds;
(even then) thine searching eyes will fail to see
the tumultous Mirhan;

47. The turbulent Mirhan can nowise be thy companion now,
He will not accompany thee again with his silvern trappings and habiliments,
48. O, Chakar 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, Chakar, in reply to his arch rival, Gowahram, 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, Chakar proved himself also daring on the field of letters:

۱ زانگ او گھرام گوں وتی بڑ ء
پر بلوچی ء منگ و سڈھ ء

۲ (تو) کدے چہ نود بندغ ابر گوستے
من نلی ء گوں بھینڈگ ء بستے
گوں نلی ء او تنک دپیں گٹ ء

۳ حقے پر نا حق ء پدا گور بات
هورنہ بیت بشی نیں کہکراں گور تہ

۴ تئی دپ ء دروگے زیادھیں بستے
ماں دپ ء چروکیں زبان لل بات

۵ زیات سرے تو پانیں حبر پرشتہ
تئی سر ء گرانیں اگدھے زرتہ

۶ ہب برا چند ینگ وتی دست ء
من ترا آھوگ نہ کت چوشمیں

۷ یک برے ناسینتہ منی بازی
نخت منی رند ء ہر بڑی تازی

۸ من ہما رند و بارگیں بوراں
گاھے سواران و گاھے پاداناں

۹ گاھے گوں زین ء گاھے در زیناں
گاھے گوں سیتانیں منی بالاد
گاھے تئی تاوان ء شریداراں

۱۰ گہرام وتی پیشگیں براں گیربیار
میگ وتی جنگانی پدا ہیٹرت چار

۱۱ کشتگ تئی نود بندغ مڑایانی
ماتو تئی سر کند بندکت منی رنداں

۱۲ گوش کنا ڈنڈاری شپیں دراں
سنگہ گوں پراه کنڈیں کڈولیگاں

۱۳ پاد کنا پاد یزکاں دو کبلیناں
سر کنا سر بند ءء طلاکین ءء

۱۴ شپتگ من بور ءء خیمبریں و نگاں
سیاھی گوں سر دست ءء نجت ژنگاں

۱۵ درکے شہ گاجان ءء کلات ءء زرت
ساہت ماں میلا ءء دب ءء سا سارت

۱۶ اچ پدا رندی گونڈلت کاتکاں

تیرے ماں شوزکانی شیم ء گوستاں

اچ مگونڈانی نرگیس جاہ ء

۱۷ جتک اتنت بھنگی میں حسن نوتک

زین الدین کلو و مزن پوتک

پیروز شاہ زجمانی سپر بریں

۱۸ اشته من بور ء ڈکیں رنمباں

کایاں تئی پیغام چو گداریاں

۱۹ تئی دپ ء بد بوئیں رسالتاں

تئی بدانی نالانقیس سخناں

۲۰ شہر گینس شہر گولیس اگازیاں

چہ دپ ء ھپتاو شاعر ء مٹ ء

۲۱ نشیگے سہڑائے وتی بیلاں
کیٹ گرے میریں رستم ءِ نام ءِ

۲۲ من وتی بیلانی لس ءِ زاناں
کس مکانی عادت و حیل ءِ

۲۳ چسگ و چپکیش نمریناں
چھتہ ہانی آزموڈگیں بردست

۲۴ شیر و مرگانی داتگیں احوال
ماسگ و پال پن بد ءِ کاتکنت

۲۵ اے ہمادند و آہما بورنت
بور سول انت و موزگش ڈاراں
چابکے شنزی یک زدیں مارا

۲۶ آ تلگنت ملا (گوں) شہہ کہیری آں
آ تک دنی پھلیں پتر ء نشتنت

۲۷ دستش گوں شاہیں قادر ء بستنت
پہ خدا چار وفتنہ آں گونڈ کن

۲۸ من نہ زرت شہانی ہبر شریں
رنداں نہ زرت پتر شہہ کہیری ء

۲۹ پشت اش ماں دات و چادرش چندت
پمنی بیلانی سر ء گوندت

۳۰ رنداں گوں مندیلان متراتت
گوں جن و کھتری رتگلیں بوفان

۳۱ دعا کہیرِ گِ ءِ مستجابیتِ انت
چونا منی عقلِ ماں زانگِ ءِ رپتہ

۳۲ رندِ شامِ سیبی سرِ شے کاتکت
ایرِ رتکتِ ماں اسپری کاپِ ءِ

۳۳ لیڑہِ مسِ زانِ بندِ کتکتِ جونگیں
پادِ ءِ سیمِ کاریں موزگاں کاتکاں

۳۴ رندِ شامِ سیبی سرِ شے کاتکت
ایرِ رتکتِ ماں سیرِ گیں ڈنہ

۳۵ تیرِ جنتِ گہہِ گیریں کمانداراں
گپتِ منی بیلاں پہ لہیں جانِ ءِ

۳۶ من وتی چمان ظاہر ء ولینت

ریٹوئے بیتاں و اڈھی شاگاں

کشتنت تئی ھیک پادیں نمط رلیشاں

۳۷ تنکنت تئی ترک و ماجوں وار ھیزیں

رند نہ تنکنت گوں موزگی پاداں

۳۸ رند نہ تنکنت کہ رند میار زان انت

داشتگنت لڈوکی جنیں عہداں

۳۹ سنگ ریزنت ماں دیر بنیں چاتاں

کینگ ماں مردانی دل ء جاہاں

ڈوک ریزاں نہ کینگے کنزاں

۴۰ گیشتر پہ میر ء عومراکین ء

رند سردار ء جور جواہین ء

۴۱ گیشتر پہ میرھان ء ملوکین ء
من سرا عرشی پریشنگاں گریواں

۴۲ مور مار اومرگ جناں زاری
ماں زر ء افسوز وراں ماھی

۴۳ قولیں منا شہک ء سرپوتراں
شہ اریپ گرانیں لشکرے کاراں

۴۴ چہ سرگ گونڈیں چیدگے بنداں
ساعتے کوٹ ء سر برا ننداں

۴۵ من ترا گاجی کور دپ ء نیلاں
یا ہا ملکانی گون ات پٹاں
زر دلو آنی شیر گے پٹاں

بروطان و برنگلیں ریشاں
دستے پہ دازی ژپگ ء ریش بات

۴۶

راگیں شاتو زہیر نال بے
مات پہ چک ء چک پہ مات ء
چو کپوت ء کوکو کناں پاس ء

۴۷

سر ڈھگور بے ماں دیر سریں کنڈاں
ھنچو کہ موکل داتگیں لنڈاں

۴۸

کائے منی ڈومبانی سلامی بے
کائے منی پاد ء موزگاں چکے

۴۹

گڈ ترا گاجی کور دپ ء بلاں
تو پما گنداوگ وفایانی
من پما میرھان ء ملوکیں ء

۵۰

1. Gowahram, 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,
and sometimes I mount the horse and sometimes

9. I walk on foot; at one 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. Gowahram, 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
13. ornamented 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
and steed, the black steed so frightened with
15. pain, jumped and frantically ran hard from the
fort of Gajan, till it took breath at the mouth of
the Mulla 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
and in Omens and predictions, such as act of
24. foretelling by seeing 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 seeing the shoulder blade of a newly killed sheep or goat.
2. Among the Makuran 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 Mullas (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
28. sake; neither the Rinds nor I adhered to the
wise counsel of the Sheikh Kahiri;
29. They (the Kahiris) in utter disappointment
and returned back and (as a sign of anger and
30. curse) shook off dust from their cotton scarf on
the heads of the Rinds who would boast of fine
cloths and cushions made and cleansed by expert
women and was hermen;
31. The imprecation of the Kahiris received
acceptance by the Almighty, (and) my intellect
failed to foreshow the consequences;
32. The Rind fighting men wearing on their feet
and shoes embroidered with silver, came from the
33. neighbouring 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 Mir 'Umar, the hot-mouthed chief of the Rinds;
41. (Moreover) greatly for the princely Mirhan, on whose death the heavenly angels wept, the
42. ants, snakes and birds 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 (Gowahram'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
and of the Gajan stream; I shall throw thee
46. towards those territories where the fruit of Pistacia.

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 Ladho 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.

kinjuk 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 (Gowahram),
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 Lunds¹ have been voluntarily permitted
to settle far away;
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
Gajan stream, only to bewail for trusty
Gandawah; and I will bemoan for the princely
Mirhan.

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

1. '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 Bhands of Makuran and the Lund tribe belong to Indian blood.'

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, Chakar, 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 Chakar's curse, which he uttered in the following historic verses:

۱ سیوی گھوڑوی گڑواں باث
دریں گوھر ء ہرجاں باث

۲ گور باث نامجی تیں گنداوہ
شہ ہپت بنگویں ورنایاں

۳ کہ پائش پہ کہوی لبستت
بور گوں بے لغام ء تنگت

۴ آھاں پہ نشانی یکے نیست
نیغاں چڑتغت ہندی آں

۵ زحمانی زماں زو ریناں
کل ماں گوھر ء ہرجاں آں

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 Gandawah turn
and into a necropolis, as from seven grand
3. youths, all of whom used to tie their turbans
with grace and pride, an race their horses
without reins;
4. None of them can be pointed to be alive; all fell
and prey to the powerful strokes of the Indian
5. swords, all of them were devoured by the
misfortunes of Gowhar.

Chapter I V

The Distinguished Poets Of The Classical Period (1450-1650 A.d.)

Bivragh Phuz Rind: The grand Bivragh or Bibark,¹ the son of Mir Bahar 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 Chakar. A son thus fathered and mothered was expected to be something very unique and superb, and Bivragh 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 Chakar, and knew the very road into his kindness and grace. A very wise man,

1. His real name was Abu Bakr. but the Northern Baluchis address him as Bivragh. and the southern or western Baluchis as Bibark.
2. Bahar Khan was his real name.

a most sovereign creature, Bivragh, 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 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 Kalamani). 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:

بروں هموذا کہ ملک بلوچی نمیں
شہر سیوی ءِ من دل ءِ و ہشیں

'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 traveling from place to place, and as such his visit to Seistan, Herat and Kandahar 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. Bivragh 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 'Ali Mast, represents his praise for Bivragh as such:

شعر ہما ہاں کہ ننگریں بیورغ ء جت انت

قول ہما ہاں کہ جام عمر ء کھت انت

داد ہما ہاں کہ زر زوال ء داغ انت

عشق ہما ہاں کہ لیلیٰ مجنون ء کھت انت

Worthy are the poems which
 Bivragh, the generous has composed,
 Promise are those which Jam 'Umar
 Had pledged to perform,
 Generosity is that which
 Zarzawal had displayed,
 Pure love was that which Layla and
 Majnun 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 Arghun¹ princess, Granaz, the daughter of Shuja-ud Din Zunnun, the viceroy of Kandahar province on behalf of his sovereign, Mirza Shah Husain of Herat (†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 Kandahar. The Arghun 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

I. The Arghuns are supposed to be descended from Arghun Khan, son of Abakale 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 Nameh) 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.

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 Arghun territory with such swift speed that in the morning his horse's hoofs began to wound the Dasht plain southeast of Quetta, and the princess began to sigh her Mughal breath in Baluch land. The Arghun 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 Arghun army reached Sibi after a march of a few days. Goaded with most sharp occasion, Bivragh went straight to the residence of the Lashari chief, the sworn enemy of the Rinds, Gowahram, 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. Seeing 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 Arghun 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 Arghun 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 Arghun 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 Arghun chief graced him with robes of honour, and returned back to Kandahar 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 Arghun pride and Baluch power. He dramatically portrays the entire episode in his long poem as such:

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

۱ قنڈھار باغیں یک کڑا گاہے

قصر و میری ہند جاگاہے

۲ جگوا سیلاں رپتغوں راہے

طاقچہ پیدا بی امل ماہے

۳ کھشتاے موژانی دل ء آہے

لوظ پاری ء گوانکھ جشہ لعل ء

۴ زیٹ شتاوی ء بیا بلوچ بالا ء

گوں سغار ء و پچویں ڈھال ء

۵ گر منی موژانی دل حال ء

سر منی تئی ایں گوں تھنگوں ہار ء

۶ رپتغاں حیل ءَ حذائی ءَ

گوں وٹی مل ءَ بادشاہی ءَ

۷ جز گروں دوست تھنگویں ہار ءَ

بندونی محتاجیں دل ءَ تار ءَ

۸ مل ماں ماڑی ءَ بنا بستہ

آتکو محل بانگہ ما دیشہ

۹ وہش دل ءَ ماہ تھنگویں کٹ ءَ

ہپت "شف" روش میر جن ءَ داشتہ

۱۰ گوشتا گڈ لڈوخ ءَ جنانی ءَ

سونھ و سرتاج ہمسرانی ءَ

۱۱ بیورغ و ڈیرہ منٹراپانی
گومن شاھے دوستی ۽ سکپیں

۱۲ گند نواں ڈاھا گیرتھ انا گاھا
ھر دو آں نیلی زندہ دراھا

۱۳ اغ تھرا مڑدی بیڈغے مانیں
مناں وٹی ڈیہا در برغ جوانیں

۱۴ من وٹی دوست گوشتناز انت ۽
نیں کہ ما مڑدی توکل ۽ بستہ

۱۵ اشته محل گوں تھنگویں کٹ ۽
نیں کہ من ماڑی بنا کاتکاں

۱۶ مل اثر ماڑی بنا بوتکہ

دوست ماں سیاہ منڈھوا نیاستہ

۱۷ بروں ھموذا کہ ملک بلوچی سیں

شہر سیوی ءِ من دل ءِ وھشیں

۱۸ چھل چھیار کھور ماں یک شفی گوستاں

روش ماں دشت پلوا بینا

۱۹ دیم اوو بولان ءِ گیا فینا

کاتکوں بولان ءِ سری کھوراں

۲۰ پھول کشہ ماہ لچ ءِ ٹھوخینا

بیورغ و ڈیرہ منڑایانی

۲۱ دے مناں موڑانی دل حالاں
چہ کریں الکہاں منا رڑتھے

۲۲ تھا منا گوشتے تئی دیر سریں پھوز انت
تھام تئی رند برھنیں تازی

۲۳ تھام تئی سیری مجلسی ورنہ
کھے تئی دوست کھے تئی دژمن

۲۴ ما جواو تھرینتھا وٹی دوست ء
چاکر منی دوست گوہرام منی دژمن

۲۵ چھیل ہزار رند بارعین بوراں
سی ہزار میر عالی بہادراں

۲۶ یک ہزار نوحانی مڑو خیناں
 دو ہزار راوچی گو مناں گوناں

۲۷ پنجہ گوں گوہرام لڑیں یغاں
 تی پتی راجاں ہیچ نہیں کمی

۲۸ عاقلیں ماہ لچ ء من ء گوشتا
 پیورغ و ڈیرہ منٹرایانی

۲۹ ماکہ اثر محلات سرا دیشا
 شوے دینائی آش بادشاہ گرانیں

۳۰ آں مغل قندھاری مناں سچ انت
 کہ ترک ترا سیوی نندغ نیل انت

۳۱ جز بروں گواہرام ء نوا وینا
چاکر ء وٹ آرام نہ کیٹ لوغ ء

۳۲ کاتکوں گور گوہرام ء گیا فینا
گوہرام سٹردار منٹرایانی

۳۳ کار نہ کپتوں داں تو دانی
گوں توں آوار بادشاہانی

۳۴ سٹردار آتکغاں اغ مناں دارے
اغ مناں دارے گور تو ننڈاں

۳۵ اغ نہ دارے تھی رھے گنداں
گاج کشہ گوہرام ء امیزین ء

۳۶ بیا کہ بیائے میر بلوچانی
گوں وٹی دوست ء حیر و آمانی

۳۷ ہر دے حیر و شادھاں بائے
گور من ء نندے من ترا داراں

۳۸ ذات لاشارا تئی سرا گاراں
بیں ہماں اولی غصواں ساراں

۳۹ وٹ کڑو بیٹ ہند مار داتی
واند کشئی میری چھجوی محل ء

۴۰ دانشاں 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 سینخ کواوانی
ژہ گورے کاتکاں دنگ شراوانی

۴۳ بین من واڑتھ ین منی دوست ء
کم ترا تھالانی بنا کھشتاں

۴۴ گیشترا ابنارہ بنا رتکاں
دست پناسی پھذا ششتاں

۴۵ گال کثہ روشے چھار دھی ماہا
بیورغ شوے لاشاری ہور چوپین

۴۶ اے چہ دروھے ماں چترے ۽ پشتہ
چترا نشہ دے غصوے گویش

۴۷ ماجواو گرویتھا هزار نازا
مار چھوں دیری نہیں قصور گیراں

۴۸ نمک ۽ لاف ۽ مول ندا رانی
گند نواں روشے دشمن بی آنی

۴۹ ممین ۽ آنکا کہ من تئی دوستاں
ہر شے لوٹے پر تو کاراں
تھا ورے چچی ۽ پر تو کاراں

۵۰ او چویں تھان ۽ بیار کہ من پوشاں
نان و ہشیو آں بیار کہ من نوشاں

۵۱ ہیت ہشت روش گوستغاں فرضی

ہیت صد زرء بی ثغاں فرضی

۵۲ تران کثہ گوہرام لڑیں تمہینا

قاصدے ششانی ہاں گینا

۵۳ چاکرء مالوم کھن ولی نینا

سٹردارین پھسوے بین چھوروی کارے

۵۴ بیا کہ بیورغء بستہ ملرنی بارے

بین چھڑے بین کھور دنی ہارے

۵۵ دیر سمندرانی سستغیں ہارے

بادشاہانی گوں انت آوارے

۵۶ بادشاہ آتکا ہور ہاری ء
اڑد اث بولاں دفا گوسنتت

۵۷ جاہ نہ اث تمبوآں امیری آں
روش درآتکا اژ تھنگویں برجاں

۵۸ سرکشہ میریں چاکر اڑداں
رند بارگاہی بارغیں بوراں

۵۹ مہتر و تازیاں ہزاری آں
تران کشہ میریں چاکر و گوہرام

۶۰ کھشتغاں رند برہ نغیں تازی
رہ دینت اڑدا سر گرا تھریں

۶۱ ہر دو دیمانش بادشاہ گراہیں

بیورغ ء گوشتا من وٹاں چھاری

۶۲ سے شف و سے روش خبرداری

سنبروں ماپہ توکل ء شاہا

۶۳ زڑ تغاں سنج و زرگریں ہتیار

رپتغاں حیل ء خدائی ء

۶۴ گوں وٹی مل ء بادشاہی ء

آتکو اُرد سر گرا گپتوں

۶۵ مل ماں اُرد پلوا بستہ

پیادغ بیٹا منی ملغی بالاد

۶۶ دات ماسمین کڑا سکین

زو راسمین رب اسر ارا

۶۷ رچنوں ما گوں جوہریں تیغا

آتکو تمبو ء کنار گپتوں

۶۸ ویشغاں جاگو آں بہ ترک ایغاں

من وٹی میان جوہریں ہندی

۶۹ چونان بے چندرا چھنغل واشہ

گوستا چوگرندو خا سمین ایغاں

۷۰ برٹوں تمبو ء طناب سکین

سر وٹی میری کوفغاں گوازینت

۷۱ کھتہ مھڑی دار سرکشوں دیرا
آتکو اُرد بادشاہ دیشوں

۷۲ ترک ماں کٹانی سرا وھاوا
دست گپت ترک هاغہ کٹ

۷۳ من ہماں بیورغ آں کلامانی
اثر مناں کارے پٹا شیطانی

۷۴ بشک کنغ میراٹیں بادشاہانی
اغ نہ بشکے کار تئی دستیں

۷۵ آں تئی تھینغ اے منی گڑدن
گوانکھ جتہ مناں پرے تران ء

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

۷۷ نین مناں سیالی تھوروے گیرا
تھورو اژھسی نین سرا پٹا

۷۸ بشک ثی تازی ءِ گزندوخیں
سر منی پٹاں سہر کنائینتا

۷۹ پٹاں تمبو ءِ طناب سکین
اُرد پے بولان ءِ پھذا گرتھہ

۸۰ شہنزا درکھین آل سر محوام
دژمنیں مردانی دل ءِ چھکا

۸۱ کاتکاں سیوی ءِ گھڑیں کوٹ ءِ

حال ماں رندی میٹروا داتہ

۸۲ چاکر گوں رنداں وھش دل ءِ گرتہ

لاشار ماں گنداوغ کشاں نشہ

۸۳ میں مناں مڑدے تھوروے پٹا

میں رند پہ گرانیں پیہنڑا داتا

۸۴ میں لاشار پہ جنگ ءِ مڑائینتا

گراناز گوں مسکیغاں منی پٹا

۸۵ وھش دل ءِ ننداں گوں وٹی یارا

لیو کناں دوست تھنگویں ہارا

1. Widely stretched are the gardens of Kandahar,
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 along with 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 plain ;¹

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.

19. Turned our course towards the fertile Bolan,
While travelling through the original stream of
Bolan;
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?
23. Where art thine youths fit for royal assemblies?
Who is thine friend, who thine enemy ?
24. Replied I to my friend,
Chakar is my friend, Gowahram mine enemy ;
25. Forty thousand consists of fine Rind Cavalry,
Thirty thousand are the brave Miralis;
26. One thousand numbers the Nuhani crack
fighters,
I have with me ten thousand cup-bearers ;
27. Fifty thousand are tied to the trenchant sword of
Gowahram,
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 Kandahari Mughals,
The Turks will leave thee not to rest at Sibi ;
31. Let us go to Gowahram, the chief,
Chakar (being relative) will be voluntarily
restless in his house;
32. We came to Gowahram, the plentiful,
O, Gowahram, 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, Gowahram, the majestic;
36. O, chief of Baluchis, welcome art thou along with
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 Lashar 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 (Pulao),
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
and we left in the trays, more we threw on the
44. dunghill and washed 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 Lasharis ;
46. What a deception it is after accepting the mat ,¹

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.

(And) while sitting on the mat, maintain despite;

47. I replied to the possessor of thousand
and blandishments, for¹ remember the past faults,
48. therefore, I will not keep his salt in my abdomen,
as one day I may become his enemy;

49. A Memon² 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 enterta in 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 Lasharis) counselled
Gowahram,
He sent a courier in this respect;
53. To inform the sainted Chakar,
O, chief (Chakar), 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 Bolan;
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 Chakar, the well-fed
sprightful Rind steeds approached the place of
encounter;
59. Amidst nobles mounted on rare steeds
Mir Chakar and Gowahram 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 Lashars,
(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 Sura Yasin,
Repeatedly with rigour recited 'Yasin' 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) unfixed their tents,
The entire army marched back enroute Bolan;

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. Chakar with his Rinds retreated rejoicingly,
The Lashars settled back near the suburbs of
Gandawa;

83. To no one I am indebted,
Neither I exposed the Rinds to the strokes of
grievous calamity;

84. Nor put the Lasharis to the trial of war,
With intoxicating enthusiasm Granaz became
mine;

85. With bliss I will live with my beloved,
(and) play with the beloved's golden necklace.

The following poem, he composed on 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, Ishaq, 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 dearly 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 man 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 تن ءِ راھے
 چہ شکارانی هو شینتغیں سیاھے

۲ نین کہ ماں دیریں الکھے کاتکاں
 تریٹ توں مسکانی سحاق سیا دیں

۳ من پتری گوں بوجہڑا بستہ
جام سحاق ء گوں ریٹغے رندی

۴ ما دل ء درد گوں پوپے پھروشتہ
شہنزا گورکائی سرے چرتھ

۵ ماجیر حوال داشہ ہیر حوال گپتہ
حال مڑپیشی جام سحاق بیٹا

۶ حال پہ مار وار تھیں دل ء دانئی
دھمی تئی میڑو سرجما دراہیں

۷ کپتغو خواریں تئی صدو ماہیں
بچھی دو روخاں لعل صدو دراہ ین

۸ درد ماں لوغاڑیں سرا کپتہی

ما دعا کٹ گوں سوختنغیں زردا

۹ تو نہ آتکیں و ما نہ ترپٹیش

آس داں چوٹی ء کھڑو پٹا

۱۰ جان اژ نرماٹیں گداں پتا

ڈھڈو آف پٹا جفر سیاہیں

۱۱ گورم ء سے گیت گوخ پیراھی

میگر سہر گوشیں گرانڈ شاھی

۱۲ میگر گوں یک لٹھا کیش پیری

مل گوں موچی دو تکنغیں سخاں

۱۳ زحم گوں دلی ز جنتغیں بنداں
کاڑچ کاتار گوں حراسانی بختاں

۱۴ مولدے آزات کناں چھلی
دوست ءِ دراہ سر جما گنداں
ہنگ اژ گرائیں دو روخاں . درست با

۱۵ سیاہ گوں چابکاں تلور داشہ
اژ کھڑی آنش سوتکغاں پہناذ

۱۶ سیاہ وٹی اولی جزغاں گیر آر
ایک شفنی شبگیراں برے اوذا
لعل صدوئی ءِ گورغیں کھل ءِ

۱۷ مل مرٹھہ قربان بیٹ زھیرانی
سر ثنا بے پھول ءِ بہشتی تیں

۱۸ بین کہ گور کھلانی گور کاتکاں
 آتکاں او لوغانی پھدا نشتاں

۱۹ دیر نویتا کہ هو ہوئے رستہ
 ہنگ پہ لوغانی پھدا کھتیش

۲۰ لعل صدو پنج شوزاں رواں پٹا
 مچھ انت جتانی جتکھ لعلیں

۲۱ سیاہ مور بندیں چھوٹو ٹنگیں
 حس اژ کوچی گرڈون کھتیش

۲۲ تھنگویں پلوه اژ شیفغیں انف ء
 گوش بنانی پھادیز تنغیں گرد در

۲۳ اثر پیافیں مردانغ آنش مندری
گرے آناں ماٹ گرے آناں وسی

۲۴ گرے آناں مردگوں ڈانٹریں ریشاں
مادے چھوں گنگائی جڑاں گوارتھ

۲۵ دیم پہنازی اثر دژمینس مرداں
ترونگی ایر رقلہ اوو ریشاں
ماں بروقاں سنبلین ہوشاں

۲۶ دوست منی لاڈاں رواں بیٹا
مادے چھوں لاڈانی بھرا تھرانا

۲۷ پل نیں لوغ اثر ہماں لوغاں
پل ٹو دل گرٹغاں شوذا

۲۸ گڈا ڈاہ نو ورنایاں گشینی آں
او مغیں ماٹی برسریں بچھاں

۲۹ وس رسا بالا دا مرجین ء
ھیمنین مردے مے شے رندیں

۳۰ ملکمیت برانی سرا زواریں
کلک کنت بلغاں مزاری آں

۳۱ پر حکم ء بالا ذہ لڈیناں
براٹ چھوں پیری آں دینجیں بنت

۳۲ ماٹ و گہار دراڑیں چھوٹواں منت
ملکمیت ہج بر وھش نہ کنت ایشاں

۳۳ باہر مڈی آتش انا جیناں
ما وٹی ھیسی سر نہ رچینھتا

۳۴ شہ بہانانی چندینں زیناں
شہ کنشکانی کاگدیں رکھاں

۳۵ شہ کنالانی پکغیں و نگاں
شہ امیرانی نیاد و دیواناں

۳۶ ململ کھاسایاں دو تائی آں
کیس لنگی آں ہریوی آں
بر پے بو رانی بہا گپتہ

۳۷ اے دینائی ما رپتغا دیشا
مادے چھوں میٹر بانکھ ء دیشا

۳۸ بو چھنڑے کورونیں رواں پشا
براث پہ ویرازا جہان ایغا

۳۹ بہر کناں گوخی گراستغیں گوژداں
زر ہری تھالیان 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 Jam Sahak ;
3. I sat on the ground crossed legs, encompassed my waist and legs with a long scarf of cotton cloth,
Jam Sahak surrounded his waist and crossed legs with a red scarf of cotton cloth ;¹

1. It is a customed 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.

4. (To refresh myself) I lessened the heaviness of my heart by masticating a nut,
The black steed grazed Gorkha¹ (*Elimurus hirsutas*);

5. Both of us communicated to each other the news of the general affairs (*hal*),²
Jam Sahak recounted firstly his account of the latest intelligence;

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;

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

2. It is a strict Baluchi custom by which any Baluch traveling is asked by those whom he may chance to come across meet for the news. The 'hal' 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 'hal' must be given and received, in strict order of precedence. The enquiries cover a wide range, both public and private.

8. Pain has invaded her thick-haired head,
I prayed for her with a burning heart;
9. Would that thou (Jam) 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 black;
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 Khurasan ;
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
Jats;¹
21. Her curly locks braided with speckled hair lace,
fell unplaited on either side of the face,

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 camel men and graziers among the Baluchis are addressed as Jat, but the name is pronounced with a soft 't' (ت) as opposed to hard 't' (ط) These camel men speak a different language to other jats. The Baluch tribesmen look upon the Jats as their social inferiors, and the women of the camel men are renowned for their beauty.

- The necklet was set aside from her heron like neck;
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
hairs ¹ as sacrifice to the saints,
The Angel of death dislikes such things,
33. Would spend prodigally from Bahar's immense
and property,
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.

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.

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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 Harev,¹
My turban fetched the price of rare steeds;

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 Bivragh's father, Mir Bahar Khan, was killed without any justification by the spiritual guide of Mir Chakar, Shah Khatti, and his men. The thirst for revenge even subdued the staid senses of the best representative of the race, Bivragh, whereas in the way he took vengeance, represents the

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

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 بلوچستان ۽ کمان تیں کوہ
ناحق ۽ دیم پہ گونڈلاں بستے

۲ چھے تئی سیالی غصوے زیان ۽
کشتہ تھا باہر خان منٹرایانی

۳ شین گلی ۽ ماں دیر وے ننڈاں
گرم ساڑتھی ۽ من دروغ کناں ڈاھا

۴ بلاں دے ہا میں بنت بڈی جو ریں
نشتغو آل روش ۽ مناں چھاری

۵ شہہ کھٹے ۽ گوں پھسغا بیاری
بیاری منا چھار راھے سراداری

۶ ماں دے چھوں شیری گم رھابانی
گڑون ء گڈ گواشی بہ بھوریناں

۷ من بروطاں گوں نوش کناں حوناں
جان اژ لجمیں سنبغاں ساڑت بیٹ

۸ گڈا منا گڑدائے زھیر بلاں
بلاں دے سٹردار مویت راضی

۹ آں برائی دادناں بند کنت
زاٹغیں گوخاں مدا دینی
بارغیں بوراں آں مہ بشکینی

۱۰ گر رند نوی دودائی منی برایش
گر سندھ نوی ہندوستان روایتیں

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 Bahar Khan;
3. Henceforth, I shall sit heedlessly in a place,
To make this grave event forgettable for a time;
4. Let the venomous spite should out wordly
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 (Chakar) 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 brethrens, ,
 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
ھلک منی چارایا سرا نشہ

۳ کاڑچ بیٹ دور واریں گرانڈاں
ھر روش منی دیگ تانغاں جوشاں

۴ پر وٹی مہماناں بلوچ ایناں
سی سال پہ مڑدی منگہاں گوستہ

۵ سی سال پہ پینگی وارہاں بستہ
گڈا پیرہ چھاری آں مناں گپتہ

۶ سی سال پہ لاچاری زختڈینہ
پیرہ جنگیں گوں دف و دیما

۷ گوں بروطاں و برنجلیں ریشاں
کھشک دھتان قدحیں چماں

۸ چھم اژ دیریں گندغاں گراں بتت
ران اژ مہمیزاں مزاری آں

۹ او هوو ذالاں شما وٹی بچھاں
پیرہ لولی ء نواں دیشہ

۱۰ پیرہ ایغاں گندغیں پرکار
بت حیران هر کسیں بے زار

۱۱ میں ہماں اولی جزغ و جن سار
بندن لڑزی ماں چندینس زیناں

۱۲ دست لڑزنت ماں سیمریں وانان
کھاڈ منان ناخوئی جناں گوانکاں

۱۳ گڈا پیرہ جھکینی زیری زیراں
چھوں ہماں لاد زھرینس شیراں

۱۴ بیٹ کھوخ ءِ گیرتھ منی ڈیل ءِ
منی ملغیں بالاذا بہ لڈینی

۱۵ گڈا براٹ منان جامیں کوفغاں زیراں
گہار وٹی شوپیں چھوٹواں سنداں

۱۶ جہل کنت جاگیرے امر نامیں
رندنی لعلیں مچھ بنت سنداں

۱۷ کوہاں چھوں لوہانڑیں سرا شیفان
حون چھوں گیواراں بہاں سیاہیں

۱۸ پہ منی ناموزا بلوچی ء
کہ بیورغ وڈیرہ منڑایانی

۱۹ تھا وٹی حسی سر نہ رنجینتہ
کہ واس اشتا مڑدماں گپتہ

1. My name is Bivragh, the chief,
In my hand lies the entire property of Bahar ;
2. I embrace the cool shades of Chakar'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
and age is always at war with (man's) face,
7. mouth, moustaches, 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 silvern 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 Seistan, which then formed a province of the Timurid ruler, Mirza Shah Husain of Herat, 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 Chakar, for he knew Bivragh joint by joint. Chakar 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 Seistan. They reached the place, met Bivragh, discoursed with him and in great rage of pain, beguiled him stating that a grave crisis has overwhelmed Chakar, and that his presence at Sibi is indispensable. He heard and heeded the discourse with serious concern. At last, bid farewell to Seistan 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 Seistan. The poem is free from florid and fustian style, but has all the simple ease of refined conversation. Here we reproduce his famous Seistani poem:

۱ من کہ ماں سیستان ء جنائ شیراں

گور مغلانی بستغیں قیزاں

ریز گراں چھوں قمبریں ماراں

۲ گرینہہ کھشی تھنگویں محلاں

تھنگویں پٹی بڑز برواناں

۳ نیم آزمان ء دیاں جھالاں

گندغ ء بیورغ ء سروپھاذاں

بیورغ تھئی بالا ذنصیو باٹے

۴ عرض کثہ رانی ء گور ہرم ء
گور وٹی عاریفیں پٹ و براٹاں

۵ اے چہ کسے ماں شے قیزاں
نیم شف ء ظلم زارہاں کھلی

۶ مار واوہی شاذہاں نیلی
گوشٹغ ء باند سوکھا جنانی ء

۷ بوڑ بل باندی ء بلوچ ایغا
چھٹہ سر شاں حاکمی قیزاں
پھاز چھڑیا آں چھوں بچکی بیڑھاں

۸ ششغاں گور شہر لوہارا
ذیث گھڑ لوہار آسنی . میجاں
آسن گوں گئی آں چڑندیاں

۹ بین کہ ماڑی نیام دراکھایاں
گپتھغاں جاگو آں نعتہیں؟ ممی؟

۱۰ گپتھغو عازاب کھشیش مارا
یک برے باہ منتہ منی بلاذ

۱۱ دست جتہ کھڑدے اشرفی کھشیا
داث ما جاگو آں امل ایغاں

۱۲ ما پرے خوش نیں دل ء داث ء
آ نہاں پہ ناکا میں دل ء گپتھ

۱۳ بین کہ ماں ماڑی سربرا کھایاں
سر منی تنکیس گواث گراں گوستا

۱۴ لغت ماکھٹ ءِ پھاڈن ءِ دات ءِ
اژ منی پھاڈ دروشاں مزاری آل

۱۵ لعل ءِ چھوں کاویزی کشہ کھینزے
گرینہہ چھوں درلی آل بڑھی بڑنا

۱۶ زھر کشہ زنزیر مہفریں دوست ءِ
کھٹ کھلی گوں زختغیں بوفا

۱۷ دیر لڑزی سے گڈے توخا
دیر لڑزی اژ منا تھڑسی

۱۸ تھا کدائے او بنگلیں ورنہ
اے چہ تقدیراں ترا آڑتھ

۱۹ ابو ء چوکی گھمرواں چھراں
گند نواں گہگیریں سرا براں
آں ہر یوی دروازناں درنجاں

۲۰ نواں بھراں پر ینھتا پرے زحماں
چہ مغلانی کھوکھریں کاڑچھاں

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

۲۲ ما گوں زراں لبثیں چوکی
زر شہ سے چھیار اشرفی مہراں

۲۳ ماں ہماں بیورغ آں کلامانی
تھا ہماں ماہ لچ ء سلامانی
قول تھرا ماڑی ء بنا داٹوں

۲۴ لوٹھشی دائی ءِ دھمالانی
 روغ کشی بتی ءِ شمالانی

۲۵ اے دوئیں آنی روح شنت تھنی
 روگور بوریں چادرا چمی

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

۲۷ چھیار پاسی ءِ آستغ موری
 آستغ موری گودست بانہی آل

۲۸ پھاذا بیورغ روش تھرا پٹا
 ما جواو ترینتھا ہزار نازے

۲۹ اے منی عاریفیں پھٹ ۽ چالبیں
 ھیت شف ننداں گور دلی دوستاں
 چھوروی پھذ گڑوغ مناں عیویں

۳۰ ایر کثہ رنداں پہ ہز بازی
 بیاکہ چاکر اندوہاں گپتھ

- I. (When) I would sing in Seistan, 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, Bivragh, from head to foot, as such her golden band would shine too high;
 (And she) would pray, that Bivragh, 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,
and (awoke from sleep) and provoked to frenzy, left
17. suddenly in full fig, 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 Herat ;
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
brethren,
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 Chakar, (and thus) I came
down from the top story of the palace, (and left
the place).

Shahdad and Mahnaz

Mir Shahdad, the eldest son of the great chief, Mir Chakar Rind, was an illustrious prince, highly extolled for his prudence, piety and poetry. He first married a Rind woman, Murgu. A few years later, he stuck his choice upon his cousin, the daughter of the distinguished Mirhan, Mahnaz, who was a gentlewoman of a most chaste renown, a virtuous soul that ever nature had praise for creating. Shahdad loved and liked his second wife with very much content and consideration. Her charms and chastity off and on offended Murgu, 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 Mahnaz. Shahdad 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, Murgu secretly got up, wore Mahnaz's sandals and went directly to the tent of 'Umar and returned immediately. Early in the morning when Shahdad awakened, she told him that in the dark of night Mahnaz 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 Mahnaz. Shahdad 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 Mahnaz. One day, cold and stern, he said his mind to her. Mahnaz 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, Shahdad scattered in his ears and not grafted them in his mind and heart to grow there and to bear truth. She felt since Shahdad lacks justice, she will lose a husband. Shahdad 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 fate of a nefarious man a wife, wiser, fairer, truer than ever Baluch did compass in his arms. Shahdad 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, Shahdad 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. Shahdad was a poet of repute and fortunately,

we find Mahnaz 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 Shahdad and Mahnaz after separation exchanged sarcastic poems to each other. Shahdad sent the following poem to her:

۱ تھا هزار ہند بانگیں مہناز
 جی منی تنی تیں دل کھن آف

۲ بنوی کھنڈ شکھلیں نوخ آف
 چہ قدر رند بارغیں بوراں

۳ سر تئی لنگیں عمر پیٹا
 عمر چھو اپتارے تھارانی

کشارانی ریسیناں راہک
نریانانی چھو لاف

سفر چھو دلی وھش گڑھیں دیزاں
چ کروتانی گرازغا جوائیں

دست چھو ڈوئی آں ڈلغانی
مل بروٹوئے ڈانٹریں رنگ ء

بانگواں روگوں بزگی ٹول ء
بیگہاں گڑدی زہ گلے جھول ء

برشتغیں پاؤ لتراں کھشی
مہناز تئی پیش دار سراٹنگی

۹ بانبرو بیٹ ماں ہیمہا پیہی
دستاں تئی لونغاڑیں گراشمنفی

۱۰ چہ گل ہنگیں چیر واں پروشی
جینج ء تئی گوجی چنگلاں بوژی

۱۱ دیر شنگھے چھوں پیراں پھکی
اے لغور لعل بانکراں سکی

۱۲ سر گل ء سکھیں ٹیکنغاں بلی
مانے چھو کوھیں بانڈو دیما
حون چہ گیواراں بہنت سیاھیں

1. Mahnaz, 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
embankment 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, Mahnaz, he hangs it on the forepost of thine hut,
9. (Then) enter the tent crawling, extending his hands towards thine graceful body, undress
10. thine perfumed locks, unfasten the straps of thine embroidered shirt 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 Shahdad, She versed the following poem:

۱ ڈومب منی زالی گوستغیں گالاں
تھا جہاں گولیں خاطرہ جاہ دے

۲ برا گور شاہ داد ء قویہینا
چا کر بھنگی قاہریں پنج ء

۳ شاہداد ناخوزاخت منٹرایانی
نشغ او ٹو ہوئے گراغانی

۴ ککڑانی ریغ ء مل ء
کودکی چکانی بروجھل ء

۵ اژ تئی کارپیشغاں کپتے
نشغو و ندرے جن و جوداں

۶ کنت شہ مرگو گفرینا
عیو مکھن دریں عمرا نینا

۷ عمر چھوں بگ لیڑوی سان ء
ذی وپھیری سر شماں آتکاں

۸ اژ چو کاں کھڑد کئی مہناز
زڈد جود زان سرانشتہ

۹ چوڑشہ دکانیں گوران گپتئی
موڑشہ غمزی بارغیں سرینا
چس اژ پن وڑغیں دف و ف و دیما

۱۰ تھوڑے شہ گولا کیہواں کاتکے
گوں کنالانی پکنغیں وزگاں

۱۱ مادے گوں جیڈی و سہیلیاں
کاتک تئی چارہ سرانشتاں

۱۲ دست ۽ ماں میر موڑگیں پاذاں
دست ۽ ماں مل سیریں واغاں

۱۳ ہر گناھے دست منی کپتہ
شے برا بشک میر بلوچانی

۱۴ شہ وٹی سلطانیں سر حیرا
بشک اژ اولی مژدماں رپتہ

۱۵ گیشرا بوز بشکین کھیریاں
بشک ۽ اولیٰ مڑدماں جوان ۽

۱۶ ۽ نجیہوآں سک گزران
چھونہ ذاتھے کہ مڑدے جوانیں
بادشاہانی رستغیں چھک ۽

۱۷ کافرئ تیلانکھے مناداٹھے
کپتغاں نشتیں جان پیا فیناں

۱۸ رکھ منی بستہ ۽ پپلیں جوڑاں
سان شہ ۽ پانغ پلواں بوتکے

۱۹ تھا ۽ راضی نہیں دل ۽ داشہ
ما ۽ ناکامیں دل ۽ زڑتہ

۲۰ زڑتہ ما شار پلوا بستہ
گوں کہیوانی لڈغا گار باث

۲۱ تھودے پہ مالی لوٹغاں کھاپے
رند ترا بشکاں لاغریں ڈیکھاں

۲۲ لوغ منی بچھی گوانزغاں پھریں
شہ جنکانی ہار کنڈی آں

۲۳ من ترا ہیڑتیں نوتک ء بشکاں
بانڑی ء گوں بمبویں جاداں
من کہ ترا بشکاں عمر ترا بلی

۲۴ ڈھکنڑی گواٹ چو ہڑاں کھشی
نیک وہد درشکانی سرا چنڈی

۲۵ ماں ہماں انجیراں مزن پنیں
رستغاں جیہینیں گری سایاں

۲۶ سر منی ہچ گواٹ ء نہ چندینتا
بیخ منی ہچ ہوارنہ میسینتا

۲۷ جیخ پہ جامیں عمر ء بستوں
گور گندی یا عمر بوژی
یا ماٹ ماں سے تاخی تقاں بوژی

1. O minstrel, keep in thy world-surveying mind, the verses composed womanly by me ;
2. Go to the mighty Shahdad, the careless and imperious son of Chakar;
3. Shahdad, my pearl-like cousin, thou sit at rest to guard against the ravens and disposed to pluck and
4. the plumes of 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 Mahnaz amidst the youthful girls
and sat on her yellow thigh, got incentive
9. from her fully developed breast, relaxed his
fatigue by embracing her slender waspish waist,
took and pleasure from the leaf-like delicate lips
mouth;

10. Thou wert coming back from a hunting
excursion, along with 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
and one hand on thy royal foot covered with
13. stocking, with the 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 Mir 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 dinars 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 dinars) 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) Banari 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 leafs, that grew within
deep ravines;
26. Never any wind did shake my head, nor any rain
moistened my roots (i.e, no worldly 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, Babur, breathed his last on December 26, 1530. His son, Humayun, 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

I. "The Cambridge shorter history of India", by J. Allan. M.A. etc:edited by H.H. Dodwell, P. 329

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 Shah, revolted against Humayun. On May 17, 1540, the two hostile armies met at a short distance from Ganges, opposite of Kanauj. Sher Shah 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. Humayun miserably fell before the dictate of a cruel destiny and Sher Shah compassed the crown for himself. For more than a decade, Humayun 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, Panjab and Sind. The bulk of the Baluchis under their renown Chief Mir Chakar Rind then flooded the territories near present Sahiwal, Sargoda, Multan and the Derajat. The Baluchis of Panjab, as we are told, assisted the vanquished emperor with immense men and material under their Commander Mir Shahdad son of Mir Chakar. Mir Shahdad composed a poem in which he describes the help given to Humayun and the unmatched valour shown by his men in the memorable battle fought against the then Suri 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:

- ۱ سی و سے سال برقرار نشتاں
من گڑھیں سیوی میلاھی جوآں
- ۲ شے پڑا لانگاھاں دو زحمیناں
ناھڑو کنگاں سیر طمانیناں
درکھفاں دودائی پرے جنگ ء
- ۳ تیج از سوزیں آمن ء رستہ
ماں ملوکی سر کونغاں شپتہ
بنمئل و بگااراں ہریوی آں
- ۴ شے برا یک مشتے جنوں شرطے
ھے وٹی ھیسی چوٹواں بانہاں
- ۵ ھے مروٹی کنگراں گاہاں
بانہاں رنداں گوں بارغیں بوراں
یاگراں دلی ء گڑھیں تخت ء
- ۶ یک دف ء سرداراں کثہ آمین
شال چہ باٹے چاکر و شہداد

۷ حیر و آمان آل شے بلاد

تنگویں تمبویں بلوچانی

آسرو اُمیدے غریوانی

۸ پیل عالی ء پہلوان اینا

پھرواں جاڑو جور جوا وینا

۹ رست ء بیورغ چھوں تیمریں کوھا

سردار تئی سرآمانیں حدائی ء

۱۰ ماگوں دلی ء زھرینین ترکاں

آس پروانی مان کھغوں مچاں

۱۱ ذی مناں میریں مندوا گوشتا

چاکر گنوخ پیا یا عقل ء اشتا

۱۲ ہوش شہ مڑواریں سرا کھستی

باہشی پیش ء بھل گدیں میرھان

۱۳ چھل ہزار گوں نہہ لکھا مڑا مینی
چھل ہزار رند وٹ سرا گونے

۱۴ جب ٹی پھوج پہ حکم اللہ ء
دیم گور دلی زہرنیں ترکاں

۱۵ کھے ہمایوں گوں ولھریں لکھاں
لاکڑی سایاں شدو و براں

۱۶ گل زمین جاگے نہ دا پھاذاں
آھو ماں اُرد نیا مغ ء گپھتاں
مرگ ماں بلانی سرا ننذاں

۱۷ درکھی روش از تمنگویں برجاں
ٹہلغا توپکی زبر زنگاں

۱۸ ماں نریانانی زینغ و تنگاں
سہر ورنہ چھوں ریکھٹوی رزگاں

۱۹ ٹہنگا مصری گوہریں تیغاں
ھیرغاں رندی روزنیں تیراں

۲۰ داشتغاں مندیراں بلوچی آں
یا پھٹانانی ھول سر پوشاں

۲۱ دیر نہ گوستا قطرے گونڈیں
ماحیاں کھٹ گوں رختغیں عیناں

۲۲ پھرغے میر لشکرے پھر شتہ
پھر شتغاں میر عالی رزگالیں

۲۳ دنز اثر میر بیرق ء گوستا
زور کثہ دلی ٹھہریں ترکاں

۲۴ گرتھغاں رند گوں موژغی پھاذاں
جگ جثہ مائی بانڑی شہیک

۲۵ دست گوں دولاناں بڑتھی بڑزا
اثر مغلانی چھوٹو و پھاغاں

۲۶ پھر شتغاں اچی نہہ تلمیں بانہی
گھور کثہ رنداں پہلوان اینا

۲۷ ایر کپتہ پیروز شاہ منڑایانی
چہ لچ و القافاں بلوچی آل

۲۸ ما حیاں کٹ گوں قدحیں چھماں
پھر شتغاں دلی ترک حرام خوریں

۲۹ سی ہزار نر شیری گڑا کینھتیں
ملنہڑ جانڈ راہی گراں داشیں
دہ ہزار شرطی کھشائینھتیں

۳۰ ان جنگانی جلو گیرا
نہہ کھشائینتھا گوں نہا گڑتھ

۳۱ اے دے پہ سیالی غصواں بازاں
ان مے دراہ سر جمع آء گونیں

۳۲ بیٹرٹیں دلی کوٹ ہزار گنجبیں
لٹشیں دلی شہر ٹکورانہ

۳۳ ہند و پاگاہ مزد بورانی
دہشت ء لڑزی دل لغورانی

۳۴ دیوے ہشت پہری ماں سرا داشتیں
ہوت قرار بنت بور سہ سارنت
سوم اژ سانڈی ہتہاں دیر نیت

۳۵ مادے وٹی گوں بنگویں بچاں
ماندری بازار وراں بھنگاں

۳۶ مزد کہ اژ سندھ پلوا کھایاں
چھجوی رانی آں پیا فیناں

۳۷ نیم شغی قہریں زار ہاں کھل انت
چہ وٹی قوی آں بزرگیناں

۳۸ سیاہ سجاں گوں لشکرا زیریاں
 نزل کھناں گونڈل کھاڈ امیری آں

۳۹ شہینڑا درکھیناں سری صحوا
 دژمین مڑدانی دل ۽ پشت ۽

۴۰ نین مناں پرواہ غرض اژ کس ۽
 دیرھا روش ۽ بارواں موری

۴۱ سیاہ ہنبوئیں گھوڑواں زیری
 گیرتھ منی جاگہاں امیری آں

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 Langah's,¹ the wielder of double edged sword, the prosperous Nahar² and Kungs³ and Dodais⁴ prepared for war;

3. I whetted my greenish sword, sheathed it within the scabbard which was covered with brocade and satin of Herat;

4. (On this occasion) I will put to hazard my and fortune, either I will lose my sole head, will sacrifice youthful friends, (and) the entire Rinds
5. with their fine steeds, or shah capture the castled throne of Delhi;

6. With one accord, all the chiefs exclaimed Amen! May thou, Chakar and Shahdad, live long;

7. May thou live peace and safety,

1. The langahs during the lodi rulers of India, carved out a small kingdom with Multan as their Capital. Tod connects the Langah 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 along with 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.

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, Jaro, the hot-mouthed, agreed to the proposal for expedition;

9. and Bivragh (Bibark) joined the assembly like a lofty mountain and said, O chief, may God protect thy head,

10. Against the indignant Turks of Delhi, 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-devouring head,
Already he caused the death of the fine, flowery dressed Mirhan ;

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

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

ordered to march against the indignant Turks of Delhi;

15. Humayun 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 Pathans 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 (Chakar's) forces deserted the battlefield.
The boastful Miralis¹ 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 Banari² the daughter of Shaihak, unsheathed the sword;
25. She vehemently wielded the sword high above the tangled locks and turbans of the Mughals.
(As such) her bracelet brought from Uch³ broke into pieces,
26. (Accordingly) the robust Rinds sacrificially clustered around her;
27. To keep up the traditional Baluch honour and decorum, the pearl-like Peroz Shah⁴

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.

Dismounted from his steed;

28. I beheld with my cup-like eyes, the foul
relishing Turks of Delhi dispersed pell-mell;
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 at 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;

1. He was the younger brother of Mir Shahdad, the son of Amir Chakar. His real name was Allahdad, but through love was addressed as Allan.

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 Mandari, 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;
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.

Harin Phuzh Rind

Mir 'Ali Phuzh Rind was the brother of Mir

Bahar, the father of Bivragh, the grand, a hero that Baluchistan and Baluch race should dote on. Mir 'Ali had three sons, Hasan Maulanagh, Harin and Muhammad. A man of strong-knit limbs, a brave soldier who never couched his sword, Hasan Maulanagh, 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 theoric and practice of war in the chape of his sword. Sincere to his blood and salt, he wore his life to spend upon Chakar's abhorers, the Lasharis. 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 Mubarak while extolling with exaggeration his son Sheh Murid, too eulogized Hasan Maulanagh and his cousin Bivragh, the grand, in his verses as such:

رنداں حسن مولانغ ایں

جتاں قویل دیوانغ ایں

بیورغ باهر پوترویں

نوحانیاں نوز بندغ ایں

اے دے مرید ءِ مٹ نہ انت

اے دے مرید ءِ پھذ رسنت

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

Bivragh among the house of Bahar,
(and) Nodhbandagh among the Nuhani
tribe are all famous;

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

Harin, 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 Mir 'Ali and Mir Bahar Phuzh (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 rival tribes of Rind and Lashar, fought against each other like devils and their wars consumed the cream of their blood within three decades. Hasan Maulanagh loved a beautiful women, love's imperceptible soul, named Shalli. One of the Lashari nobles wanted to woo and win her by his full means and fair manners, but she remained firm to Maulanagh and never corrupted her well-derived nature with his inducement and did not drop her heart into the sink of fear or favour. Hasan Maulanagh came to know of the mischief and at length, in a conflict against his

Lashari rival, he and his younger brother, Muhammad were slain. The last words that Maulanagh bequeathed to his surviving brother, Harin, was that 'when I am dead and gone, remember to avenge me on the Lasharis.' Shalli immediately sent message to Harin 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 Harin heard this awful tiding, his very hairs stood prepared for feud. The strong arm of his own body, Maulanagh, 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 Lasharis, counting ten for Maulanagh'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 Harin 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 Maulanagh, Harin 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 Harin, 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. Harin 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 honor, 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 Balach's exploits and feuds are not so important as that of Harin against the Lasharis. Few beginning verses of the poem composed by Balach 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 Harin who unsheathed his sword against the formidable tribe, the Lasharis' headed by Gowahram, while Balach 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 Harin after the murder of Hasan Maulanagh, the prince of chivalry. The verses breathe the true pathos and passions of a true beloved.

۱
 نوذاں منی دروتاں برے
 مسکیں سلاماں گوں درزاں
 ہارین تیغا سر کھنے

۲
 چھوں بیغ او چھونیں ترا
 نغن ورغ و وسپغ کفغ

۳
 پھوڑے ماں آف ء مینغے
 ہچ جاہ تھئی ہکل نہ ایں
 تھئی گوہریں تیغ ء توار

۴ جنگ چہ جن ۽ واک نہ ایں
زالاں کہ پیشیں رونغ ۽

۵ بستیں شلی ۽ جاہے
زر تھیں مزن کھودیں لڑے
مڑوانغ ۽ مٹ جئیں

۶ دست داں ھے جاہ رسی
کھل گورغیں سیغی کثہ

۷ نیل جثہ پھشک ریٹویں
دیم کاغذی حونی کشیں

1. O clouds, take away my message with fragrant compliments commingled with tiny drops of rain, (and) convey them to Harin 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
Maulanagh);
6. (But alas) I could do no more than this, that I
and turned my white wedding hut into a platform for
7. mourning; 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, Harin 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 Harin in the domain of epical poetry, is taken as one of the most popular and most widely quoted poems in the Baluchi world.

آ تگناں	ء	شلی	پیغام	۱
سلام	هنبوئیں	و	پیغا	
تم	تم	کلف؟	تجو	
جنک	ء	دار	گوش	۲
چوک	تھیلین	یک	پنجاہ	
کشہ	دیرا	ٹو	گیوار	
چھراں	ء	رند	نام	۳
کھے	نہ	رند	ہجا	
ء	کھنڈغ	لک	من	۴
نیچہ	کھوش	ء	مولانغ	
مناں	آں	حسدی	داث	۵
وٹی	باشش	بہر	دائیش	

۶ نو ذال منی دروتاں برے
مسکیں سلاماں گوں درزاں

۷ مائی شلی ءء سر کھنے
مے براٹ گہاری لیکھوے

۸ مولانغ ءء سیغ ءء شמוש
سہر جامغیں پھشکے بدوش
جیغ ءء جنی داں دا مناں

۹ صد مزد ماں گھٹ کثہ
گھٹ دف ءء وٹ نشتغاں
تھیوغ کڑبی رنتغاں

۱۰ وہ چہ رووخیں مہلوا
وہ چہ لکھمیں کھنوا

نیزنا	شملیں	چ	دہ	۱۱
جاہبا	جینیں	چ	دہ	
محمد	کھسانیں	چ	دہ	۱۲
سرا	ھیبی	چ	پنجاہ	
ء	مسقط	داں	نوئیٹ	حیر
جڑیں	نوخی	اوو	جنگاں	۱۳
شہما لغبیں		جٹو	شراں	
گوزاں	روش	دھیں	چترے	۱۴
سہاں	زین	ء	بور	بارغبیں
کنھاں	مرد	ھاں	حیرا	۱۵
نہیں	یادش	ء	مولانغ	

مولانغ ءِ ترکی بروط
 ۱۶ یاد انت منا ماں نیم شغاں

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
and Maheris¹
3. I selected fifty one youths of like qualities, (and)
ordered 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
5. murder of Maulanagh, 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,

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.

(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 Maulanagh,
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;

10. Thus Computing ten for (Maulanagh's steed)
10 named Mahlav, ten for his bloodthirsty sword,
12. ten for his long 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 Maulanagh,
may reconcile with the enemy;
16. Maulanagh's Turk-like¹ (long and thick)
moustaches, I recollect always in my slumbers.

Nodhbandagh Lashari

Nodhbandagh's father married a Rind woman and thus compounded this son, half Rind, half Lashari. She nursed 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, Chakar, whenever demanded by time. A noble of plain and uncoined constancy, Nodhbandagh, the best feather of Gowahram's wing, possessed the noblest mind that ever ruled man. He proved his mother's advice to the hilt, when he saved Chakar in the battle of Nali, where the latter's famous mare 'Sangwath' 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 Lashar chief,

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, Seistan 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.

Gowahram, often rebuked Nodhbandagh to have saved Chakar'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 Hatim¹ 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 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 street of Dadhar until the bags were empty and thus fed, a host of orphans and indigents who dogged his track. Once Amir Chakar 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

1. Hatim al-Ta'i (T ca. AD. 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, 904), P.124.

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 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.

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

کنگراں	او	کنگراں	۱
براہندغاں	جرٹیں	کنگر	
آڑتھ	گہزیراں	گالے	۲
سرا	منی	عیوے	
ظاہرا	گنداں	چو	۳
وردھا	بے	پرے	
آڑتھ	ریش	دیما	۴
کٹھ	جہلا	ریش	
جن	گور	رونقیں	۵
ککڑی	چوری	بے	
		چوشیں	
		کہ	

- ۶ نندی و گریوی پہ گورا
آهان کشی پہ وفا
- ۷ گوما سخی آں میٹروا
مئے گوں بخیاں جیڑوا
- ۸ جیڑنت ہنچیش گوشنت
دف ءء ناہق ریزدینت
- ۹ مال نویث پہ نوزبندغ ءء
پھل نہ زے ما موسم ءء
- ۱۰ شش ماہ پریں نوخ سرا
زیندغ نیاری کھرغ ءء

۱۱ نادھاں انت جو ریں بدی
 شغاناں نہ کفنت

۱۲ اناما پھس و پوست کشیں
 مال چو مغیماں میل شیں
 چو منکراں یک جاہ کشیں

۱۳ مال محمدی باز تنت
 ہفت و ہشت صد گورم تنت
 بگ گڑدغیں بے شون تنت

۱۴ شرطاں نہ داٹ ھج برے
 چ بھیدی ء رنگوئی دفاں

۱۵ اثما نہ بڑتھ کاتلاں
 بزگاہ گرانیں لشکراں

- ۱۶ ما دات نام ءِ قادرا
 بہ مومن و وانندگان
- ۱۷ برا اصیل دارو گراں
 صحوا لڑوسانا وراں
- ۱۸ کھائنت غازی وھش ولا
 گرنٹ منی نام ءِ دل سرا
- ۱۹ دادن نہ لیکھاں چادران
 کیس و قباہ و جابہاں
- ۲۰ مصری مزن تاپیں لڑاں
 ایشان غازیان بران

۲۱ سری کفوچی سے صدی
پریک شف ء اوسارغا

۲۲ صحوی سوالیاں بڑتھ
ڈومب گشوخیں لنگواں

۲۳ جوانیں سری پہ نیک مڑدماں
شکرا ہمے گال ء کھناں

۲۴ چوشیں سوالی ہج برمیث
کہ بے ایث لوٹھی اژمنا

۲۵ یوفا ء گوں ہتہنیں ایں کھش ء
اے دادنی شے ء نہ ایں

۲۶ | قولیں مناں چو عومرا
 من بشکغا بند نواں
 بند بیغی مڑدے نیاں

۲۷ | ہرچی کہ کھے اژ قادرا
 صد گنج بے عیویں درا
 زیریاں پے راستیں چنبوا

۲۸ | براں اوو کاڑچ سرا
 گڈ بہر کھناں گوں حاطرا

۲۹ | نیلاں ما ہچی من پھذا
 گڈا منی براث بنگویں

۳۰ | برازاخت و براث منگہیں
 قہر بنت و آپی ء گرنت

۳۱ میرات و ملک جوھغا
نوز بندغ ء مال سرا

1. Companions, O my Companions,
Companions (and) animated brethren;
2. The slanderers have spoken a word about 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,
Phul' 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;
 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
1. The name of Nodhbandagh's famous mare

the faithful 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 Ghazis¹ 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 (Misri),² were reserved for Ghazis ;

21. The specked sheets costing three hundred silver
and coins, only used for one night, were
22. bestowed in the next morning to the needy persons and reciting minstrels;

23. Primarily charity is suitable for virtuous 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 lacshari was famed and named as 'Misri',

I am contented that I always extend my help (to such persons);

24. Pray that such soliciting should not come to
and me, and demand my soft under coverlet along
25. with my wife, for wife is not a thing to be given
in charity;

26. I promise solemnly like 'Umar,¹ 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
to death, so as to save my grand brothers and
30. superior cousins from annoyance and
fighting among themselves to collect ancestral
possessing and property at the cost of
Nodhbandagh's property;

1. Umar, the chief of the Bulfati tribe, who accomplished
His vow pledged to his wife, Bibai.

Mirhan Rind

He belonged to the whip of Rind's exalted progeny, a cousin-german to great Chakar'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 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, Chakar, 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 Dadhar, his pride and hot anger forced him to reply:

ماپھ سیوی ء طمع داروں
چاکر پھ بھنگ بوھرا حیلین

"We crave for the possession over Sibi,
While Chakar is eager to demand the share of
Bhang".

The succeeding poets eulogized Mirhan 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 Mirhan in the battle of Nali as the cause of the fall of Rind hegemony:

ڈیہہ ہماں روش ء براہینتھا
کہ ننگرین میرھان کھشاہینتھا

"The country was lost at the time when
Mirhan 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 Mirhan in the prime of youth, plighted love and faith to a Jat' woman, named Bibri. 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 Bibri's love. Besides this poem, we have no other proof whether Mirhan enjoyed a high reputation amongst contemporary poets or not. His subtle aroma of genius liked best the use of arms. As such, Mirhan, the swordsman, eclipsed Mirhan, the poet. We reproduce the poem as follows:

۱
 کہنی کہیو مرگانی
 حال محرمیں دوستانی
 گیشتر بر سریں ہوتانی

۲
 سمبر تھا سوزیں مرگ
 روش ء ایری بر بیگہہ کھن
 واوہا ماں گل دامان کھن

1. The camel breeders were mainly addressed as Jat.

۳ برا دیر سریں دیر نیازاں
اوذا کہ میٹرو دوست ایغاں

۴ لوغ ء نشتغاں سے طوطی
کل یک رھیں گل موتی

۵ گڈا چبوا گری راستینا
پڑسی تھتی دل احوال ء

۶ کہنی کارے لاغرو حیران ء
تھتی چھماں بہاں زغریں خون

۷ گڈا کہنی ء جواو تھر ینتھا
پھیری شف ذی تیں روش

۸ شف گشنغ روش چہ پنہ
لواراں سوتلغاں گرمیناں

۹ شوہازاں شف روشی آں

ششثلثہ مناں میرہان ء
رند تھنگویں حیران ء

۱۰ کہنی چھوں دے پھیغام ء

ماتھا عہد بستغاں آں روشی

۱۱ عہداں سے حورگی ایشی

یکے پھیرہ و حیرانی

سیہی ملک میث زورانیں

۱۲ گڈا دست جنتھ بڑی ء
 پھولی ساست و مڈی آں
 بو و لوئٹرو و ہشیں آں

۱۳ کھمبانی سرا ہنبو کھنت
 گڈا کہنی برتھا پھیغا ماں

۱۴ بانز آنش شام دیر بیائے
 پھاذاں گونڈ گر پارپور

۱۵ مسک و مہلووانی دلبر
 مناں طاغت نیں تھئی ذونقانی
 ہیرتھیں جینو و نیازانی

سودا کثہ سر پھانسانی
۱۶ مولاں چہ علاج ۽ در بر

بھنگی نین گنوخ سانڑی باث
۱۷ سہرائی وٹی بہرا گراث

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
and yesterday, I spent in hunger and yesterday in
8. journey, besides this the hot wind has scorched
my body;

9. (Then tell her), Mirhan, 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 Angel 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 Mirhan);

14. (Ask Mirhan) 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 (Mirhan) 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,

Sheh 'Isa Kaheri

This Kaheri poet long suffered under neglect till nineteenth century, when the famous Gishkauri poet Muhammad Khan I (1789 - 1919 A.D.) fully introduced him to the

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 Mir Darya Khan, the then chief of the Gishkauri tribe.

knowledge and intelligence of the succeeding generations. Sheh 'Isa 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 Chakar. He possessed a noble, courageous, high and unique spirit. Chakar never loved to be flattered therefore, was not worthy of any flatterer. Sheh 'Isa too with less necessity and less 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 Chakar'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 Chakar bade farewell to stony and stormy Baluchistan and lost in the world's debate and struggle in Panjab, 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 چہ گل ۽ دیما واششے دوشی
بیرماں آسینس کھناں من تھو

۳ وھاو بڑتھہ حوناکی شفی پاساں
بوف بالشاں گراں بہانیناں

۴ بو اثر بریخاں رپتغاں وھشیں
شر گلیم تھی گنہوریں دیما

۵ گواز گر اثر ما باز مخن پڑسا
ھجرت و مومنی شفی پاساں
پھوں کہیرانی آڑھیں آساں

۶ ماہ روح ء و ہش دلا نیازے
 حطرے استیں تھوروے بازیں
 تھوروے باز . مانٹروے گرانیں

۷ نین دف گتھ گال کنھاں روشے
 نین مناں قدرت و مجال چھوشیں

۸ پے حور مہلنج ء بجاڑایاں
 یا خدا رحم ء ماں دلا شیفی

۹ ایر کنفی میم از تھنگویں تخت ء
 گوں وٹی سلطانی سر و بخت ء

۱۰ کھے رذاناں چھوں چھاڑ دھی ماہا
 وٹ سر بیٹ گوں اکبریں شاہا

پھر وٹی درچینیں ایس زواں پڑسی
 ۱۱ چہ منی سالی بن جشین ہجراں

۱۲ سنبغاں تاہیرے رسی نوخیں
 ہاغمہ و بیداراں شغانی ء

۱۳ او بدرشکانی لعل بے ملیں
 پرتھئی پاگیریں سر سوغند

۱۴ چہ گل ء شوزاں دیم و خساراں
 مرمر کنت چہ انا جاہا

۱۵ شف شدراماں چہ ملغی ڈیلا
 پرتھئی ہجراں مراں چھوں باں
 خوبہاں تھئی تھنگویں دیم ء

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 fafe (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 prasopis spicigera ;
6. Receive the moon-like beloved with (grace) and sweat welcame,
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, along with (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 win or perish in thy love, or
what will happen to me ;

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

Sheh Murid and Hani

The tragic story of Sheh Murid and Hani is no less in pity than the great chief, Amir Chakar's glory which brought them to be deplored for ages to come. When we meditate on the account of facts, Chakar's splendour thickens when Sheh Murid 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 Murid was the son of the headman of the Kaheri¹ tribe, Sheh Mubarak, a very sagacious and calm man who discoursed and digested bitterest points with sweatest terms and taste. Sheh Murid was as full of

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.

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 sword man ship, 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 Hani, 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 everyone 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 Murid, who loved her above any measure, rather godded her. No soul, no blood, no kindred, no love so dear and near him as the sweet Hani. Infact, she was his heaven to cherish for. Sheh Murid and the great chief, Amir Chakar, 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 Amir Chakar on an hunting excursion. In the evening when they reached the suburb of Sibi, the great chief felt thirsty and asked Sheh Murid to quench his thirst from the house of his bride. Both went to Mandaw's house and Hani brought cool, limpid, cry stalled water in a clean cup and offered it to Amir Chakar. The fascinating face and form of Hani charmed the Arabian bird of Baluchis, Amir Chakar, beyond all

arithematic 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 Murid to the very heart of loss. Sheh Murid 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 Chakar, demanded from him, his bride, Hani. 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, Amir Chakar married Hani 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 Amir Chakar 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 Chakar and vouchsafed with Hani 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 Derajat and finally, took his route towards al-Hejaz and remained in the twin holy cities of Islam, al-Mecca and al-Medinah 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. Hani 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 Hani and left her to the worst of discontent. Amir Chakar endeavored 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 Chakar, she kept her temple unsexed and her fair mind unshaken towards Sheh Murid. 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 Chakar her bluest veins to kiss. She never loved Chakar, married his royalty, was wife to his place, but disliked his person. If beauty, wit and modesty could settle and satisfy the bosom of Chakar, Hani 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. Chakar 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 Murid 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 Hani, was now a thing of little or no importance to him. Chakar, we are told, later on, divorced Hani. 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 Dadhar, there she lies, a pearl. Sheh Murid immortalized Hani 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, Fani Badayuni, 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, Chakar deceived Sheh Murid 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 Murid 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 Chakar's residence in order to get a glimpse of Hani. We will reproduce below some of his poems. In one of his poems which just follows he appeals to Hani's soft sentiments and sense of justice and implores her good graces to redress his misfortune and, infact, Hani ever gave him for his pains a world of sighs.

۱ حانی جنکانی سروخ
حانی منی رعدیں گروخ

۲ ماں تانہی نوزاں جنوخ
لحمیں غمانی دیر کنوخ

۳ حانی تراشاہے سرانت
اژما سری ء جھنڈ مخن

۴ مارا کوتلی چھی نیم چھمی منگند
دل کوتلی چھی ۲ ۱ ۲ انت

۵ مہر چہ بہا گپت نو بٹ
مہر چہ چھار شے گپتہ بیت

۶ یکے پرے ادب و حیا
دھمی پرے جان ۲ ۱ جفا

۷ سیمی پرے دست ۲ ۱ دینغ
جھاری پرے دریں لسان

۸ کوتل کھنی چوں کودکاں
چھوں چمر چہ ہشترال

۹ نتھ پری کاریگراں

چھک بری داں میزلاں

۱۰ گالیٹ اہل شہزاد غیں

کسے وٹی لوغ ء کساں

۱۱ لوغ ء اہل مردماں

داد و بشکیش نہ کنت

۱۲ حانی مناں تیراں مجن

شلیں نہاں من ڈوبرا

۱۳ اے رنگ منی ساہ نہ روٹ

دست گیر دو گوشیں خنجر ء

۱۴ میر چاکر ء سبزیں لٹرا
شل دے منی پاکیں کشاں

۱۵ ژنگ ماں تئی دیما کفاں
حون ڇہ حلقاں رشاں

۱۶ لیٹھاں ہما ہند ء کفاں
چھٹاں تئی دروونماں

۱۷ پاک کن گوں شمار ء پلوا
دست گو زباد تھنگواں

۱۸ حتی ژریں موڑ دانخاں
صحومی کہ بیا انت دسگہوار

۱۹ شاری و دبانی شلی
لڈوخ دریں مہلہی

۲۰ اژ تو ہمی پھول ء کنت
شاہ ننگریں کھے ء جثہ

۲۱ کسے بری ء نہ اٹ
اژ وٹ میار ء دیر کن

۲۲ شہہ چہ شغانی چھرغ ء
ما گو میاراں پلشغ

۲۳ میر چاکر ء بور ء جثغ
جاگن و جوگی بی ثغاں

۲۴ من کہ گنوخ بی ثغاں
پر من میا ریت عالماں

۲۵ ملا و ہنگیں کاغداں
ماراں پرے دست گداں

۲۶ ماراڑٹغیں منر را دراه بنت
جناں پھتقیر گار کن انت

۲۷ ٹپاں طیب دراه کثنت
عشق گنوخ دراه نہ بنت

۲۸ پشپ سری ء کتغ انت
گرڈون منرری پرشغ انت

1. Hani is the chief of maidens,
Hani is my thunderbolt ;
2. Emitting from summers thunder-clouds,
The remover of distressing pains ;
3. Hani, for Hazrat '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 sweet 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
11. any ordinary member of his family or any
beloved person?
12. Hani, 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 Mir
Chakar,
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
and with gold bangles and fingers red with henna,
18. clean my 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. Shari¹ and the prosperous Sahlli,²
The pearl-like fascinating Mahlabi,³

1. Shari was a Rind woman of fame.

2. Shalli was the beloved of the distinguished Rind warrior, H a s a n
Maulanagh.

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

20. If they all inquire of thee,
As who killed Sheh (Murid);

21. (For) he kept ill-will towards none,
(Then) acquit thyself from this reproach;

22. (By asserting) that ye (Hani) had always
protected with great care Sheh (Murid) in his
nightly wanderings;

23. (That) unfortunately) Mir Chakar's chestnut
horse hit him,

I (Murid) 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)
along with 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-Hejaz i.e., al-Mecca and al-Madina. For the first time he leaves for the holy cities. Crowned with faith and constant loyalty, Hani, requests him not to leave his motherland.

۱ دوشی نوذاں پہ نمی و گوارغان
مے پشت ھپت رنگیں جو کڑی مینتھا ژیہراں

۲ ھور جبانی مے سلاح میشیں تغنت
دل منی لوٹھی دوست بازیں خوشیاں

۳ نندونیاذاں گشیترا حائل محفلاں
من ھمے خیالاں زرتغاں شیدائی چڑے

۴ آں علی بندے داں کٹریاں بازار کٹوں
 مل و ٹلان ء گورغیں کھلے ء آختغاں

۵ کھل ء رانڑی آں کہ جیغا هنع کتوں
 صیدی ترینز گپتہ گرانملیں سومری

۶ سٹ کھشہ گپتوں زامرانی شاریں سری
 گال کھشہ گو من خمار چھمیں مردم ء

۷ توتھاں ورنا کہ هام ء مے کھل ء جتے
 هام ء مے کھل ء منی بند غوبوفان آختغے

۸ من جواد ترینتھا گوں خمار چھمیں مردم ء
 شہہ مریداں و شہہ موارک پسواں

۹ من تئی کھل ء بند غو بوفاں آختغاں
چھومناں گوشتا آں خمار چھمیں مردم ء

۱۰ چاکری کھل ء ماں جہاں ء پیداوریں
چاکری درپا شیر لٹرننت ماں بیلواں

۱۱ شاہ ماں کوٹاں بیل ماں برویدھاں
گندغا گہگیریں سر ء برنت بے گمال

۱۲ ماجواو گردینتھا خمار چھمیں مردم ء
من تئی جود ء محکمی پوتی کپٹہ

۱۳ یک پڑے گشتوں لادرن شیری هوکناں
حاجی ء حاضر ماں دل ء گراں پیٹا

۱۴ دبرا گشتو کعبتہ اللہ ءء دیم کفاں
کعبتہ اللہ ءء روض ءء شاہے رواں

۱۵ گریہہ بیٹ حائل گوں وٹی جیڑی ہمسراں
جیڑی گہاراں کل مرید ءء منت کن ءء

۱۶ گوانز غنی چکاں کل مرید ءء منت کن ءء
اُچ بی بی آں داں مرید ءء میٹرا برے

۱۷ شاہ پوری سیداں مرید ءء منت کن ءء
ریلی درویشاں کل مرید ءء بھیرو دئے

۱۸ اے پڑا گڑد کہ تی پڑے حاجی رونت
سید و پیرانی منت مانہ منٹا

۱۹ رپتغوں حج ء گوں ملنگانی ولھرا
زیارت حرین ء کھشہ گوں حبیب دل ء

۲۰ گوستغنت کڑدے روش ہماں الکہ اں
حائل ء پیغام گوں سری مرگاں آختغان

۲۱ گوں سری مرگاں گوں حضوری پالیوراں
بیا کہ بیاتی بیڑ سالوخیں سومر ء

۲۲ پرتھ مے چھماں گواڑتہ چوبشمامی درزاں
دل زھیر پٹا اڑتئی بسے سیتیں زھیراں

۲۳ ساہ منی سوختہ تئی فراق درد و غماں
من جواد کڑد نیتھا گوں خمار چھمیں مڑدم ء

۲۴ من نہ کایاں سومری پیغاماں مہ ششت
اژ تئی بے سیتیں سلاماں دیر کپتخاں

۱۵ مے وتئی نیام ء کپتغنت دیپاندیں ڈغار
پر منی خیال ء تہ وٹی ملگوراں مرند

۲۶ آں لڑو کندھیاں پر منی نیت ء مبند
کشکیں دتاناں تہ مساک ء ریہا مدئے

۲۷ قدحیں چماں مسک زوادیں سیرمخاں مجس
منی دل ء مسکیف گوں گسر گواراں گوستقنت

۲۸ گوگسد گواراں اولی بشمامی درزاں
اژ قباہاں پاشنی پوسنت من گورا

پیر میں پانیاں کمیریں ریزنت من سرا
مے پاذاں نال بستہ پہ ڈغارانی چرغا

۲۹

چم منی سہرانت ماں شفقانی جاگوا
گرڈغیں داغ سوہاں منی سندانی سرا
چوٹو منی نژگاں نشتغاں دوہنی ء سرا

۳۰

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 Hanul (Hani),
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 Mubarak ;
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
and to Chakar, because of his (Chakar's) terror, t h e
11. lions in 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 Hani 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^oamazement Hani hastened with her close companions,
O! close associates, beseech Murid not to leave his country;

16. Thou the babies in the craddles solicit Murid (to change his mind),
The pious ladies of the house of Uch¹ Sayyeds, may all of thee request Murid.

17. The Sayyeds of Shahpur² beseech Murid,
The wandering spiritualists, try to change Murid'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 thin holy cities,
20. It was not too long that I received the message of
Hanul 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 (Hani'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-Hejaz. 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 Hani's residence and its suburbs.

۱ تاہی نوذاں گوں شامنت کناں
منت وزاری ماں خدائی نامء گراں

۲ تاہی نوذاں مے سلا ماں گوں وٹ برئیٹ
داں منی عاریفیں پٹ و ماٹ ء سر کنئیٹ

۳ گڑا آں سلام و پیغاماں چوشاں دئیٹ
ماں شفنی پاساں نیک دعایاں دیم دائیت

۴ داں صبوحاں مے بلبلی نارینخاں گشیٹ
گیشتر ا نوذاں حائل کھل ء ایر شمنیت

۵ ہپت شفنی روش دیر و ء دیم کھیں کنئیٹ
بانگواں حائل پاڈ کیٹ نوخانی گلاں

قرح ۽ مٺي زير يٺ گون جيڏي همسراڻ ۶
 کيٺ گڙاناڻ تاز عيڻ شاه ڏوري تڙاڻ

شوزيٺ ملگوراڻ ڏنگ کنٺ مسڪيڻ مهفراڻ ۷
 گوانگ جنت گهراڻاڻ گل وٺي دستاڻ بڙز کنٺ

دستاڻ بڙز آرمه گل خدائي نام ۽ گريٺ ۸
 شهه مريد بيا آٺ پروٺي مسڪيڻ بانهڙا

اغنه بيا آٺ وهش باٺ گون جي همرهاڻ ۹
 حج نصيو باٺي بهشت هر هشتيڻ گلي

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,

(A n d) c o m m u n i c a t e t o m y
distinguished father and mother;

3. Deliver my compliments and message that during the hours of night, they should prayingly send their blessings 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 Hani;
 5. Constantly rain for seven days and let shower follow shower in front of her residence,
After that Hanul (in a lively morning) will rise like a (delicate) flower watered by fresh showers;
 6. She (Hani) along with her close associates will take a cup having fuller's-earth' 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
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.

of prayer);

8. Uphold thine hands and pay thine devotion to God.
Pray that Sheh Murid 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.

جی کفوت سوزیں مکھی دربارے کفوت ۱
مکھی دربار کفوت فریاداں مجن

نالہ و زنگاں پہ منی بالادا مجن ۲
سر پہ شیدائی گوشاں من پر حائل ء

۳ چاکری دوست و ماڑی لڈو خیس گل ء
کم گوشاں داں گو چاکر ء دعوائے کناں

۴ نین مناں برات گوں چاکر ء کوٹ ء جنگ کناں
کوت من پروشاں حائل ء دست ء گراں

۵ پروٹی میری بارغیں چھار کھل ء براں
او ذا حانی ء ہپت برا زرشان کناں

۶ بارغیں سرینا چوں قرآں زیارت کناں
پکنغیں انبان اث دل ء بندان ایر کناں
ھڈش من چوشان و دل ء 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 Hani;

3. (Hani) the intimate of Chakar, the ostentatious
flower of the palace,
Little I will say, till I meet Chakar in an
encounter;

4. I have no brothers to invade the fort of Chakar,
I will (in person) break down his fort and will
hold Hani by the hand;

5. (Then) will admit her in my majestic tent,
There I will shower on Hani silver coins seven
times;

6. Just like the Holy Quran, 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. Hani, 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. Chakar 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 Hani. 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 tal, he had attained the pinnacle of his spiritual state. In utter disappointment, Hani 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 رنداں سراگاھے کثہ
میر چاکر ء محل ء بنا

۲ گوشتا امیریں چاکر ء
دوشی گروخاں چوں برا

۳ ایذا رنداں دیواں کثہ
سردار نہ جڑونہ جھمرے

۴ باد جزو تھاماں گروخ
 زھریں زمستانی شف ء

۵ گال کیٹ مرید شہزادغیں
 شہزادغیں و مستانغیں

۶ سردار ھوراں معاف کن
 من کہ ترا راست گوشاں

۷ راستیں نشاناں راست دیاں
 دیر ماں مزاں یپ کوکرے

۸ دوشی گروخاں سہ برا
 سیمی برا شینکاں جتہ

۹ داں دوبرا شمال کثہ
میر چاکر ءِ محل ءِ بن ءِ

۱۰ بور ءِ مقیمی بانہڑ ءِ
میر چاکر ءِ ماہین جن ءِ

۱۱ حان جان جنکانی سروخ
سیاہیں شف ءِ شمشیں گروخ

۱۲ وھاویں دل ءِ ہانہ کنوخ
ماں با ثغاں مثل گنوخ

۱۳ ایزا کہ رند بد بڑتخت
اوشا تغو گال آختخت

۱۴ گند او موارک تئی پھسغا
گوں ناروائیں قصغا

۱۵ بل او مرید بد پیلیاں
بد پیلیاں بد راھیاں

۱۶ گوں میر چاکر ءِ ماھیں جن ءِ
چاکر بدیں مڑوے نہیں

۱۷ چاکر تئی مٹ نہیں
لکھ و ہزار ءِ واڑھیں

۱۸ زین ءِ سرا کل نگرہ انت
گوں ہکلا لکھ زواربنت

۱۹ پوشندغو پھلیں
زندیں پیادغ بے
نریاں شمار

۲۰ تھ مارا
دنزو اژ
مزاں زیدا
گار بے برے

۲۱ ہڈاں چھکاں
گری شندوتس
گور ء
کنے کھشے

۲۲ مال ء
پتی و
مژد بابو
برنت منی

۲۳ من دے
زاناں میر
چا کریں
من اژ
من گبرے
زیادھین

۲۴ من دے بدیں مڑدے نیاں
آں چاکریں ماں شہے آں

۲۵ آں گوں ہمزا دگاں چڑھی
ماں وٹی صد ہمزا دگاں

۲۶ لوھین کمان ءِ واژھان
من دے مریداں مڑدے وریں

۲۷ چم سہر و عاشق دلبریں
زیراں تینکیں ڈھنگرے

۲۸ بندر قلاتاں ءِ نہ باں
اے تے بلوچی دکھوانت

۲۹ باورکن او شہہ ننگریں
چھتریں کھیر ء بادشاہ

۳۰ باورا کن او ابو منی
تہ کہ ندیشہ سومری

۳۱ ماڑی ء لڈوچین پری
میر ء جنک ماں نرمغاں

۳۲ حانی گوں بیدوشیں گذاں
کیلیں سرا بریں کھل ء

۳۳ دانی مناں کہ زیندغاں
نہ زیل زنزیز بی ثغاں

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سریں	زانے	ٹکے	مندری
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 سن باث سنی ء رواث
 ڈھینک رڑاٹی بانہڑا

1. The Rinds convened a meeting,
Beneath the palace of Mir Chakar ;
2. Amir Chakar 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 Murid 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 Mir Chakar ;
10. (On the particular spot) where his mare is tied
permanently,
She was the moon-like wife of Chakar ;
11. The chief of the girls, Hani, 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. Mubarak, look how foolish is thy son in
narrating such a loathsome story;
15. (Mubarak) said, Murid forsake misdeeds,
Ill deeds and ill ways;
16. (With regard) to the moon-like wife of Mir
Chakar is not an obnoxious man;
17. Thou (Murid) cannot match Chakar,
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
horsecloth,
The white-robed infantry is numberless;
20. Thou (Murid) 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 Murid)

23. I know too that he is Mir Chákar,
He is too powerful as compared to me ;
24. I am also not an obnoxious man,
He is Chakar, 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
Chattur, 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 (Murid's father) got annoyed and gave a blow to the infatuated one (Murid);
35. Mubarak 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 reverend 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 Hani ;
43. Will leave the carpet for Ali,¹
The bow for Isa,²
44. All the articles inside my tent,
I leave for Mir Chakar ;
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 Kaabah³ ;
49. I will accompany those persons, who remain
bare an unclad;

1. 'Ali Rind, the uncle of the distinguished Bivrigh (Bibark or, Bibakr) was the father of the greatest Rind warrior. Hasan Maulanagh.

2. Sheh' Isa, the Kahiri, was the poet laureate of Chakar.

3. The sacred shrine of Mecca inclosing a famous and holy Black stone,

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);
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 traveled 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 Chakar,
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
Chakar ;
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,
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 Bandav¹
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 and (as a sign of
respect) placed it on my eyes,
Adjusted and tightened the bow cord;

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 cove red with rag.

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 Murid could be
such shooter of arrows;
80. He is the owner of the iron bow,
The mighty Chakar said;
81. Thou should inform Hani,
The messenger went hurriedly;
82. Come ye (Hani, the Sheh (Murid) 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
and (Hani) gave her head scarf and the bracelets of
85. her white hands as gift to the messenger (for he
brought the news of Murid'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 Murid,
Hani 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 ;
91. The thighs had the mark of a ring,
I became dead sure he is Murid, the
white-robed ;
92. 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

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.

(may peace of God be upon him);

94. Chakar execute this deed,
Give three dinars¹ to Hani (divorce her);
95. (So that) her bones should mix with the bones
of Murid,
Her grave and that of Murid should become
one, (both should be entombed in one place);
96. Mir Chakar said to Hani,
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 (Murid);
99. Come out of the house for my sake,
Withal replied Hani;
100. Among the Mirs thou art Mir Chakar,
The master of the entire Baluch race;

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.

101. (Inspite of that) thou art not equal to Murid,
Thou come next to Murid (in prestige);
102. Hani 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,
and thine stony heart never wooed love, (now)
108. keep love with Mir Chakar ;
109. Separate me not from mine companions,
deprive me not of my eyesight;
110. Thither, said Hani,

May God, ruin the Rinds;

111. The Rinds have ruined me,
(May) Chakar be deprived of his possessions;
112. Because of his contention with Sheh (Murid),
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) Vultures' shriek at its
once crowded, places.

Dilmalikh Rind.

He was contemporary of Amir Chakar; 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

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

evil accidents, and one time will owe another. It 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 highblooded 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 Lashar tribes has been forementioned in several places, and the name of the Lashari 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:

رنداں خدا اشار نہ کنت
 مسلمان ہندو ذہ بنت
 ترگ نہ زیری کافری

“God will not change the Rinds into Lasharis, 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 شرتاں کھنغ و ملوکیں دل ملغ
اثر کھنغ و کے وار بڑتھ

۲ براتی پیا فیں میٹرواں
دیماو رندی دیرواں

۳ رندی جن ناخو کھنت
داس ء ماں دستان دینت

۴ ریم ء ملوکیں دل ملغ
بری چہ ریشیں ڈڈواں

۵ نین بلاں منی پھاڈ موژغیں
تاسیں رکیف و دورواں

۶ ماں پیشیں سواساں زوم گرینت
منا قدرو کمیثانی نہ ات

۷ ماں داٹہ چہ سنیل پیشغاں
ایشاں رنگو بھٹری ءِ بیاں

۸ رنداں حدا لاشار نہ کنت
مسلماناں ہندو ءِ نہ بنت
ترگ نہ زیری کافر

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
and stirrups made of bronze, but have to move
6. within sandals made of dwarf palm leave sand 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 ¹ 'bones;
8. God will not change the Rinds into Lasharis,
A Muslim will never become a Hindu,²
(And) will never take up the thread ³ lace of infidelism,
(likewise I will never gamble again);

R ehan Rind

Rehan, the cousin of Amir Chakar, was one of the flowers of Rind society, a man of life, a scion of celebrity. When he became full-fraught lad, his noble

1. The Baluchis use knuckle-bone for gambling and play.
2. A native inhabitant of Hindustan (India) believing in Brahmanism.
3. The Hindus usually wear as a religious rite around the neck thread lace.

father tutored him in strategem of war. Framed of the firm truth of valour, he 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, Chakar, who best was deserving best to be served. When passions and plots, feuds and furies disturbed the Baluch realm during Rind and Lashar wars, and brought to test all the courtly and cunning, rich and poor, courageous and coward, Rehan proved the worth of his veins. As stated already, Rehan and Ramen Lashari 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, and, finally, the horse race proved the immediate author of their variance and enmity. The animosity resulted ultimately in the fatal battle of Nali where Rehan 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.

Rehan is said to have cropped up love with a woman named Sangi. Rehan loved her most sincerely and would dull and cloy her with pleasing favours, besides promising to be with her every foot. Once she was journeying in her dromedary along with 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. Rehan who was following the caravan, witnessed the scene. She asked Rehan to pursue and punish the hog deer, otherwise, she said avowingly, that 'she will deem, Rehan, 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, Rehan versed this event in plain and unmistakable language. As Rehan 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 Ramen Lashari, 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 لڈشہ ہلکاں اژ بلندی آں
اژ امیری چھجو و مخلاں

۲ باغ و بازار جھل کوه اشنیش
دیم پہ گنجین حراسان نین
دشت داں بانغیں کچھا کایاں

۳ پیاذغ بیٹ مے کیگدیں سنگی
پیاذغ بیٹ گوں اولہین پاذان

۴ پھل چن بیٹ گوں کاگدیں رکھاں
دراژ کنت حتی رختغین دستاں

۵ ڈسی وتی کاردارا بلہہ زیرآ
آں مے پھاری نئیں بند جاھیں

۶ درکینتھا ریحآں ء وٹی مزن گامیں
بکھری کوٹ ء گھڑا دیمآ

۷ گڈآ گآل کیٹ رانڈھی اژ زھرا
بل وٹی ریحآن ء گنوخینآ

۸ ایزآ گور مچھی عالم ء نیامآ
کہ مل پر لاڈآن پھذا دانی

۹ گڈا گال کٹھ بانک ء جنانی ء
ہونھ و سرتاج امسرانی ء

۱۰ تھا زھر مخن رانڈھی مرو بڑزا
ایذا ماں چھھی و عالم نیاما

۱۱ کینڈاں حدا گوری و لھرے بیاری
گڈا ناغماں گور لھرا آڑتھ

۱۲ گور ء چہ لاڈان تھا داشہ
تراہ کٹھ زنزیر مہنغر لوک ء

۱۳ آں چمرانی سر مہار سستن
گڈا مکنائیں شارشہ سرا کپتھی

۱۴ گور ہریوانی کھونغاں بوشتی
گڈا گوانکھ پہ کاردارا بلہہ زیرا

۱۵ دیر کٹہ کاردارا وٹ گل ء زڑتھ
گور وٹی حتی رختغیں دستاں
گور وٹی لونغاڑیں سرا شپتی

۱۶ گڈا گوانک ء گور گڈا جٹی جلدی
ریحان تھا گور ء ریندع میلے

۱۷ مہ گور تئی عاریفیں پھٹ مٹیں
اغ گور کھلے گڑا منی پھٹ برات ء

۱۸ گڈا مل چچ گورانی پھندا داٹوں
من کہ داں چچھیں میز لے کاتکاں

۱۹ ماں کہ دیتا وٹی رختیں چھماں
مل منی گور ء گوں دو چھیار پیتا

۲۰ گڈا درو ہنوں مصری تیغ حراسانی
پروٹی شیر ی چنوبو آں کھشتوں

۲۱ ماہلیں گور آ ر شہار داٹوں
گڈا تیغ بتالیں اژ ماہلیں گور ء

۲۲ گڈٹی منی سیاہ دست جھڑپانی
گڈا نشتو ارمان کھناں پہ تیغ ء

۲۳ تھا موٹے منی تیج حراسانی
کہ گڈٹے منی سیاہ دست جھڑپانی

۲۴ حال منی ڈوٹھی آں بڑتھہ پیشا
آں چغلاں و گندغیس مڑداں

۲۵ واٹ ماں لعل ۽ دیرو نیاما
گڈٹہ ریحان ۽ سیاہ مزن گامیں

۲۶ پروٹی ورنائی لوڑ چاٹاں
نین سنخ ماں جامی کونغاں بڈانت

۲۷ پھیازغ بیٹ گوں موژغی پھاذاں
باہنت ریحان ۽ جرٹیں بالاد

۲۸ گڈا گل کثہ بانک ء جنانی
گل مخن ورنہ تھا مرو بڑزا

۲۹ کہ چندھا بور و بہرنیں قازی
کھٹ شنت حاجی ء نواوینا

۳۰ باہشت ریحان ء مزارینا
پہر وٹی ورنائی لوڑ چاٹاں

۳۱ نین اے ھور ارمان مناں نیلی
کہ سنج اژدھی مرکبان دراژ انت
کہ اے دبر نوخیں برغ ء 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 Khurasan,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 Rehan galloped his fleet-footed steed before the fort of Bakhar;⁴

7. The old maid rejoined passionately,
Leave thy mad Rehan;

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 Rojhani 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, funkled 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, Rehan, thou
and should not leave the hog deer alive, for the hog

17. deer is equal to thy distinguished father (i.e., to kill the hog deer is as incumbent upon thee as to avenge thy father); if thou leave the hog deer alive, then deem thee as thy brother and father;
18. (Accordingly) I mounted on my steed and chased the hog deer,
Galoped 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 Khurasanian 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 Khurasanian 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 Rehan 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. Haji,¹ the Nawab,² boasted of several
and Chestnut and mettlesome horses, which have
30. been employed and condemned by the lion-like Rehan 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.

Jaro Phuzh Rind

Jaro son of Jalab was one of the peers of Amir Chakar. 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 carping tongue and flinty heart a lie or cheat that it must bear. At the time of any eventful issue, Jaro, 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 unfettered 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 Chakar, Banari. Both Jaro and Hadeh were fixed friends, and lived like twinned brothers of one womb. Once Jaro avowed two vows. The one that "he who toucheth my beard, him shall I slaiy," and the other, "he who slayeth Hadeh, him I shall not spare". One day Amir Chakar intrigued with the maid-servant of Jaro, and asked her to bring in his assembly in the

presence of Jaro, 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, Jaro 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, Jaro, buried his sigh and extreme sorrow in winkle of an angry smile. On another occasion, Amir Chakar asked Hadeh to touch the beard of Jaro during the course of an horse show. Hadeh, as such, touched his beard, but second vow became an impediment for Jaro to fulfil his first vow, so he asked his cousin, Shaho, the son of Rehan, to slay Hadeh. Shaho slew him, and to add to his laments, Jaro, immediately sworded Shaho, 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 مضید و

او مضید و بانگہے حالاں

بانگہے حال و حیا لاں

۲ دروغ مہ بند چاکر نواویں

دروغ مہ بند دروغی موے

۳ دروغ دتھان اش درابنت

اژ زوان آنش بے شرین نا

۴ او میر راستیں منگہانی

چاکر نواویں راستیانی

۵ دست ء جتہ منی برنجنیں ریشاں

اژ ماوتھی گڈی میاراں

اژ کھنغی آنی سر شغاناں

۶ حدہ و شاہو ماں دیشا
دیر لوغانش جاھے دیغراں

۷ گوں زندگی کمان و جا بہاں
کاڑچ و کاٹار بختیغی ء
بند ماں میاناں جھتی ء

۸ پے دل کاما کشیں کھشتے
حدہ نین ٹلاناں نہ کھے

۹ پوپل و حیراں و رناں
گور جنانی چھیار کھل ء

۱۰ گو چاکر ء دریں گہار ء
گور بانڑی ء نیک جنین ء

حده ء پھول دیغریں جاہا ۱۱
 حدہ دو مڑدیں دیغریں جاہا

1. Lend me thine ears, O Mazedo, with broken teeth,
(Hear) tomorrow's news and procedures;
2. Speak not lie, (thou) Chakar, 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,
Chakar, the chief of the veracious men;
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 Shaho at a distant place, far
away from their houses;

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.

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 and house of the ladies while eating nut and cardamom; (specially) coming towards the
10. pearl-like sister of Chakar, the virtuous lady, Banari;
11. Now seek Hadeh in a different place, A place where Hadeh is not alone but two.

Haibatan Mirali

Haibatan (Haibat Khan), the redoubted chief of the Miralis (Buledis) commanded under the sway of Amir Chakar, thirty thousand Mirali crack fighters. A chief of character and reputation which the courses of his youth promised it, he was subtle and sublime; never pined to 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 Chakar'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 Haibatán's unkind attitude, some of the Rinds whose brains were as barren as banks of Bolan stream, asked the great chief to attach the Miralis, 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. Chakar 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 suspence whence a band of Lasharis whose ears were full of their airy fame, drove away a herd of camels belonging to Chakar. Immediately, a host of best Rind heads and swords, the culled and choice drawn cavaliers, rushed with post-horses on the Lasharis, who outnumbered them. The Rind warriors were hemmed about with grim destruction. The Lasharis 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 commanded his men to attack the Lasharis. Several hundred Miralis, 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 Miralis, 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 commanded the fortunes of his tribe for about two decades, but, later on, bitter rivalry arose between the Phuzh Rinds and Miralis 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 چھجویں رانی آن گل ء
پٹھریں رندان آر مراگاہ و منگہا

۲ رند دیواں ء ہیوتان ء قول کثہ
سے برا چپیں دست نوہاتاں چٹہ

۳ آنکہ ڈاچی پیے منی بگ ء گوں کتی
بگ منی مول کنڈغ ء شان دیما چھری

۴ چاکر ء لوکیں لیڑوا روشے لہہ جٹہ
سر مہار سستو ہیوتان بگ ء گوں شٹا
گڈا ہیوتان میر ء گوں وٹی پہراں ٹلٹا

۵ لانچٹہ رنداں پہ مڑائی و جھیروا
ماوٹی لوک ء نیلوں پہ میر عال پوترا

۶ گڈا چاکر سانڑی ءء مشکلیں کارانی بنا
ٹیک پلٹ ناخبر سر حال کثہ

۷ چھوشیں لیڑو ما صحوسوالیاں داٹغاں
نام مولا ءء پہ پھقیراں بشکاٹغاں

۸ گڈا چاکر بگ ماں بیروٹھاں چھراں
چاکر ءء جت ءء چھوں فناھی گوانکھے جتہ

۹ بگ مسکیں بیروٹھانش بگ بزی ءء رستغاں
ننگریں گوہرام چو کاں جنبیتغاں

۱۰ ھے نویٹاکہ ورنماں سنجاں رتکغاں
بور بناتی تیں بنملاں بازار بی ٹغاں

۱۱ پیچ چا پگاں گوں کھڑی ہگاں زرتغاں
چو و ہایانی لھراں بالی بی ثغاں

۱۲ لہڑ دامان ء گو بڈی آں گوں کپتغاں
زجمی ترکاھے دایشیش گوں جوریں دژمناں

۱۳ بوت بورینتھا نادراں گڑدینتا پھذا
کم شنت رند گڑتھغاں گروخیں نریاں

۱۴ چاکر گندوخیں پروتی گڈی گھوڑواں
ناغماں دنزے رستا ماناڑی کھور دفاں

۱۵ ہیوتاں بیورغ گوں وٹی ٹونٹ پھاغاں گشاں
دار وٹی واغاں داں منی میر عالی رشاں

۱۶ زخمی ترکاھے راشیش گوں لاشار پوترواں
 ہیت صد لاشاری کھشتیش چھوں جاندر اھی گراں

۱۷ یازدہ گیت میر عالی داتیں بہ بگ روھواں
 بگ بڈی آنس گروینھا بیڑ داشہ پھدا

۱۸ گڑا لانچہ رنداں پہ مڑائی جھیروا
 ماوٹی بگ ۽ نیلوں گوں میر عالی پوتروا

۱۹ گڈا چاکر سانڑی ۽ مشکلیں کارانی سرا
 کہ بگ ہمائیں کہ کھینچی حونی آں بڑتھاں

۲۰ گڈا تھی پشی مڑداں گوں منی برٹاں گھتراں
 عاقبت روشے ماں منی کاھوئے رواں

۲۱ باز کاں نہ بھورینا ولدھا آس دیاں
گور دیغراں گریوانا اُرو آں کھناں

۲۲ ہپتھی روش ء بگ وٹی چھوک جاہا گشاں
آں مزن نیشیں لوک گوں جت ء کوتلا

۲۳ چاکر ء دادن کشہ ناڑی گوں سیوی شاہرکا
درست پہ میر عال پوتروے سوزیں تھیرنا

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;

1. A name, of small village on the south-east of Lehri. At present it is the headquarter of the Kahiri tribe.

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 Mul; ¹
4. One day the strong male camel of Chakar 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 Chakar, 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. Chakar's herd of camel would graze the leaves of berry,
His grazier of camel (came) and told him a disagreeable news;

1. A high crest on the Nagahi mountain, east of the Narmuk Valley.

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 Lahr¹ 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 faces,
When suddenly a dust storm arose near

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.

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;
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 brethren ;

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 Shahrug to the Mir'alis, as the green corn or fodder to feed their steeds.

Bakar Las hari

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

۱ کھچی نہ پھرامے مناں
سہر کنے تھا ہوشغاں

۲ سوری داں گنجبیں مٹھڑی
درست منی سوزِ ءِ جوا

۳ راجے مغسو ءِ کھناں
مڑوانغ مڈ بی ثغاں

۴ چہ منی کاسغازی پٹغا
توڑا سلاح زیرا منی

۵ دوراں بلوچ دھلیں تنغاں
چاکرو گوہرام پہ وٹاں

۶ هوتاں پرے لاف سیرھا
پیل گوں ہروناں داٹغاں

۷ ترکاں منی براٹ بنگویں
بامی سراں ایری گیشترتغاں
لحمیں دریا درکھیں تنغاں

۸ نز آتکغاں قوم و قہار
چندی صدو چندی ہزار

۹ صحوی بلوچ ڈاہ آڑتغاں

صحوا داں دزنا دیغرا

۱۰ بت و مزن گواثیں سغر

تیغاں کڑبی رنتغاں

1. Kachhi, thou cannot delude me,
Even thy fertile fields produce grains with ripe
ears of gold;
2. From Sori¹ to wealthy Mithri,² all fields of
green corn served as fodder for my horse;
3. A tribe named Magasi³, whose fingers have
and become shapeless by cleaning (our) plates
and licking the fingers,

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.

4. Primarily they (Magasi) were the carrier of our arms;
5. Wealth (and prosperity) unnerved the Baluchis, It made Chakar and Gowahram to war against each other;
6. The dignified dignitaries through satiety would exchange elephants for asses,
7. The Turks forced my grand brothers to evacuate high edifices, (and) dogged their footsteps beyond raging rivers;
8. The Turkish hordes and their tyrants 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 reveled 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.

Bijar Phuzh Rind

The hard-won masterdom of the great hero, Amir Chakar, when broke up, from its ruins

there emerged a conglomeration of petty tribal chiefships held by unsuccessful condottieri. Threatened by foes from without, the sixteenth century 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, Bijar 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 Haibatan and his son and successor, Bivragh. When the time became ripe for his edge, Bijar, fought against the Buledis, and beat them to their beds, and gave their chief, Haibatan, 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 Dodai chiefs of the Derajat territory,

Sohrab Khan and his sons, who were feudatories to the Mughal emperor of Delhi. The Phuzh Rinds and the Dodais were at blows for nearly two decades with alternating fortunes. None of the Dodais, 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, Bijar'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 Dodais 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.

ا نشغ انت سندھ ء هزار گنجیں
قیہوی ء لعل منو و شاہیں

۲ اثر شراوانی زیادھیں چاڑاں
کیف گراں معجوناں گڑا خیناں

۳ گوزریں گوں بارغیں بوراں
جے ہلہیں چاری مارواں داشہ

۴ وھش دلا کاتکاں اثر حسری آں
گوں سر پیری پھر شتغیں ٹالاں

۵ چھوں منی دیواں ء سر کھناں حالاں
چارشہ سرحد ما مزار بھوریں

۶ بستغ ء نیش لیروے پینڈیں
گوں سریں اھوآسنی میجاں

۷ شوذ رپتوں اژ سندھ مزار گنج ء
پردتی گوشتن ء کثہ ہان ء

۸ حاجی ہاں گوں بارغیں بوراں
غازی ہاں گوں پھلدیں ملاں

۹ دودائی زورخ انت بھر جلا
سکھ انت شارو آ بزی آنی
گیشترآ حیرو تھسوانی ء

۱۰ ژل کثہ نتھو ء جثہ کینتھئی
سر اژ ژونگ مہدلاں

۱۱ در بڑتھ ماچھی آں ہڑی ایناں
ٹیک گور دیر نیادیں نمردی آں

ميٽرواں سلطائين امير نند انت
 ۱۲ جام اسمعيل که از من پڙسي
 بابرہ درگيشتر از وٿي لوغ ء

۱۳ دروغ مبد تھی پتی روشے
 گوں مہتر و سرداراں قویہیناں
 گوں کلاتانی گڑدعیں شاہاں

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 Dodal.
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

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 Dodali.

against their enemies; especially (their leader) Hairo, the Thassawani,¹

10. Natho² struck him a stroke with his sword,
He (Hairo) fell down from his horse;
11. The vile and greedy Machhis³ (hurried to the scene) and carried him to the camp of the distant Nuhmardi⁴ tribe;
12. It needs the chiefs and princely persons to hold assemblies (in order to settle serious issues);
If Ism'ail,⁵ the chief, takes heed of my opinion,
I will advise him to oust Babar⁶ from his house;
13. (Moreover) should not speak lie, (hereafter),
with nobles, mighty chiefs and with princely persons, dwelling in high castles.

1. A famous sub-clan of the Dodai tribe.
2. He was a Rind noble, a companion of Bijar, marked for his swordsmanship.
3. They are of Indian blood and are usually held in a low social scale. They are found in Sind, eahawalpur and Panjab.
4. A Baluch tribe who settled in Sind during the early rule of the Sumrah rulers.
5. The son of the distinguished Dodai Chief, Malik Sohrab Khan.
6. A Dodai nobleman, who challenged the might of the Phuz Rinds in many encounters.

Hairo Dodai

Hlaro belonged to the Dodai 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-Makuran about 874 A.H. (A.D. 1459) and emigrated to upper Sind and Multan. Malik Sohrab Khan Dodai accompanied by his twin sons, Ism'ail Khan and Fateh Khan, his family and clan, left Makuran and reached Multan which was then ruled by Sultan Husain Langah.¹ The latter made over to him to manage, and assigned to him in requital of his military services, the entire territory of Derajat.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 Dodais for hideous butchery and destruction. The Dodai chiefs were heavily touched when the Rinds cavalrymen under the great chief, Chakar, printed their proud hoofs in the receiving earth of Panjab 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 Dodais to maintain their post and position, and a pressing need for the Rinds to seek 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.

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

۱ تیغ و کاٹار نیت ایناں
مندو لڑاں سوزیناں

۲ دے چہ کدنا زوریناں
زر زیریں رہا آمن دے

۳ رندانی آتکغاں
مڑدانی چادریں بور

۴ رنداں زحم جنے پاؤ آتکا
نام نئے مڑکشیں بجا انت

۵ حسدی گوں ملک سہراوا
ونختے حذا چوشیں کنت
پوژے گشیننی جنبیں نون

۶ بیوان ء درکھفوں سہرائے
ریخی دامنے دیر پاندے

۷ رند و دو دوا میٹریں نون
مٹ گراں گہیں ورنایاں

- ۸ نتھو مل گیرتھ شہزاد ء
 مسکانی ولی گوں چھتا ء
- ۹ شمبو شب گریں شوران ء
 ما گوں انڑا گڑدیں ء
- ۱۰ تھی پتی گرانیں پوڑ
 آف بنوی مان آینت
 ہوشغ چوف کھناں آپی ء
- ۱۱ ما گوں برھنیں سیاہا
 دست نیزغ و لکھی ء
- ۱۲ پوللاں و کھشاں بچار ء
 پوڑ سوھویں سردارا

۱۳ باشانے تقاق ہنچش بی
بذا چہ پھذا میٹریناں

۱۴ شتاوی میلوے گوں گیرزاں
سرا گوں کھنوا بھوریناں

۱۵ چونناں شیف دیاں کاٹارا
برو داں برخہ رادھینا
راستیں دست منی حونی بیت

۱۶ بجار اژ کلنگ زین ء
لیٹھی ماں پڑا شامی

۱۷ یک مڑ اژمنی ہندی ء
زیری جاہبا رندی ء

۱۸ صوب ۛ چ ۛ تفاق کٹی
عہداں گور جناں در بندی

۱۹ ساتھ نشتغیں دیوان ۛ
ماں حیر و تھسوانی کھشتہ

۲۰ پھاغے برویں گرچ بستہ
تہبو دودوے چندینتھ

1. Bring the sharp edged swords and the pointed and
poniards along with Mandaw's swords having
2. blades with green 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,¹ have sent me a message;

1. The Baluehis in general and the Rinds in particular preferred
white robes:

4. Among the Rinds, an individual protests to be a swordsman,
He is knowil as Bijar, the man-killer;
5. He bears animosity against Malik Sohrab,
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 Dodais be arrayed to fight against each other,
The best youths of the rival camps should combat with their equals;
8. Natho (Dodai) will grapple with Shahzad (Rind),
The musk-like sweet-scented Wali (will contend) with Chhata (Rind),.
9. Shambo will (combat) with Shoran, the wearer of bracelet having bells,¹
I will (challenge the might) of the mighty struggler, Alan;²

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.

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 Bijar, 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;
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) Bijar 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 Thasawani ;
20. He will (then) tie (with pride) a huge turban, stating it is he who shook the very pillars of Dodai tribe.

Babar Dodai

Besides being the son of the distinguished chief Malik Sohrab, Babar, claimed a distinct place among the noble sinews of Dodai power. He was a man of parts who besides being a master of field, was a master poet too. Wise and valorous, he, even in the blaze of 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 Dodai clansmen served their leaders with hearts create of duty and of zeal. In fact, the Dodais 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.

Babar stands far in front of all his contemporary Dodai 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. Babar composed this poem, probably, when peace was restored between the Rinds and the Dodais. He, later on, sent the poem to Bijar, the Phuzh. Here follows the poem;

۱ ہاژ وا سرکہ چہ گوں داشہ

آں مزن تاپیں تیغ مان آیاں

۲ تیر ماں آلہیں کھشے گواہ بنت

گونڈل ماڑی کھڈکھنت جاناں

دست رندانی گوں بارغیں بوراں

۳ اے حور حیری رنجویں مڑداں

آتکغا گیدی ء چوں گداریاں

۴ آ تکغو مہمان بیٹ منی تیغ ء

تیغ آوو بچار ء جثہ سوزیں

۵ زانکہ جان بوژ باز شنت جان ء

پرینیا منی روشانی کٹور زریں

۶ گواہ منی جو نگو ایں منٹرایانی

چہ چہ رنگا بالاذمنی دہشی

۷ دروغ نہ بندی کہ کار مڑدی نیں

مہتری سالوخ دروشمی پنج ء

۸ ماں وٹی جنگانی کللا گیراں

گڑدغیں بگانی پناہ میراں

۹ رتگنیں چھمائی چڑاک نیراں
پھامبئی براثنائی ستم زیراں

۱۰ نیں اشته کہ امان بیٹا
زیادھیں مٹاں تیروغی شپتا

۱۱ حور نغزھیں پریشان انت
ماحور گوں امرھاں نہ گوارینتا
گوں وٹی ناخوآں قویہیناں

1. O thou brave head (Bijar) what thou achieved by and the clash of broad-bladed swords, (and) by
2. the shots of 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, Bijar 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 Jongo¹ is my living witness,
In strange and (hopeless) condition he has seen
my body (being wounded at every point);
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 Bijar) as peace
has been patched up,
The murderous inter-tribal conflicts have
crippled (the rival camps), like the thrusting of
knife into a melon;

1. He was the son of Ghulam Muhammad Rind and was famed
Both as a poet and warrior.

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 Bijar, who had upon him at once both the office of chief and the chevalier, Babar 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 بچار انا جوان کھنے
 اوہان انا جوان کھنے

۲ بیا ملک سہراوا گند
 سے برا حامی بہ بی

۳ آں موژغی پھاذاں بچک
 بل ہاخی بنت بروط

۴ ریش ڈنارا پھذ کھنت
ھے پھدا وٹی ڈیہا برو

1. Bijar, if thou want to do some good,
Indeed, thou must do some good;
2. Come and see Malik Sohrab,
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.

Hamal Jiand

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 Hamal tribe recognized him as their chief. He was born and bred at Kalamat, a small village on the Makuran coast. His personal family belonged to the Hot tribe who had settled long before at Kalamat. 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 Makuran coast, where they met in the person of Hamal Jiand, 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 worldly 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 Makuran sea-coast foamed. It seemed that the entire Baluch coast shall

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

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 arithmetic, 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 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 شنبہ ءِ روج ءِ سر مشود براتانی گہار
 شنبہ پہ براتان شر نہ انت شانزده پہ پت ءِ

۲ شنبہ ءِ روج و شانزده گوں شوس ساعت ءِ
 شنبہ روج ءِ حمل ءِ شاگ ءِ نول کتہ
 حمل پہ شاگ پمانیل بوئیں زر ءِ

۳ ہپت شب و ہپت روج شاگ پرا یکشی شتگ
 ہپتمی روج ءِ شاگ پرتگ ءِ ملک ءِ شتگ

۴ چاسرا گرانبت گوں مرگی چروکیں بانزلاں
 حمل ءِ شاگش چپ و چاگرد ءِ گپتگت

۵ حمل ء گوشتش بیا فرنگی سانگے بکن
جن فرنگانی حمل ء و ش نہ بنت

۶ حمل شودنت نے حدائی نام ء گرنٹ
نائی چانگلان گوں مکسکان ایر برنت

۷ پشکش کونڈان و ناپگانی کنڈش درانت
زکر جواننت و نے نمازی حرفاں گشنت

۸ حمل ء وتی ملک ء کاڑخمار پتمیں دوست بنت
پشک و شلوارنت و سریگ و سرچادر انت

۹ حمل ء دست پہ قمبریں ریزاں بستہ گنت
قمبریں ریز و لیڑھی ہشگردیں مہار

۱۰ جملوں گواتک پہ ہمدلیں ہمراہاں کتگ
حمل ءِ ہمراہ بے دلیں دشتی بیتہ گنت

۱۱ برانز چوگز ءِ انگر ءِ بے برانز بیتہ گنت
آدگہ میداں لگلی پیگامے کتگ
حمل ءِ گوانک پہ پنجگ ءِ زرمشت ءِ کتگ

۱۲ اے تبرزیں کہ من ترا بچگ پیاست
من ترا بچگ پیاست دریں دتگی

۱۳ حمل ءِ شیری پنخگاں پرچہ درشتے ؟
من زر ءِ لہڑاں کچنگ و بنیر بیتگے

۱۴ او ہوائی مرغاں منی احوالاں برنت
برے منی حالاں کلمت ءِ ورنایاں دئے

۱۵ ہالڑو و شہداد و غلاموش سرکنے
پیش دا اودا کیگدیں تلی ء دیے

۱۶ پمئی شام ء مہلبیں گندیماں مہ درش
پمئی نارشتا گرنداں ایر جیگ مکن

۱۷ پمئی نشت ء کیس و ابرتگیں چادراں
پمئی بور ء بارگیں روبنداں مہ ریس

۱۸ آ منی بور ماں دگہ پاشگا ء شریت
بجری تیغ چورئی لانک ء قیزبیت

۱۹ تنگویں پنج چوں ناتپاک ء گیمرانٹ
حمل ء مرگ ء سھ و چار چیز ء گل کتہ

۲۰ میداں ماں جاہو آسکاں ماں بانغیں رجرٹو
شہہ بزاں گشتگ مل گن و کوھی پاچنان

۲۱ مات کوہاں بلت بیارواں ایک پادء چران
حمل جیند مرتگ نوں کئے جنت و کشیت

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
- to European girls, on the score that they do not
7. 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;
8. Hamal loves his native girls having intoxicating eyes, they wear shirts and trousers, and cover their heads with shawls;
9. They (the Portugese) tied the hands of Hamal with speckled ropes, with speckled and thickly twisted rope by which lusty camels are controlled;
10. 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 ;
11. The Meds too sent him in vain a secret message for help,
(At length) Hamal called out his silver handled

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

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 forever;
14. O flying birds, take with thee the information
about my state,
State my state to the youths of Kalmat ;
15. Inform (my aspect of affairs) to Hairo,
Shahdad, Ghulamo 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
and different pasture, the trenchant sword will
19. remain (inactive) 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 Meds of Jahu,¹ the deers of the fertile Rajro,
and the yearling wild goats will ask their females
21. and males to rejoice; (they may say) leave the
mountains, ye mother, and let us graze happily in
the open field for a while; Hamal Jiand 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 آتکگاں پیغام گوں گداریاں
گوں دپی نود و لڈگانیاں

۲ کہسری کہگان و کرامگانیاں
لسوئیں آھوگاں مجانیاں

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

۳ جن مزل پادینکاں ہمک بگاہ

کائینت و نندنت مے گوروگیگ ء

۴ چمن و سہراں تو ناپسند ء

یک دگہ دوستے پہ گور ء گندے

ڈیلت کپتگ پہ شدتے جنگلی

۵ گوانکن پرداتگ من ہمہ ٹیہہ

سنج کنائینتہ بیا تو زباد مال ء

پرھوسناکیں کوش ء بادار ء

۶ زین او پہ فیل ء مندرداں داتک

پورن پہ تاز گوانکا بشورینتگ

۷ رفتن چہ سوئی ء سری سنٹ ء

شیر ء کپتگ چو فزیر کنٹ ء

۸ نعرہاں جنت و ہر گور ء سنیت

ست و نامردانی دلاں دریت

۹ شیر چاریت کہ ہاگیں مردے

یا شپانکے یا ہشتر چارین ء

۱۰ گوں اول ہکل ء بہ سر جمیناں

بارگیں کڑزی ء بچنڈیناں

۱۱ شامے ناگمانی ء دات منا شاہا

باندا شپ مشکولوں گوما سیاہا

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 ماں شار یکے ماں شیشار

یکے ماں مستونگی بدر نگانیں

۱۵ ہر سیاں سیاہ پہ یک شپ ء گولیت

انگت ء چیر و اندری تریت

۱۶ ترن پہ جوز کار ء دپ ء داتگ

سارتیاں شور داتگ کنر دزگا

من نہ زانگ کہ چوش کنت اللہ

شپ کسان انت بانگ دنت ملا

۱۸ دیرنت مہلنج چہ گورگیس کلا

رمب بندی چوماھلیس مرغان

۱۹ گردگردیت گوں دست و باھیگان

جنت وتی چینی کاگدیں دیما

۲۰ جہل ء پہ سرزان ء پنیرینان ء

اوھے من باتن گوں بدیں کاران

۲۱ چکن در روت گردن گوں ہاران

من شپی شوہازے سرا داتگ

۲۲ بس کن او بی بی گوشبدار گالاں

مس ادا شیر ء قصوے کاراں

۲۳ رستت شیران و پنچ صلاح ژلیں
چنگل چارنت و نیش دوئیں بلیں
نیستتے توفیق کہ مناں گلیں

۲۴ شمن پے سہ پاس پہ مراد گوازنیت
چارمی پاس ء پیش پگاھی ء

۲۵ بوسن چہ ہیر واریں دپ ء گپتگ
سیاہ و درگوش بوتگ چہ بند ء

۲۶ رپتن پہ دوشکیں پدو رند ء
تیرن زرتنت پہ یک ویکگ ء

۲۷ جابہواں ایرتت یک کنلیگ ء
کاریت کاہان و روچ سکلیگ ء

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
and the Sui mountain, (I saw) a lion (thick and
8. heavy) like the 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),
and O, lion, the beast of prey, thine
13. wisdom has deceived thee; I am Hamal, the
pearl-like, the owner of three wives and (rare) steeds;
14. One of the (wives) is at Shish,¹ the other at Shishar,² the third resides under (the cool shades) of the high crags of the Mastungi, Bedrang,³
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;

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 I valley and Mastung.

17. I knew not God shall decree as such,
The night is short, and the Mulla¹ 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
and bedecked with bracelets, beats her white,
20. smooth paper face, strikes 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;
24. I passed the whole night with my beloved as I
and desired; early in the morning, I imprinted

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

25. a kiss upon her pearl 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 heredity 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 Chakar 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 Chakar and commends the formers superiority both in arms and ambition:

۱ من نیاں معلوم گشت منا ہلک ء
حمل و میری چاکر ء وخت ء

۲ حمل ہوت ماں کلمت ء کل ء
چاکر رند ماں کولواہ باغیں

۳ زیادہیں تشریف چاکر ء دانت
حمل ء نام ء لانگو ء کاتکت

۴ حمل ء زمباری زباد مشتگ
چاکر ء دارانی قبا پوشتگ

۵ حمل ء جتاں ڈاچی دشتگ
چاکر ء ٹینگاں گپتگ و کشتگ

۶ حمل ء بوجیگ ماں زر ء تاتلگ
چا کر ء جعتاں کیلگ کشتگ

۷ حمل ء گوں انت پنج صدی مرد جنگی
چا کر ء کولو اھی ہزار گیشٹ

۸ حمل ء ترکی تیغ ابر لائیکین
چا کر ء کرمانی مزن ملیں

۹ حمل ء گوں انت سیاہ مزن گواتیں
چا کر ء گوں انت گورکشیں سوغات

۱۰ حمل ء گشت گوں لشکر ء مرداں
شما بہ بت میریں چا کر ء چاری

۱۱ چو جواب داتگ لشکر ءِ مرداں
مانباں میریں چاکر ءِ چاریگ

۱۲ چاکر ءِ گونیں گور کشیں سوغات
مارا سوغات پہ آئیگ ءِ نیلیت

۱۳ شور دے وتی سیاہ گوات ءِ روکین ءِ
زوت تئی احوالاں پدا کاریت

۱۴ چاکر ءِ گشت گوں لشکر ءِ مرداں
شما بہ بت میریں حمل ءِ چاریگ

۱۵ حمل ءِ بگ ءِ سر کجام زیدیں
چو جواب داتگ لشکر ءِ مرداں

۱۶ مانباں میریں حمل ء چاریگ
حمل ء گونیں سیاں مزن گواتیں

۱۷ مارا سیاہ گوات پہ آئیگ ء نیلیت
شور دئے وتی سیاہ گوات ء روکین ء
هنوں تئی احوالاں پدا کاریت

۱۸ چنگر حمل و چانگر میر چاکر
دپ کپنت گزدان ء گہیں چیل ء

۱۹ حمل ء توار پہ چاکر ء داتگ
مل ء گوازینے من سیاہا گوازیناں

۲۰ چورئی پشت کنزگ مناعیبیں
واگے رپنت پہ حکم ء رحمان ء
جہہ جت سوغات ء یک اناگا ء

۲۱ چسگ ء زرتگ چندنیں زین ء
چو بٹ ء ء طی ء وراں بوتگ

۲۲ دست ء ۲۲ پے راستیں پنجگ ء شپتگ
آپ ء پرریتک من تنگہیں دیم ء

۲۳ پاد چاکر ترا گارکت سوغات ء
شاہا ترا کشتگ من ترا اشتگ

۲۴ شر سوار بو وتی چندنیں زین ء
تو بدار مل ء من سیاہ گوازیناں

۲۵ یات کن سیاہ بن براں بگانی ء
ماش و پرماشاں کیلگانی ء
اشترو بینگ من ترا داتگ

۲۶ چیل ء نہ گوازینے وت میاریگے
واگ ء رپنت پہ حکم ء رحمان ء

۲۷ جہ جتہ سیاہ گوات ء یک اناگاہا
چسگ ء زرتگ چندنیں زین ء

۲۸ شور گران انت چو ماہلیں گور ء
شپ گران انت چولسئیں مار ء

۲۹ کپتکت چل گز ء ہمہ دیما
دسٹے بستنت گوں حمل ء جیند

۳۰ حمل ء جیند منا شرف دار کن
بدے منا رسمی ء گچینی ء
هنوں تی رسمیاں پدا کاراں

- ۳۱ گیک ء ربینگ لشکر ء دیما
شادی زرتگ لشکر ء مراد
- ۳۲ بس کنت ماتی هام وپیں بچاں
حمل نہ انت دیتگ و وپی مردے
- ۳۳ سیاہ نہ دیتگ گوں ہقی نالاں
جلد کنت رسمیاں پدا ترنیت
- ۳۴ شربچارت کہ پاگ ء پیدائنت
حمل ء نام ماں سانوڑاں پتگ
- ۳۵ ہر صباح بدرو برتگیں بیراں
چاکر ء نام پہ گنگین آدینگ

۳۶ چنک جنت زپتیں پوپل و ہیراں
نوش کناں مستنگ ءِ زھیں بھنگاں

۳۷ یک کنے کہ گورکناں پوترواں
گوں مزن نامیں کلمت ءِ هوتاں

۳۸ حمل ءِ چتر ءِ ساھگ ءِ نندے
پہ وتی چماں ظاھر ءِ گندے

۳۹ چاکر ءِ تھامور و دھڑکایاں
سڈے گوں نوداں قندھاریاں

۴۰ شعر گوں شہر گولیس اغازیاں
چاکر ءِ ناجاتیں سراوانیاں

۴۱ تئی دپ ءء دروغ ءء زیادھیں بستگ
زندگ ءء مردانی ستا کرتگ

۴۲ من نیاں ناؤ نئمگے گوگی
غلہ ءء وش پاگیں پرانی ءء

۴۳ نیاں جنکے گوں ریں ٹیں بوپ ءء
نز کارے و گر گرے بوسہ

۴۴ حمل ءء جینداں مڑایانی
سہ مزن پادینکس جس ءء جو داں

۴۵ یک جن ءء شار و یکے ماں شنشار
یکے ماں مستنگی بدرنگا نیں
درستاں من و سیاہ یک شپاگولاں

۴۶ بک چریت گزدان ء گیا بین ء

ڈاچی چو ماکول ء جز بندیت

شنگ بنت میش مرغ برے ڈناں

۴۷

بور نہ وارت شاریں تورگ ء داناں

نوش نہ کنت کند ء ترنگلیں آپاں

۴۸

گپت لگام ء گوں نوک ردیں نیشاں

کونڈم جنت گوں حقہیں تالاں

۴۹ چاکر تئی عیسی چوٹواں لوٹیت

از بسول ڈاچیاں بہ رمبے

ملس ء چیری امنش بیارے

۵۰ تو منا میر جت ء نہ گنارے

جت نہ نندیت و نیاری تئی ڈاھا

۵۱ غلام نہ نندیت و سنج نہ کنت سیاہا
گوں من و جلی ء اناگاہا

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 گردننت کانڈیلی بہ ترینزیناں
تر شپ و دوغ بوئیں جوٹواں براں

۵۷ من تڑ ء سیہ کونڈ ء گور ء بنداں
سیاہ ء گوں سرزان ء شلائنگیں ء

۵۸ گندگ ء کائینت کامت ء ورنہ
گندگ ء حد ء برتگ منی تیغ ء

۵۹ بورء گوں بے راہیں ملنیں روان
مٹ ء منی زنگباری غلام چکیں
پاری من دیس ء بدن ء کشتگ

۶۰ من سرے واد و پن چگل داتگ
پشک و پاگس ء 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 Chakar captured and
slaughtered the she camels;
6. Hamal would sail fast his boats in the sea,
Chakar would till his round fields with bullocks;
7. Hamal Commanded five hundred fighters,.
Chakar had more than one thousand men of
Kolwa;
8. Hamal wielded the inflexible Turkish sword,
Chakar boasted of his invaluable Kirmani steel ;
9. Hamal possessed the proud black steed,
Chakar 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 Mir Chakar;
11. The armed tribesmen replied as such, we will not
keep watch on Mir Chakar ;
12. Chakar 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. Chakar asked his fighting men, Keep watch on
Mir Hamal ;
15. Which place is the grazing ground of Hamal's
and his (Chakar's) men rejoined accordingly, that
16. They will not keep watch on Hamal as he has
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 Chakar met each other face to face at
Gazdiin's ¹ renowned lake;
- I. A village near Bahaw in Persian Baluchistan. and also a name
of place near the port of Ormara in las.bela.

19. Hamal asked Chakar, 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 (Chakar) 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;
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 Chakar, the souvenir did destroy thee,
The Lord destined thee to die,
(But) ¹ 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, (Chakar) to Hamal Jiand ;
30. Hamal Jiand, 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 relivied 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 Mir Chakar ;
34. Observe this scrupulously as fame awaits' (me)
and 2 in doing and so, Hamal's name 'always will
35. stand high Up. with the summer clouds, (and)

shines every morn like the moon and the
lightening of thunder;

(While) Chakar'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 Hamal's hut,
and (and) see clearly with their eyes, the
39. reproaches and threats of Chakar, and his
vainglorious orders addressed to the :clouds of
Kandahar :

40. His (vitriolic) verses narrated by roving
minstrels, (and) Chakar's culpable companions
of Sarawan ; ²

41. (Chakar). thine mouth had uttered a big lie,
(It is thy wont) to praise living persons;

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

2. 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.

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 Jiand, the master of
three wives, all bedecked with broad anklets;
45. The one resides at Shar ¹ the other at Shishar ²
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 Makol ³ the ewes scatter
over plains; like birds;
47. My steed do not eat grain 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 Chakar's luxuriant

1. A name of a village and a stream situated on the west of
Johan in the Kalat district.
2. A name of valley on the North-west of Johan.
3. A name of a village land stream at a distance of forty miles
from the port of Pasni, and fifteen miles north,) West of
Ormara.

locks, who has dared taken away to the lower side of Malas¹ camels from Basol;²

50. Thou (Chakar) 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 Chakar's new footprints, If thou (Chakar) 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;
54. (If) I strike thine main body with my mortal
and Egyptian sword, it will part thine body from
55. the waist combined 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

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.

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);

Hamal Rind

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, stands second to none, for none 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 Draw in the Narmuk valley. Hunting was his sovereign leisure. He fell in love with a lady named Mahnaz, 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, 'Mal', 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 Mahnaz 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 Mahnaz, 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 Mahnaz, 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 Mahnaz to Hamal :

۱ گوں وٹی حتی زختغیں دستاں

دست جناں سیاہیں گوالغ ۽ داناں

۲ بڑتھ گور دست گندا جنانی ۽

زیت کھن او دائی گندمنی دست ۽

۳ گند منی دست ء او دے منا حال ء
نہ پٹ و براٹ ء من جناں پال ء

۴ من جناں شاہی مہندویں یار ء پہ
دیر کھٹہ ہوتیں حمل تیغ ء

۵ نہ وٹ کیٹ نہ محرے ششتی
نہ دف ء ہنبوئیں سلام کیشی
نہ وٹی لوغ ء کستریں چکے

۶ نشتغو راہاں بی ثغاں چاری
یا خدا دوستیں مردے بیاری

۷ نہ وتی یارے آتکنہ گنداں
نہ وتی یارے ماتن ء گنداں

۸ یا دیر وا بلی ء کشی نوخیں
یا لاغروبے حالیں کمیٹ لعلیں
یا سراسے تانی تفا گپتہ

۹ نہیں کہ دست گندا دست منی دیشا
دوست تئی دراہ سرجما دیشیں

۱۰ نہیں لاغروبے حالیں کمیٹ لعلیں
نیں سراسے تانی تفا گپتہ

۱۱ دیر وا دوستی ء کھشتی نوخیں
زرد ماں براتی میٹرواں ویشیں

۱۲ دست ماں مالی لیکواں بندیں
از گرانڈانی سٹ و سودایاں

زرد شہ براتی میٹرواں رنج با
 ۱۳ دست شہ مالی لیکواں ھورک با
 لاغرو کنگال این بہان کونش با

۱۴ دیرو ۽ دوستی ۽ وراث مارے
 یا سڑکھ گیرتھ یا سنبغی موت ے

1. With mine hands dyed red with henna,
I took out wheat from the hair bag ;
2. Brought it to a female palmist ,¹
(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 lugurial 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 m 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 Draw,¹
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

1. A name of a deserted village In the Narmuk valley.

accounts, pertaining to the sale and purchase of rams;

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;

ا و ث خدا زانت که داشتغاں زوراں
گیشتر ا بشامی جرؤ هوراں
کهور مزار انت که نیامغا گرانت

۲ ماں جن ء پیغاماں رواں بیٹاں
چھر کمیٹ جانی تھیر غاں نوش کن

۳ بانک ء پیغاماں دل و گوش کن
گوں سلاحاں سنج کھناں مل ء

۴ پشت ء گوں بوریں چادرا چنداں
زین ء ماں فیلی مورواں شیغیاں

۵ تنگ ء پہ دوست ء نہمتاں بنداں
داٹ ء لگام ماں شیبھنیں نیشاں
پھاز ماں تاسیں دورواں داٹ

۶ سیاہ ترف آنا و من نگویشانا
ھر دوسر کوڑی ء شمویشانا

۷ مل و ماہ لج ماریک دل ء دوستاں
کم ترا مل و گیشترا ماہ لج

۸ ماہ لج پہ او سیراں شفانی ء
مل پہ شیموشاں عقاوی آں

۹ نیں کہ سنی کھور دفاں کاتکاں
دست ءے ماں لعل ایں شاہی بروتاں
یک ءے ماں مل ء سیری واغاں

۱۰ چھم جتہ سرواں گڑدنیں سیاہا
دمب گوں دم چیناں بڑ تھئی جہلا

۱۱ سنٹ گوں سرواغاں ہریوی آں
پشت کھنزی دیم نہ جنت گاماں

۱۲ ما نظر کھٹ گوں رتکغیں چھماں
اژ منی دیما سیاہغے رستا

۱۳ من دل ء گوشتا کہ نبوی کھنڈھے
یا دل ء گوشتوں کہ ستکغیں منڈھے

۱۴ یا گڈا گوخ پھولیں جمالی ءے
یا دھر انڑے گوں درتغیں شالا

۱۵ چھوں نہ زانتوں کہ لدویں شیرے
آختے مے چار راھے سرا نشتہ
یرمن و لکھی ء طلب داریں

۱۶ بیا لغورنیں کڑزی ء پھلائیں نے
وں کھش و کھلی ء روے لوغ ء

۱۷ ذال پہ بھونڈو کھور کھناں چھماں
یا ترا پھیشیں چترے نیازاں

۱۸ انا شیر چک تھانہ ئے سر حال
ماں کھش و کھلی ای نیاں مڑدے

• نہ ذال مناں پھیشیں چترے نیازاں
۱۹ نہ پہ بھونڈو کور کنت چماں
من ہماں ہوت ء کستریں براٹاں

۲۰ کہ تیغ در پھاناں جتی سوزیں
شیر گڈٹاں دو دوئی جاڑیں
کہ نشک ماں کلچاٹ ء شتا گواہاں

۲۱ ہکلے ما او نعرے شیر ء
نعرہا سوزیں سول چھنڈ پنتھاں
چھنڈنا درشکانی بررتکاں

۲۲
 بوچھنرے پھر پنتھوں مزن پاندیں
 گونڈل آں گیوارٹوں جغر بریں

۲۳
 آ کہ منی سیاہ ماری جغا کاتکاں
 کل مزار ماں سینغا داشتاں

۲۴
 سینغ واٹ و کیت کھٹپانا
 شیر اڑ اولی ہلمہاں کھپتہ

۲۵
 نین اڑیک پاڈے ء کھنگو ء
 تیغ نرنڈی ماں سمیریں جتکا

۲۶
 کہ النڑ لوہار ء داتغیں وڈھو
 دست نہ لڑزی و دل نہ چندیت

۲۷ یک پڑے زر زیری رہا ژلدے
ماں پلاٹانی بندغ ء جاہا

۲۸ گڑون ء کانڈھیلی بترزینی
حال بڑتھ ڈاھی آں اود لوغ ء

۲۹ پیشی پہوالاں گوخی گوآلاں
ناسہی ء ماں دیروا داٹاں

۳۰ کہ حمل و شیرء جھیرٹوے مان ات
حمل ء سیاہ پھہ سر شماں چیکا

۳۱ واغ از دستاں کھٹنگو ء

دیروا کرامی کنت جس ئے جوانیں

بڑز کھنت حتی رکتغیں دستاں

جنتھ وٹی سرزاناں ملوکیں آں

۳۲ نہ کہ من باٹاں نہ منی نام باٹ
کہ حمل اوں شوہازے شفی گیتکاں

۳۳ کستریں گہار دھیروے داٹ سنت
کہ عاشقیں مڑو و شیر شکارانی
دائما حونی ء گورا کاتلنت

۳۴ حمل کیٹ او وت خدا کاریت
گڈی شیر ء چنبوے راستی
کھاری تھئی پنج ء گوانز غابندی

۳۵ گڈٹوں شیر ء چنبوے راستی
زڑتھ ماں مل ء کنجکاں بستوں

۳۶ نواں کنگھرے بنگانی دف ء ریزدا
پروٹاں دروغ تہتغان گنڈی

۳۷ کہ در بڑتھ سیاہ زیادھیں درکھاں
گنڈاں گڑواریں بہان ایغاں

۳۸ گڑتھغوں ماچہ سبلیں رنداں
او ندھی عشیر ماں کاشنڑے ایر ننت

۳۹ مور ماں بنگانی دف ء مچاں
شیر نہ واڑتھ سوری دف ء گوراں

۴۰ سندھڑی پھل د مبیں گہاں چوآں
بنبوی سرواناں سغاریناں

- I. 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-necked 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 Jamali² 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,

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.

Lurking on the cross way in the look-out for us ;

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 unceremoniously 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 living evidence of the event;

1. It is the name of an old well situated on the fell side 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 spat, which can be seen to this day..

21. I shouted. and the lion roared,
The roaring of the lion shook the young plants
(of *Prosopis spicegera*) with such force that
fruits would have fallen from fruit bearing
trees;
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. (Of course) 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 Sori¹
stream;
40. (Or) the cows of Sind, having flower-like tails,
(And) the thick haired deers of the vales;

Balach Gorgezh.

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

1. Sori stream is situated on the south of Bibi Nani passing
near the fellside of the Zamurri mountain.

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 Nuhani 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 Doda Gorgezh, and lived under his protection. He had no issue, from his wife, Sammi, a woman of character and capacity. Her husband died, and Doda pawned his honour for her safety and security. After few days her deceased husband's relatives came to distribute the herd. Doda 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 Sammi. Doda pursued the robbers, and met them at a place known as 'Garm Af.' Fierce fight ensued between them, Doda 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 Doda, and plundered his herd, Rais along with his brothers, Kawari, Tota, Murid, Soman and Chandram, dogged the Buledi marauders and crossed swords with them, but all of them were sworded by the raiders. Balach son of Hassan, the only surviving brother of

Doda, remained among the family to avenge their blood. He had none to patronage his feud and fury. A man of buxom valour, Balach, did not want to live safest in shame, and drown his grief in tears. He went to the shrine of Sakhi Sarwar, near Dera Ghazi 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 Singsila, 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 Balach. Besides others, Balach 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 Balach was alone, and had to face a tribe, so he often secretly encountered Buledi individuals and murdered the one who came across. Accordingly, through out 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 Thrathani 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.

Balach 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 marvelous feats of valour and vehemence than him. Harin, the Phuzh Rind, alone murdered one hundred Lasharis, when the latter killed his elder brother, the distinguished Hassan Maulanagh. Balach'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.

ا کوه انت بلوچانی کلات
آبان ژ بادگیراں گہہ انت

۲ بڑزیں اشمنغ ہمسایغ انت
 ہمراہ بے راہیں گر انت

۳ آف بہوخیں چشمہ انت
 کوڈی پھیشانی کنڈل انت

۴ نشتن جاہ کرکھاوغ انت
 بوف ڈغاری تختہ انت

۵ بورے سویدیں چھبو انت
 مے پنچ گشینیں گونڈل انت

۶ مے زاماث شلیں حجر انت
 مے براث تلاریں اسپر انت

۷ مے عاریف مزن تاپیں لڑانت
انبارش بے ہوشیں گرانٹ

۸ آں مڑدکہ حوناں گرانٹ
وہاوش تلارانی زہ انت

۹ ما او نقیبو رپتغیں
ذی بیگہی ایر کپتغیں

۱۰ ہلک ء ما ویشا شاہرے
شیر گوشتن ء کیاگرے

۱۱ ما مجلسے گونڈیں کثہ
شیر شاہر ء نوخیں جثہ

۱۲	بیورغ	شغانے	گوں	کشہ
	بیورغ	تئی	عقل	سریں
۱۳	جستغ	بلوچی		چھونئیں
	ھپتیں	منی	حون	گوریں
۱۴	شاھی	بنگویں	براٹ	ٹکریں
	سمین	و	دودا	تھویں
۱۵	چندرم	او	ھوتیں	قادری
	طوطا		مسکانی	مرید
۱۶	جنگانی	سر	دنزیں	رئیس
	کشتت	و	پھدی	چندر ء نہ کث
۱۷	جنگے	نہ	داتوں	تولغی
	شیری	ء	بورینتوں	بدی

۱۸	نے	بورے	گونیں	دہ	صدی
	نے	لشکرے	گران	و	بزی
۱۹	ماں	چہ	وٹی	ھیسی	سرا
	ہرشف		چھوہشامی		جڑا
۲۰	بندان	و	کایاں	چہ	مڑا
	من	گوں	بداں	ھنچو	کناں
۲۱	دودائی	جوریں	وژمنناں		
	بانز	گوں	کفوتی	ولہراں	
۲۲	گر میں	لوار	گوں	چلراں	
	ھوکیں	لدی	گوں	ارزناں	

۲۳ بزرگوں کہیری ڈھنگراں

گرکھ گوں مزن چیریں جڑاں

۲۴ مید گوں کوری ماہی آں

تئی ورنما ماں کھلاں و پتغ انت

۲۵ گوں دریں گلاں وھاوبی نبت

بور ہزاری بستغ انت

۲۶ شیر تئی مہا آھیزغ انت

بیورغ گالاں نزانٹ کاری گشے

۲۷ ماں میٹرواں ہنچیش گشے

کہ دودا ے موت اژ قادریں

۲۸ نیمین روش اژ مین
بیورغ چھوں کہ توے بازگیریں

۲۹ چندی نقیبو ء لڑا
کشتہ چہ زوریں قادرا
واڑتھہ چہ تیغانی روا

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,
to samin and Doda are with thee besides Chandram
16. and the brave Qadiri, Tota and the graceful
Murid, 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
and summer clouds, I prepare to give thee fight, and,
20 likewise, act against the evil-workers;

21. Doda, 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 prosopia spicigera.
As a wolf feeds himself on a long tailed Iamb.

24. As a Med¹ catches and brings the fishes out of water'
Thine youths are prone to sleep in tents;

I. The Meds are a big tribe on the coast of Makuran, and they are fishermen.

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 Doda'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.

Lallah and Granaz

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 Lallah was one of them. 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. Baran, 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, Granaz, livelier than life, a maid of grace and complete majesty, ever kept her honour as pure as unsoiled lily. Both Lallah and Granaz from their childhood had great liking and love for each other. When Lallah was in the vein of chivalry, he extended his wish to Baran to husband his daughter. His efforts, at length, proved fruitful, and Baran gave the virginal palm of his daughter to him, and thus he succeeded to buy each other with many sighs. In the prime of youth Lallah 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 Baran, and both families became fast foes. One day the rival family, an enemy of craft and vantage, challenged Baran on the field, and the latter with his sons armed themselves to meet the foe. Bloody in intent, Lallah 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, Lallah 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 Baran and his sons. The sad news reached Granaz but she did not pour drops of salt. Lallah 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 fatefu! scene, mounted Lallah on the horse, and hurried back to Baran's house, and stopped outside his residence. In the meantime, Granaz 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 Lallah as her father and brother till the day of judgement. Lallah heard all, digested this harsh indignity, returned back to his house and from there, sent reply to Granaz 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, Granaz 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. Granaz afterward repented of her vow and folly, and desired fervently her duty and zeal to Lallah's unmatched being. There could be no near debt in all humanity as wife is to the husband. Likewise, Time-the

common arbitrator, petitioned Lallah 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 Lallah 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 euphemism. 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 Lallah, a unique place in Baluch classical literature. Besides Lallah, Granaz has too shown her weight and worthiness as a poetess, and her verse must be commended for the purity, polish and

pleasantness of her style. She, however, wished that her husband, Lallah, 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 او للہ بھنگ و مسکانی
کار نہ کپتگ چوشیں مناتانی

۲
للہ تئی ہنبوہ چوٹویں بلی
درست کمان میانیں سمہ انت قوی

۳
پہر من بستنت پیسری روچاں
گوں وتی جانی دزگہاں رکاں

۴
کیت تئی شیر کشتن ۽ احوال
گوں سری ورنایاں شلانگیناں

۵ نیل کناں کل ء ہرچہار سریگاں
درکناں پرہ کنڈیں کڈویگاں

۶ گوش بنانی پارستگیں دراں
من مک نیل آپاں گراں سہراں
درستاں من زیانیں ہقمے شپیاں

۷ سرمصیبتیں میڑھے ننداں
سیل کناں جام ء بیر میں کوٹاں
نہ تلہیں باہینکاں بوریناں

۸ للہ تئی ہمراہاں مناگشتگ
للہ چہ جنگ ء پارو ء جستگ

۹ زورے پرل ء دورواں داتگ
آس ء چہ چابک ء سرا رتگ

۱۰ گوں کڈیاں بورے شوریننگ
گوں کڈیاں او موزگی پاداں

۱۱ دیم پرا باران ءِ رویں کلاں
کل ترا بارانی گہارکاں

۱۲ هورے گوں درگوشاں نہ گوائینتاں
گوں من براتاں عومرائیناں

۱۳ برات منی شاھیگیں دو مہیگیں
چہ تئی دیما ریسو بیتاں

۱۴ خون از جان ءِ گلگل ءِ کاتکاں
از بروتاں و برنکنین ریشاں
تل تل بیتت چو داڑھی شاگاں

۱۵ ہربہ کہ جنگانی ہلا ہوشاں
 دشمنیں مردماں دست گلائیشاں
 کیگدیں مہلنجاں فراموشاں

۱۶ گیر ترا کاتکنت نیاد املانی
 سارت و خونکیں کل بزرگانی

۱۷ گنگل و دز بانزی جنگانی
 گیشتر منی ماہیں دیم ودرانی

۱۸ للہ منی لاپ ء لیٹ جتگ ماری
 شیر منی دکانیں گوراں متگگ
 پرمنی کوشیں زانسراں رستے

۱۹ للہ منی سہرانی پت و براتے
 دن صلواۃ ء او محشر ء روج ء

1. Lend me thine ears, ye, the musky and ebrious Lallah,
(Hitherto) no such business has occupied me ;
2. Lallah, 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 along with the undaunted youths;
5. (Whereas) I would inclose the four sides of my and hut, would remove my broad bracelet,
6. earrings, and after 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. Lallah, thy comrades told me, (that) Lallah deserted the battlefield;
9. (That thou) toiled strenuously on the stirrups of and the 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
and conspicuous house of Baran, (now) all the
12. female members of Baran's family (including
myself) are like thy sisters, for thou hast not
sacrificed thy life along with 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 uprouses 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
and the company of lovely ones, the cool and
17. comfortable house of the far-famed Baran, the
fun and frolic of unsullied virgins, above all my
moony face embellished with earrings;
18. Lallah, 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, Lallah, 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 Lallah, and it proved a far-reaching weapon to rouse his spirit for swift vengeance. Brave in heart, Lallah was brave in mind. In beauty of language, in power and grace of sentiments, his magnificent poem which he sent to Granaz in reply, claim a special significance.

۱ گوش کس و دریں نوک زبانی
من نہ کرتگ سستی اہل تانی

۲ مردو نامرد پیداور و درست انت
مردانی جنگانی نشان ہستنت

۳ نامرد گوں شرمیگیں دپاست . انت
شکلیں گییں و جانش دوست داشت انت

۴ گشک تئی در گوشاں بہ چڈایاں
گورمن اش نہ اشنتت زیادھیں مٹاں

۵ بن شتیں حونانی حدا بنداں
زیادھیں زورانی گلام باتاں

۶ بادشاہاں پہ ڈمبک گجیاں
راھے من سانڈانی سرء توکیں

۷ سے و چار چیزء نیست وفا دوریں
جن اگن شر رنگ و چو حوریں
ھر بہ پہ مردے دست نوک سوریں

۸ بور اگن قیمتے بہ بیت لکھے
ھر بہ پہ زینء سوار بیت یکے

۹ مرد اگن پہر بندی بخت جکے
جن اگن پہر بندیت بکپت یکے

۱۰ بارو بارانی وپ ۽ تیتگ
منیرزیں حب و ملک دل آرا میں

۱۱ کمتیگانی راگیں شاتو
گوں من و ہر دو لشکر ۽ مرداں

۱۲ چاڑہ جنگ دوستیں مگسیگاں
ھپت برامان پر نیت من و بور ۽

۱۳ دن کیت ۽ آبریشمیں بکشاں
دن ھے نریان ۽ چندنیں زین ۽

۱۴ جھلت و ہوژ ناگت من و سیاہ ء
ھپت سلاح ء کہ سارمن ء بیتگ

۱۵ گوھریں تیگ ء بند منی دستیں
اسپروں چند چند انت حراسانی

۱۶ من سر ء ژند انت هول سیتانی
چاروہ چروکیں تیر منی جانیں

۱۷ بید سگارانی تاجکیں ٹپاں
ناکن ء گیگ نیستیں منی جان ء

۱۸ انگتوں پیسراتگ پے زحم ء
من دلا آرتگ پیسرو ء بیاراں

گپتگ من ءء سیاہ سوچیں گلامو ءء ۱۹

گپتے من ءء دوزوائی سر و باسکاں

براتاں پہ بتیل برتگت لوگ ءء ۲۰

مات و گہاراں گون سنگھی دستاں

بوپ و بالشت و گالیاں شپتاں

حون وریم هورگ و هوارى ءء ۲۱

مثل تلارانی چمگ و جو ءء

خانہ ذاتاں پہ محرمی دستاں ۲۲

رتیکنت من کرنا و بڑا کھاں

ھپتمی بانگواہ ءء نماچی ءء ۲۳

درھلگ ءء گروکیں نریانگ ءء

کاپری ایر رتگ ابر درپکاں

۲۴ دل منی آپ بیت و جگر کوھیں
 پہ وتی اولاک ء قویہین ء

۲۵ از توئے گراناز کنٹ گہہ انت گزی
 ہارش چہ دوریں جانباں کارانت

۲۶ شرش پہ و شیں مہپلاں زور انت
 نے گوات اش بارت وے ہارش تیلیناں

۲۷ براتش پہ جامی کوپگاں زیریاں
 گورمن و دردان سچنت پاساں
 چو چراگاں روک انت ابر آساں

۲۸ جام سماعیل ء کوپگ ء گگ ء
 بنڈ و دارانی کشگ ء ریشیں

۲۹ گراناز تو تنگیں چادرے چنڈے
لسیں مات آسکی گڈکاں بے

۳۰ بیائے منی چپی نیمگا نندے
تو اگن منی کیس ء پلوا زیرے

۳۱ تاجگیں ٹپاں بدیاں گندے
وت گشے دیوانگ ترا چون انت

۳۲ للہ ء دیوانگ وت ء مپت ء
پرچی ء جنوری جساں شپتگ

۳۳ اگن نہ مرتاں چے کل ء چٹاں
من پہ حونیگاں آپ نباں سارتیں

۳۴ دور بنیں چاتاں سنگ اگن ریز انت
کینگ چہ مردانی دلاں کنز انت

۳۵ نے سنگ ریز انت من دور بنیں چاتاں
نہ کینگ چہ مردانی دلاں کنز انت

۳۶ بیر بلوچانی تا دو صد سالوں
لسنیں سرواناں دو دنٹانیں

۳۷ دن دوشش ماہا کشور اندازی
گوں دشمنیں مردان انت منی بانزی

۳۸ چہ تئی زرد و کٹگیں براتاں
رمبت ومولائی گروں بتگ

۳۹ من تئی براتانی عوض کرتگ
عذرن چه برپیں چادر ء ششتگ

۴۰ گراناز منی بھنگانی گہارکے
دن صلواة و محشر ء روج ء

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 and brothers, but superior forces made me unsuccessful;

5. One has 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
and utter a lie, likewise a woman given to cheat, will
10. succeed to 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
and enemy along with the war loving Magasis
12. attacked me, seven 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 Khurasanian shield was blown to bits by the stroke of swords;

16. The Seistanian¹ 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 unwoundad 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;

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

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 ,

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 Granaz, 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 along with the painful burning of my deadly wounds, (and) keep on giving light like an illuminating candle;

28. Jam Ismail has a hurt on his shoulder, a bruise caused by collecting and carrying logs of wood;
29. Granaz, 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, to
32. and then lift up one side of my coverlet; see my fresh 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 Mulla pass;
39. I have avenged the murder of thine brothers.
Have cleansed the black spot from my snowy sheet;
40. Granaz (thou) will be like a sister to my cups of wine till the day of peace and resurrection.

Kiya and Sado

The interesting and enchanting story of this couple is well-known among the Baluchis of Makuran, Las-bela and Persian Baluchistan. Kiya was a Baluch of the bluest blood and - resident of Bahaw 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, Bahaw 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.. Kiya migrated along with his herd towards Makuran, and pitched his tent at Kalmat port, near the residence of Siyaho, the headman of one of the clans of the Kalmati tribe. Filled from face

to foot of utmost gentleness, Siyaho, received the new emigrant with great respect. Siyaho had one daughter, Sado, a sweet, fair-faced, innocent girl, stiff-chaste against all suit, never abused the property and pride of youth and maiden hood. 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 Siyaho 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 Kiya'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 Siyaho, 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 traveled 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 pouring 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 Dashtiari, 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, Siyaho 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 imagination selects as her emissary a bird, to convey her message to Kiya, 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 formand figure; and finally, conveys and seals the message with burning complaints:

۱ تیتا نلیں مرغ رامین
سہر چم و شہمیر بانز لین

۲ دور نشگ و چہ کنے؟
من نشگ و چینک چناں

۳ چینکاں پلارانی چناں
زناں بہارانی گران

۴ تراقی بران سیر نبان
موری کسانیں دانگان

۵ بیا تو منی کل ءِ دپ ءِ
ترا مہلبیں چنک دیاں

۶ چینکاں پہ شاریں دامن ءِ
آپ ءِ من زریں قدح ءِ

۷ درنگ تئی منی کوپگ سنت
ساہگ منی بیک سنت بزیں

۸ ہر دیں کہ میل ات بیت روگ
کو کو کن وڈاہ دے منا

۹ تئی سنٹ ءِ طلار تیج کناں
بانزلاں ات چہ زر ءِ گراں

۱۰ ترا ملک ءِ نشانی ءِ دیاں
ملک ءِ کہ نامے باھوننت

۱۱ چہ باھو ءِ چیری سریں
کور ءِ کہ مانیں دیر سریں

۱۲ چات ءِ کہ مانیں دیر بنیں
آپ ءِ کہ مانیں زمزمیں
درچک ءِ کہ مانیں یک بنیں

۱۳ دیوان سرپ ءِ سے جاگہ انت
برے ریل و برے بلوچ

۱۴ برے دو راجیس کلمتی
درست نشنگ و دیوان کنت

۱۵ مردم ء مانت پل گدیں
چہ پلگدان پلگد تریں
کیا صد ء پیدا وریں

۱۶ سرین جابواں بارگ کتہ
کوچک چڑائیں اسپر ء

۱۷ کوکو کن و پاگ ء بند
گتا چہ بیلانے بر

۱۸ وش وش ء گوشا ء بکش
تئی دوست ء سلام شستا تگنت

۱۹ درائی دو پنچ روج ءِ داتے

سے سال دوشش ماہ گوستگنت

۲۰ او کیائی بد فعل کہ توئے

کائے او پیداک بنے

۲۱ سالے گورگ میش بیتگنت

هری جڑ نیش کرتگنت

۲۲ سیر ءِ گرانڈ پیر بیتگنت

آرت درشگیں کوگ کپتگاں

۲۳ حتی چکوگاں وار تگنت

تئی دشتار ءِ دنناں رتگنت

۲۴ دوست ات کتہ دوست ات مرات
آئی مات آرسر دردے گرات

۲۵ سر دردے شو میں کلگے
نر میں تپے شیموش دیات

۲۶ تئی صیسی سرا پروا مبات
تاوان املیں گورمنا

1. 0 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 *Anabasis multiflora*, which are suitable for small ants;
5. Come thou (bird) near the door of my hut,

I'll give thee perfumed grains;

6. (1) 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 Bahaw;¹
11. Near the downward side of Bahaw,
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 Zamzam², near it stands a wayfaring-tree with single trunk;
13. The assemblies are held in three rows.

1. A name of village in southern Persian Baluchistan.

2. The name of the sacred well of the Muslims, in the holy city of Al-Mecca.

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;
20. O Kiya, 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 bath 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.

Kiya receives the message, and with eagerness and activity prepares for the journey. Kiya paints the description of his journey, etc. in the following verses:

۱ پیغام صدوی آتگان
گون رهگزاری مردمان

۲ موچی منی کوشاں بدوچ
درزی منی جان ء گدان

۳ بگاں شلنگ من لوٹنگ
سہ روچ تا بیگاہ کتگ

۴ چہ بگ ء شلنگ گستا کتگ
شریں تڑے جانشود کتگ

من نرمے جو کینتگت
پشتون پہ رومال چندتگ

۵ پھلیں مہار من درزنگ
گوں نگرھیں گومساں جتگ

۶ محفل جنکان بستگت
چیل باھوئی پشتی کتگ

- ۷ سر بار ۴ سبزا ۴ بیتگاں
 آنکاڑو ۴ رود ۴ سرا
- ۸ لٹاں ۴ هلو ۴ هالو ۴ کتہ
 سرمبان جنکی چاپ جتہ
- ۹ یک ساعتے پریں نہ گوست
 شو میں سروں گوازیٹگت
- ۱۰ من آنکاڑا و گونڈیں نگور
 اور من شنکانی درا
- ۱۱ کارواٹ گوں دراج کشیں سرا
 زیر کوه گوں بگانی پٹ ۴

۱۲ کبھی ءِ کوہ چپ ءِ کتہ
ما اتلگاں لک ءِ سرا

۱۳ راہ کلمتیاں بستگ ات
هوش بو شلنگ هوش بو شلنگ

۱۴ کونڈاں کپت و پادت شلنگ
یک چابک ءِ زھر ءِ جتہ

۱۵ زردو پے کونڈ کش گوستگت
باھو داں گنجبیں بیلو ءِ
تئی 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 Shilling,¹
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
Bahaw ;
7. Near the bank of Ankaro,² 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 Sarfun ;³
10. Entered Ankara and the less extended Nigor,⁴

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.

4. The name of a valley twelve miles north of Gwadar port.

- and
11. (then) Aur,¹ the valley of Shankani,² the stream of Karwat³ with its lengthy source, the mountain of Zer⁴ with the plain of Bagani.⁵
12. (I) kept on travelling keeping the mountain of Kumbi⁶ on my left side, (until) stepped over the pass of Lak;⁷
13. The Kalmatis had blocked the passage, (I cautioned the dromedary) be cautious Shilling, be cautious;
14. Shilling stumbled and rose again, I angrily gave him a lash (Saying);
15. Zardo the famous dromedary had jogged it on crawling legs-bound;
The long distance from Bahaw to prosperous Bela while you had made the span with two stops;

At length Kiya reaches the residence of Sado, and alarms her as such;

1. A name of a plain in the Nigor valley,
2. A name of a village between Sur and Kappar.
3. A village on the eastern end of Kulanch valley, fifty miles on the North-west of Pasni port
4. A mountain five miles south of Nalent.
5. An extended plain near the stream of Shanzani.
6. It is situated at a distance of four miles from Kandasol.
7. A pass at a distance of seven miles from Las-bela.

۱ وا بے کہ آ گاہ دوست منی
پادا منی بی بی صدو

۲ وابنت صدو سنگین پری
وابنت من کل ء گورگیں

۳ من پہ نہانی آتگان
چماں قدحیں چچ بکن

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 مولا نگین
گوں ناگمانیں آ یگان

۲ تو منا پیش ڈاہ کتین
من میمڑیں گور لوٹیں

۳ صد زر ۽ سوداؤں کتین
ھلک ۽ جنک من لوٹیں

۴ مسک وون عطار کتین
گوں دزگہاراں بہر کتین

۵ برے ڈمکیں بریکان 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;

۱ لوٹاں نہ من مسک و دن ۽
من لوٹاں تئی ھیسی سرا

۲ ھیسی سرو گور بارگیں
تنہان قبول ۽ تو من ۽

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, Sado fell sick, the disease licked up his noble blood. Kiya was away on a journey towards Makuran and Mulla 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:

زی من کاتکان کیچ دل آرا میں
گونت کچی ء بوسبک گامین
ترد و دورانی مرکب رهوارین

۲ ما چرا مولائی دپ ء کاتکین
انار منا گونت گوں دانگے ہیر ء

۳ دیمان پیداکین سہاک میریں
جستن چہ ہیر واریں دپ ء گپت ء

۴ بیا سہاک میریں خیر ترا ناخیر
ہنبلاں ہل کیا دل ء گم وارے

۵ کپتگ و زہیر نالنت صدو لعلین
کپتگ و نالیت باھوئے چیل ء

۶ دست درزگانت ابر بکھی
اگن بچک ء بیت حطلی دست ء

۷ اگن جنک ۽ بیت ماہ ۽ من دبمین
ماہ ۽ دیمانت روج ۽ گیوارنت

۸ رخصت ۽ زوریں ہنبلاں گپت ۽
من شلنگ ۽ راگوں کت ۽ لٹ ۽

۹ بیا شلنگ تر کے شال ۽ راڈ بات ۽
دوست ۽ دیدارا پشت نہ گیجات ۽

۱۰ من شتان کلانی انیلی ۽
بمبو ۽ سارتین نارگ کایت

۱۱ اگاں نہ مرت ۽ توچہ بران بچے
سال پہ سال سنٹیں مادگان منین

۱۲ پر تئی سردرد ء گرانڈ بوریں
نوکراں آزات کنین کار ء

۱۳ من شلنگ ء آزات کت ء راہا
روح کہ پہ میل و ترگان آتکا

۱۴ آ سہی پل ء گیمرگ زرت ء
چو پلگین لمبو ء ہشاں بوتگ

۱۵ قادر ء شریں داد وتی برتگ
برتگ اش بندگاد ء کنڈ ء مچ بیتگ

۱۶ از گور ء کشتت ہار و بادامان
کنچلتن دستان تمل و باہی

۱۷ از بزرگی مور دانگاں مندریک
 شپکین پونز ء پلک و گزازی
 از ہما پادان مار سریں پادینک

۱۸ درستان پہ حقے بنی نادینت
 حقہ من جلانی تل ء داتگ

۱۹ براتان پہ جانی کوپگاں زرتگ
 برتگ و ڈنی گوشکش گپتگ

۲۰ تکہ وپین گٹیش گڑائینگ
 لعلش من اند ء تہا شپتگ

۲۱ سربرا حاک و گلش دونتگ
 برات پراپین پتر ء آتکنت

۲۲ گریت کج ءِ مات گریونت کج ءِ کہولی
گریونت کج ءِ جانی دزگہار لاڈین

۲۳ من ہم پہ چیرواندری گریٹگ
ارس پما بریفین چادر ءِ کپتگ
جہل پہ وتی لانک بند ءِ خلیلین ءِ

۲۴ شپ منی دانائین حدا روچ کت
درکپنت سیٹھانی جنک ماہین

۲۵ ہارو بادامی چادران چندنت
دیولی شار ءِ من سرا پوشنت
بلے گوں نہ ننت دابانی صدو لعلین

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 Mulla pass;
I had with me pomegranates with some cardamom;
3. I saw Mir Sahak coming towards me,
with my mouth accustomed to the eating of cardamom
(i.e. with my perfumed mouth), I inquired from him;
4. Whether auspicious or unauspicious,
welcome to thee Mir Sahak,
He (Sahak) said, Kiya, 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 Bahaw ;
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 companions,
 9. And inflicted on Shilling a stroke with stick;
May thou Shilling assume extraordinary strength and speed,
Dead or alive thou deprive me not of the view of my bossom 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,
People assembled and took her dead body to a narrow ravine of Bandgah (for ablution);
 16. Removed (from her corpse) the necklace and

- and stringed Jasper, the bracelet and stringed
 17. 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;
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) dug 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.

Elegiac poetry.

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 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 demist of a tribal chief:

(546)

“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 Herat, 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 Amir Chakar'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),

(547)

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 in numerable 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 حَی حَاجِی ءِ کَہ پَایِی نِیَک جِن ءِ
مَاطَہ رَاجِ ءِ دِیَا گُوں پَہلیں رِیٹھوا

۲ پَایِی فَاطِمَہ بَاث تَہی ہر دم واہرا
پَہلاں شِشٹی گُوں وٹی شوخیں نوکرا

۳ منی بانکھ گراں مہندوا وٹی کھل ء تہا
بانڈوا مسک و سر چھیڑیں زوار
زند گوازینتھا گوں اوشیشیں گدا

۴ نہ پہ دروغ نہ روریائی گوشاں
ماں جناں لیلیٰ و گہاراں پیر وزغ ست

۵ تھال و کوڈی ماں جہازے جاہ کھاں
ماں تہاراں چھوں گروخی چیلک جناں

۶ سرخ رواں ہزم مزن پاندیں میٹرواں
بڑز چھم انت جوز براتی میٹرواں

۷ مہولے کنھے اڑھماں عرشی کھوکھراں

مہولا گوں شفی و خاصواں بازار کنے

۸ بانکھ ء سر شوذ کنت کوثری جوئے سرا

بانکھ ء شوذاں پھشک و سری ء نوخ کن ننت

۹ بانکھ ء نیاز اڑ حاکمی گنجان گیشترت

بانکھ ء نام اڑ نافی مسکاں زیادنت

۱۰ نافی مسکا و اڑ سہریں تھنگوا زیادنت

تھنگواں میل بانکھ ء میل مان نہ ننت

۱۱ لڈ زڑتھ زڑدیں دیغر تہاری نہیں شف ء

بانکھ ء لڈا تھا نہی نوذے شم کھف ء

تھا نہی نوذے شم کھف ء ہیڑتھی شنزل ء

۱۲ یک دے ویلم نیا دیریں آ تکنا

نیں مے نیاما کھپتغاں دیر پاندیں ڈغار

۱۳ ملک میٹ دیشیں وشف تھیرے جشیں

شف تھیرے چشیں گوں نپتیں تو پک ء

۱۴ گند نواں رنج ء مے شانی شف چراغ

ہج برے تھی حاطراں آپ دربند نویٹ

1. She is a pious lady or a Haji,¹
While performing the pilgrimage, we have seen
thee dressed in clean elegant clothes ;
 2. May the holy Fatimah, 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 Layla,³ and
turquoise amongst her sisters;
 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),
1. Those who perform pilgrimage to the twin holy cities of Islam-
al-Mecca and al-Madina are addressed as Haji.
 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, beater known as Majnun
in Arabian annals.

(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.)

Poem pertaining to Baluch Genealogy and
emigration.

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 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 caused all Baluch tribes to remember their lines of descent from their common ancestor. It is undeniable, that in some cases these lineages are to some extent fictitious. The alleged descent of every tribe from an eponymous ancestor is mostly consistent with facts authenticated 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 Makuran and settled in the fertile plains of Sibi and Kachhi in the fourteenth century.

۱ شکر اللہ ءِ حمد گزاراں
بادشاہ ملکہ ہما وٹ ءِ نت

۲ کل جہاں ہاخ گل بیٹ
وٹ کوشتی یک و تھنا

۳ ما مریدوں یا علی ءِ
دین ایمان ثابت بخت

۴ اُمتوں پاکین نوی ءِ

کہ جہان ءِ واژہ نیت

۵ اولاد اوں میریں حمزہ ءِ

اژ حلب ءِ بھاذ کایوں

۶ گوں یزید ءِ جھیر و نیت

صوب درگاھا گور نیت

۷ کربلا بھمپور نیاما

ملک سیستان میزل نیت

۸ بادشاہ کے شمش الدین
گوں بلوچاں خاطر نعت

۹ نی کہ بدرالدین در آتکہ
ناغمائیں شدت نعت

۱۰ مے سرا میریں جلال ہاں
گو چھل و چھیار بولک نعت

۱۱ کاتکوں ہاریں ندرا

کچھ ے راستیں پلوا

۱۲ ہوت نندی مکران ء

کھو سنع ما کیچ ء دھا

۱۳ ہوت و کورائی اواراں

اے ماں لاشار گھڑ نیت

۱۴ دریشک و ہوپ میزاری

اے گورا رند ء یک سرننت

۱۵ رند و لاشار ماں ملک ء

سیم گون نیامغ ء ننت

۱۶ مستریں لوغ ڈومبکی بیگ

گاج سیاہ آف سر بنت

۱۷ اثر حلب ء چانڈیہ گون بنت

کلمتیں ء لوغ پہ گور بنت

۱۸ نوح نندی ماں نلی ء

جستگانی پہ گور بنت

۱۹ پھرت میر عالی جتوئی

درست سیوی ڈھاڈر بنت

۲۰ اثر بنیادا پھرت رند ننت

سر گوں میریں چاکر ننت

۲۱ گولہ و گو پانگ و دشتی

اثر رند تھالی ء در ننت

۲۲ دور نشک پہ گور گیر ننت

آں ماں تلی ء در ننت

۲۳ تھی بلوچ باز و بشاریں

درست ماں رند ء مناه ننت

۲۳ رند ماں شوران مندی

لاشار ماں گنداوغ بنت

۲۵ جو و میاف بہر کھناناں

کل سردار شہک بنت

۲۶ شہک و سحاق رندا

لس سردار چاکر بنت

۲۷ چھل ہزار کیت میر ۽ گوانکا

تھیوغا رند پٹرننت

۲۸ ہول پوش دست کرائی

دراہ کمان و جائنت

۲۹ کارچ کاٹا رنغریس

دست مندری تھنگو ننت

۳۰ بکر و گوہرام و رائین

زرزوال نوز بندغ ننت

۳۱ پھرتال جاڈو جور جواوین

حدہ دین ۶ برادر ننت

۳۲ پیروز شاہ بچار ریحان

باہر گوں شاہی بیورغ ء

۳۳ رنداں حسن مولانغ نعت

درستاں میر ہان تیغ زن نعت

۳۴ صوبھا میہاں و عالی

جام سحاق و الن نعت

۳۵ ہیوتاں بیورغ ماں رنداں

میر حسن گوں براہم نعت

۳۶ پھیلوں سی سال جنگ نعت

اے بلوچانی شدت نعت

۳۷ اے منی پیرا و رند نعت

اے بلوچ ءِ دپتر نعت

۳۸ شاہر کہ شیراں گوشہ

مر جلال ہاں سرپد نعت

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 'Ali,
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 Amir Hamzah,¹
We migrated from Allepo,²
6. We fought against Yazid,³
Success rests with God;
7. (In our long journey) between Karbala⁴ and Bampur,⁵
Seistan has been our halting place;
8. Shams-ud-Din⁶ was our ruler (at Seistan),
(He) was very kind to the Baluchis ;
9. When Badr-ud-Din held the sceptre, (He) proved repugnant (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).

10. (At that time) Mir Jalal Khan¹ was our chief. He had under his control forty four Baluch tribes;
11. We migrated towards the port of Harin. Which is situated on the right side of Kech (in Makuran);
12. The Hot tribe settled in Makuran, The Khosagh tribe in the valley of Kech;
13. Both the Hot and Korai² together live side by side with the Lasharis;
14. The Drishak,³ Hot and Mazari have consanguinity with the Rinds;
15. The Rinds and Lasharis marked the boundaries of their possessions in the country;
16. The Dombki⁴ tribe is the greatest house of the

1. He was the great grand ancestor of Mir 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 Mir Jalal Khan named Korai.
3. The Drishak tribe is settled on the fellside of the Deraghazi Khan mountains, in the neighbourhood of the Gurshani tribe.
4. 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.

race.

They dwell on the perennial springs of Gaj.¹

17. The Chandiyas² have also migrated from Allepo. they reside near the hamlet of the Kalmati tribe;
18. The Nuhanis dwell at Nali.
The Jistakanis³ are their neighbour;
19. The Phuzh, Mirali (and) Jatoi are settled in Sibi and Dadhar;
20. The Phuzh belong to the common progenitor of the Rinds,
Mir Chakar is their chief;
21. The Gola,⁴ Gopang⁵ and Dashti⁶ do not belong to Rind line;

1. The present Gajan.

2. The Chandiyas at present mainly populate the Larkana district of Sind province.

3. The Jistakani tribe is scattered over the Derajat territory. They are Phuzh and claim affinity with the Gishkauri Phuzh Rinds.

4. The Gola tribe belong to the Jats. Now they are found In the Jacobabad district (Sind province).

5. The Gopang belong to Baluch blood, and they are settled in the Bahawalpur territory.

6. The Dashtis are Baluchis, and as they once peopled the Dasht 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 Talli;¹
23. There are many other Baluch tribes,
All of them live under the shelter of Rind castle;
24. The Rind reside at Shoran;²
The Lasharis established themselves at
Gandawah;
25. They (the Rinds and Lasharis) distributed among
themselves the lands and fountains,
(But) Shaihak is the supreme chief of all;
26. After Ishaq³ and Shaihak, the chief of the entire
race is Chakar;
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,
and with silver-hilted poniard and knife, (and) the
29. fingers bedecked, with golden rings;
30. Bakar⁴ Gowahram, Ramen⁵ and Nodhbandagh⁶

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.

4. H was the son of the Lashari chief, Gowahram.

5. The eldest son of Gowahram.

6. A Lashari nobleman famed for his generosity.

the gold-scatterer, (are famous among the Lasharis);

31. The hot-mouthed Jaro, the God-fearing Hadeh,¹
and Perozshah, Bijar, Rehan, Bahar with his
32. kingly son, Bivragh, are the elite of the Phuzh;
33. Among the Rinds, Hasan Maulanagh is the
bravest of the brave,
Mirhan tops all in swordsmanship;
34. Sobha, Mihan, 'Ali, Jam Sahak and Allan² are
no less distinguished (among the Rinds);
35. (Also) Haibatan (Haibat Khan) and his son
Bivragh (Mirali),
Mir Hasan³ and Ibrahim⁴ (are also renown
personalities);
36. For full thirty years, internecine war continued
among themselves,
This curse has ever been the wont of Baluchis;
37. Here I finish my method of information and
description,
This is the history of Baluchis;
38. The Poet who versed this poem,
Mir Jalal Khan can only judge its veracity.

1. He was a Rind, and was married to the sister of Chakar, Banari.
2. This was his pet name. His name was Allahdad, the son of Chakar.
3. He was the uncle of Chakar.
4. The uncle of Chakar.

War for Lizard

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 his 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 Amir Chakar from Baluchistan, during the Arghun ruler of Sind, Shah Husain, the son of Shah 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, Bibari, 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.

شاہ حسین جھیڑو ءِ روش ءِ
بی بڑی پیش ءِ نشہ ماں لوغ ءِ

۲ درشتا باغارے اژ گیدا

چھورواں الغار بستہ پہ دیما

۳ گڑ کھناناں داں مہترے لوغ ءِ

درکپتہ دیما مڑدے جوان کنیں

۴ شر کلاچ انت چو دشتنغیں شیراں

دھلونت اژ او شیشیں کرائی آں

۵ بی بڑی گال آتکہ مزن شانیں
قائما منت کھشتی بازیں

۶ بلے باغارا کہ اے منی شان بنت
نہ جنے چوزا ہجیویں جتاں

۷ چھروواں باغار کھشتہ پہ لٹاں
نیا لوغ ء سموین سالوخ

۸ داں وٹی قولی ء چکینتھا دانہی
ھوت اثر میرانی درا آتکہ

۹ بی بڑی گال آتکہ مزن شانیں

اغ تھا پہ باغارا نہ کھٹہ کائی

ماں تھئی گہار تھا منی بھائی

۱۰ سورھا چھرینتا جوا و چونیں

او امل منی صبر گن گونیں

۱۱ یک برے بوشت گال مخن گوں ما

ماں پہ باغارا کھناں چونا

اے ڈغار شہم بیٹ اژ حونا

۱۲ شنگرا شست و شانگرا پنجاہ

درست باغار آپ بی تنغاں یکجاہ

۱۳ عومرا نشکے اشته پہ قولاً
 حون گریں بالاج ءء پرا حون ءء
 سورھیں دودا ءء پرے گوخاں

1. The day when hostility started with Shah 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 Bibari 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 Raheja² Jats

1. Balach of the Gorgezh tribe.

2. Doda was the elder brother of Balach Gorgezh.

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 Bibari said to him,
If thou avenge not the lizard,
(then) think me as thine sister, and thyself as mine brother;
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) Balach¹, the avenger, monumented himself for blood feud;
The brave Doda² (gained immortal fame by sacrificing his life) for the cattle (of Sami).

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.

Dosten and Shirin

The story of Dosten and Shirin 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 Derajat territory, and the Derajat Baluchs would fall on the peaceful population of neighbouring Panjab. In 1586 A.D. while emperor Akbar was at Attock, the Baluch chiefs Ghazi Khan, Bahar Khan, Nusrat Khan, Ibrahim, along with others paid their love and loyalty to the emperor.

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. Lalhan (Lal Khan), the elder of another Phuzh Rind family also resided in the neighbourhood of Dosten. Lalhan had one daughter, a goddess, a grace, named Shirin. Dosten and Shirin 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 Shirin protested her womanhood, she had estimate, for all that life can rate with the name of life, nobility, virtue, piety

1. See "Akbar Namah".

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 Shirin, 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 Derajat plain by the Mughal soldiers after a war to the knife. For his fell faults, he was confined in the prison at Harrand-Dajal. The news of his captivity reached Lalhan and Shirin. His captivity and separation did Shirin 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-Dajal 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 Shirin 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 Shirin 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, Lalhan, 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 Shirin 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 sepoys 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 Lalhan, where at the moment swarms of people had assembled to solemnize the marriage of Shirin with the new bridegroom. But the decree of Nature was yet reserved. One man's quickest decrees the soundless and silent foot of Time steals before he can effect them. Outside the house of Lalhan 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 Shirin previous to his prison days. Inside the house, Shirin, surrounded by a holy parcel of the fairest dames, burdened with unbefitting 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. Lalhan 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. Lalhan 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 Shirin's bed.' The entire marriage party, the mean and gentle all saw in strange amazement rapid change of favour and fortune. Shirin 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 Shirin were coupled together with all the dignity of Baluch tradition. Thus he became the lord of lady Shirin, 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:

ا زنگی او منی وڈیرہ
گو ہرام منی جامیں بیل

۲ منا سوغندیس تی ریشانی

نوخیں آ تکخیں مسانی

۳ سیخ سنت ور کھشیں سیاہ

آفاں نہ واڑتھ کوریغاں

۴ کھک و کھجراں سندھی آل

لوٹھی باھراں دشت ایغاں

۵ گور آسکی سرو جونگاروں

پٹوخ دف ء ماٹ گوراں

۶ مڑدے شہ حراسان آتکا

لیغار چادرے ہنبو آں

۷ بار مہلووان گوں انت

سربار قندھاری مسک انت

۸ مسک گون انت پہ ورنایاں

مہلو پہ جنکی ماٹاں

۹ مڑد میٹر حال گپتھیں

کہ نوزاں گوارٹھ منگچہر

- ۱۰ سنیءِ ننگور ہنبوئیس
گوخاں گوں اڑینداریں
- ۱۱ میش گوں درنوا سیر انت
بز گوں گواڑغی زرد پھلاں
- ۱۲ ڈاچی گوں مہیس گلاں
پہنوال شہ پنیر پونچاں
- ۱۳ رند گوں میرغیس گندیماں
مڑی مانجٹا مالداراں

۱۴ میٹھ داری سحاتی ء

ٹھگیں موندرو بجار ء

۱۵ بمبار بستغاں لاڈپچاں

سر بار ٹنگٹھ بانکھاں

۱۶ ڈل کھنڈغ و ناغاھی

کونڈاں سیٹھاں زردوآں

۱۷ کھاڈاں گوں شپادیں پاڈاں

میٹھاں و براں ہیڑتیناں

۱۸ گوخاں باھڑی رنگیناں

لوکاں گوں رذیں قطاراں

۱۹ مول کھنڈغ سہرا بیت

سہرا بیت ننگور ہنبوئیں

۲۰ کوھی کھنڈغاں بالا بیٹ

گڑا رتج ٹلغاں گیر آری

۲۱ شیرین ء جثہ سراغیں کھل

نرمک ء گیافین رتج ء

۲۲ ڈور پر انت امریزاں

گوانکھ دل سریں دائی ء

۲۳ قدح زڑتھغاں میٹانی

رندی مشی ملگوراں

۲۴ ملگور ششتغاں ماہ لج ء

ذی گوں شکھلیں نوخ آف ء

۲۵ لیٹاں چھوں گونانی تاکاں

دست جنت ماں بڑزی ء

۲۶ کھشتی نورھیس آدینا

پھلیس زالا سراں ایرے کنت

گندی گس وٹی گونافاں

۲۷ بیایاں سوہ جن ۽ سیادیں گہار

جیرٹی ہمسرو چہل و چہار

۲۸ مچھ بنت جنک رندانی

ماہان و مزى حانی

دازی و شلی دابانی

۲۹ کونج ولھرا کراماں

کھایاں کھور دفاں ٹلاناں

۳۰ پٹاں گوارغی زرد پھلاں
 چھی اے جنت وٹی جینگ آرا

۳۱ چھی اے بہر کنت جیری آں
 گڈا کھل بانزراں ایر ننداں

۳۲ شار پلوا لیٹھیناں
 کارے تئی کھنرو کور دیما

۳۳ برنخ بمبویں دنزو آں
 گریو کنت گون خماریں چماں
 انڑزی ایر رشاں پہ درماں

۳۴ گریوی و جن ء تھیلا نک داث

دیر بی اے جناں سیادیناں

دوستی شے پکار نہ انت

۳۵ آں مڑد کہ جن دوست واہا

دیتا هرغی بد دعا آں

۳۶ ترکاں قندھار پیراشته

سنیں اصپہان در کھینتہ

نامانی اژند شہریں

۳۷ دستاں شما کل بڑز آرے

اللہ بیار ملک دوستیں ء

۳۸ سٹھ سویں قولی ء

ایشی ء نہ ہماں اولی ء

۳۹ بور گوں لمغاں شیرمی آں

اوسار و دھاں دیر یناں

۴۰ بیار واژھاں دیر یناں

میر و بانکھاں حیا یناں

۴۱ نواں سہراں تھی لغور مانڑاں

پنہوالاں بز و میشانی

۴۲ بیاری ماں سہیل ماہا
سیر شاذہانی روش ء

۴۳ بخت ء میر جن ایغا کھشتا
دوست از اژندا آتکا

۴۴ دوستیں ء مرغ دروغ بیٹا
جوانی د سرا نوخ بیٹا

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
5. season fit for hunting deers and hog deers of the
Patokh² 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 Mungchehr⁴;
10. The plain of Sanni⁵ is covered thickly with the
growth of wild grass, the herds of cows are well-
fed;

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

11. Eves are satisfied with the grass 'of meshiragh',¹
(and) the goats with the yellow flowers of tulip;
12. The she-camels glut the flowers of salsola
faetida,²
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. Sahak³ with his herds of sheep, Mundro⁴ and
and the well built towering Bijar⁵, with their
15. wealth of flocks, have 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 Dal⁶ and Naghahi,⁷
Because of tiresome journey the knees of the
yellow camels have swollen;

1. It belongs to the family of chenepodiaceae. It wildy grows in hot plains of Baluchistan during the summer rains.
2. A kind of a succulent trifoliate plant.
3. He was a Phuzh Rind of wealth and verity.
4. A Phuzh Rind noble of the Narmuk valley.
5. A famous swordsman of the Phuzh Rinds.
6. A name of a narrow pass on the eastern side of the Naghahi mountain.
7. A name of a long and high mountain beginning from the west of Dranjan and finally joining the Kirthar range on the west of Larkhana and Sehwan in Sind. It is sometime named Nagai, 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 Mul¹,
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. Shirin had previously pitched her tent on the fertile plain of Narmuk ;
22. The ponds were full to the brim with rain water, She (Shirin) 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 (Shirin) had washed her locks with sweet rain water;
25. Her soft locks part easily like the (smooth) leaves of pistacia kinjuk, She had held her bag (for toilet and jewels) ;

1. A name of crest on the top of the southern ride of the Naghazi mountain.

26. Had taken out her shining mirror,
Placed it on her flower-like thigh, (and) had
looked her beautiful face;
27. The girls of the kin besides forty four
companions of the same age, accompanied her;
28. The girls of the Rinds, namely Mahan, Mudhi,
Hani, Dadhi and the desert-trotter, Shalli, too
assembled there;
29. The flocks of croaking heron, passed over their
heads,
(Shirin) along with her companions came
wandering in a frolic manner near the mouth of
the stream;
30. They plucked yellow flowers of tulip,
She (Shirin) 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
Isfahan, (and) brought him to the distinguished
city of Harrand.¹
37. Ye all should hold up thy hands in prayer,
and beseech God that he may bring my
38. truthful and 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;

1. A name of a town in the Derajat territory, situated south-east of Dera Ghazi Khan. It marked the eastern extremity of the Khanate dominion.

42. (May God) bring him in the month of Suhail,¹
during the rejoicings of the day of marriage;
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 Shirin) renewed
again.

Majnun Layla

The name of Majnun Layla is familiar in every orient mouth as household words. The semi-mythical love story of Majnun Layla,² whose original name is said to have been Qays ibn-al-Mulawwah,³ according to legend, fell in hot love to the point of madness (whence his surname Majnun), with Layla, a woman of the same tribe, Beni 'Amar. The true-hearted Layla too reciprocated his love, but was compelled by her father to marry another man, and this gave her up to

1. 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; *مرت میشاں داں سہیل بوتی* 'Die not, ewes till the appearance of suhail;'
2. Aghani, vol. I. P. 169; Ibn Khallikan. vol. I, P. 148.
3. Al-Kutubi, Fawat al-Wafayat. vol. 11. P. 172, mentions the date of his death about A.H. 80-699 A.D.

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 mentioned¹. Majnun Layla, 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 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-Majnun, but the Majnun Layla of the Baloch poet differs 'from the Majnun 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, Bambhor². As the story of Majnun Layla 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,

1. Ibn-Qutaybah, Shir. pp. 358-62.

2. This is a barren mountain to the east of Lehri, in the Marri tribal territory.

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:

ہنبوئیں	نغور	بامبوری	۱
گوارینتھا	رغام	نوزاں	

امریراں	پرانت	ڈور	۲
میٹی	قدح	زیری	لیلی

آف	شکلیں	نوخ	رو	داں	۳
ملغوراں	مشی	و	ندی		

۴ ژنگ کنت اوو کوفغ سراا

رو داا گورغیاں چھار کھل ء

۵ وٹی لرغ کمبلااں لیٹینی

دست جنت وٹی بڑزی ء

۶ کھشی نغریس آدینک ء

میری زان سرا ایر کنت

۷ گندی دروشمااں حیری ء

بندی وٹی کھل ء دری ء

۸ مجناں پھقیر چھراانا
گوشتا لیلوا لعلینا

۹ لیٹرواں بشکوں ترا نوخیناں
تازی آں قلم گوشیناں
بل منی الکھاں مسکیناں

۱۰ چھے گوشتنا گال ایغا
مجنایا جوا و ترینتھا

۱۱ نہ زیراں لیٹرواں نوخیناں
تازیاں قلم گوشیناں
نہ کھلاں الکھاں مسکیناں

۱۲ پے ہمے گوشتناں گال ایغا

زھر کشے لیلی ء لعینا

۱۳ ماٹ لیلی ء جھیرانا

اے عاشق ء ورنائے

۱۴ بیارے کتولا جورینا

شف مین کشے مکہ ء تاساء

۱۵ صحوی زڑتہ دائی ء

اوز گور عاشقیں مجنایا

گپھتو کتولا تنگ دائی

۱۶ گوشتی دائی ءِ روعے اوذا

اوذا گور لیلی ءِ لعلینا

۱۷ گوخانی شیر روز مادھیں

پرما لیلی ءِ ششتاٹا

شتاوی ءِ قدحے دھمی بیار

۱۸ چھے گوشتنا گال ایغا

زھر کثہ لیلی ءِ لعلینا

۱۹ ماٹ لیلی ءِ جھیرینی

جوگی لوٹا نینتھا دیسانی

۲۰ سیاہ مار گپتھہ برانی

شف مین کشہ ماں تاس ء

۲۱ صحوی زڑتھہ دائی ء

جور ماں قدح ء لڑانا

۲۲ ہیاہ ماری سغر جوزانا

اوز گور عاشقیں مجنا ء

۲۳ زڑتھو کتولا تنگ دائی

گوشتی دائی ء روے اوزا

۲۴ اوز گور لیلا ء لعینا

گیشتر ا مے تھئی میلا بیٹ

جورا محکمے پچے داٹ

۲۵ ڀہ ھمے گوشتنا گال ایغا

زھر بڑتھ لیلا لعینا

۲۶ شتاوی کٹی جتاں آر

لوکاں ڀہ شفی قطاراں

شیدا لڈتھ مالداراں

۲۷ بگ و گوری ھمراہ ء

مجانیں پھقیر رپتھ

۲۸ دست گرس چیرواں ہنگوئیں

دور باش کٹی بینگ آرا

۲۹ مجنان پھقیر اوشتاٹا

چوناں حشکین وارپٹا

۳۰ ولانی در سرا سا پٹا

بانزانی شکار جاہ پٹا

۳۱ روشے لڈشہ مالداراں

کاتکاں پیشی نندنی جاہاں

۳۲ دار بر شتا تھرانان

چہ دار برغ روزگارا

۳۳ منڈے دیشی سر کنڈے

فولاتی تفرجب اتنھتی

۳۴ فریاد آتکا ژاں بنڈا

بنڈے نیاں دار بروخ

۳۵ ماں دے عاشقیں مجنا اُن

لیلیا ۽ عشق ۽ اوستائاں

۳۶ چہ ہمے گوشتنا گال ایغا

دار بر شتا لٹرانا

دتاں دف ء کٹرکانا

۳۷ گوشت ماتھی دوست دیشا

چوناں حشکین دار پیثا

۳۸ ولانی در سرا سا پیثا

بانزانی شکار جاہ پیثا

۳۹ چہ ہمے گوشتنے گال ایغا

عاشق پلوا سرین بستی

۴۰ نوح موریں گوران دارانا

اوز گور دیوانغیں مجنا ء

۴۱ ولاں اژ سرا سندانا

دیما تران کشہ مجنا ء

۴۲ ولاں مسند او جانی

اش تو نیکی ولانی

۴۳ شفنی چلوآں دیمپاناں

روش ء چو سمین سایاں

۴۴ دل تھئی دوستانی تو کائیں
کھٹ او مولو بو فائیں

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,
Layla takes with her a cup containing fuller's earth;
3. She goes near the sweet 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 Majnun rovingly came (near her hut),
The ruby-like Layla 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, Majnun 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 Layla
transported with passion;
13. The mother of Layla said tumultuously that this
man is a young lover, (and) a man of
undisciplined nature;
14. She (Layla'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 Majnun, the lover,
He (Majnun) took the cup and drank the contents
up to the last drop;
- 16 He (Majnun) said to the maid servant when
and thou get back to the ruby-like Layla, (convey
17. her) that Majnun said, that Layla has sent him

fresh milk of cow. (and) as such. bring immediately one more cup;

18. Hearing this discourse, the ruby-like Layla, felt furious;
19. Layla'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
and cup of water containing the venomous head of
22. the snake to Majnun, the lover;
23. He took the cup and drank up to the last
and drop,(and) said to the maid servant, "When thou
24. go back to the ruby-like Layla, 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, Layla 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 Majnun too left the place with the herd of camels and cattle;
28. With her hands bedecked with bracelet,
She (Layla pointed at the dog (Majnun) to keep off;
29. The beggarly Majnan, thereat stopped there, and
and (in due course of time, his dry and bony
30. skeleton) stood 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 Majnun, the lover,
Standing still and silent in the love of Layla ;
36. Hearing the voice, the wood-cutter,
trembling with fear and chattering teeth, hurried
from the place;

37. He said to (Layla) "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 Majnun;
41. She started to pluck out the weeds above his head, (whereat) Majnun 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. "

Shirin Farhad

Khusro Parviz (591-628 A.D.), the grandson of

Naushirwan, professed an ambiguous sort of christianity, which he picked up while in exile with the Romans. He wooed and bedded a christian mistress, the distinguished Sira¹ or Shirin, a mortal venus, as fair as day, the heart-blood of beauty. Farhad, 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 Shirin, 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 Behistun, and divert the course of a stream to the Kirmanshah 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, Farhad, 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 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 wher 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

1. "Persia and the Persian Question", by George N. Curzon, Vol. I, P. 562.

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 الکہاں گندانان

نامی نئیں نام آپ شیرین ء

۲ گڈا گوشتا بادشاہ جندا

گور ماصد منٹریں سنگے است

۳ ہے مڑ کہ پھر وشی اے سنگ ء

دست ء سیر گھناں شیرین ء

۴ چو تو لانیچہ المست ء

راستی کوفغ ء یک دست ء

۵ گوشتا بانکیں شرین ء

سنگ چھوں مومغی نرم باٹے

۶ سیاہیں سیر مغی ہیرتھ باٹے

دست ء دور مخن دوست ایغا

۷ داں سالے ء کشی دست ریشی

سنگ چھوں مومی موم بیٹا

سیاہیں سیر مغی ہیرتھ بیٹا

۸ گوشتا بادشاہ جندا

زراں دیاں ماں بے کیلا

۹ سہریں تھنگواں بے تولا

آں کہ عاشق ء زیاں کاری

۱۰ گوشتا ہرغیں رانڈھی ء

ماں زراں گواں بے کیلا

۱۱ سہریں تھنگواں بے تولا

ماں ہمے عاشق عزیاں کاراں

۱۲ نین آلوپاں جناناں آتکا
آتکا ہمے داں فرہادا

۱۳ بیچ مناں ارمانیں ڈکانی
داں سالے ء کثہ تھا کمائی

۱۴ شیریں بانگیں زیاں بیٹا
حکم خاوندے چھوں بیٹا

۱۵ فرہاد بانگواہا زیاں بیٹا
آف ڈوبرے ساڑتھ بیٹا

۱۶ زڑتھ ہنبو کاندھی آں

ماڑی ءِ بنا گوازینتھا

۱۷ گوشتا بانکیں شیرین ءِ

دائی پھول گر کاندھی آں

پتیل ءِ چہ کسے گونیں

۱۸ کاندھی آں جوا وتر بیتھا

فرھاد بنگلیں زیاں بیٹا

۱۹ دائی گوانک جشہ شیرین ءِ

دائی شوز منی بلغوراں

۲۰ بڑز توخ دیاں چنی ء

ماں چہ عاشق ء تھنی آں

۲۱ گوشتا کیگدیں دائی ء

فرهاد ماں بنا دراکھانے

سندھ نشتغیں جدالے

۲۲ گوشتا بانکیں شیرین ء

دائی مکھن توایے تاتا

عاشق نہ پھولاں ذاتا

۲۳ شیرین بانکیں زیاں پیٹا

سوغاں خاوندے ایغاں دیشا

نیں دیمیں زندا میلایٹ

1. He (Farhad) wandered in search of the distinguished Shirin from territory to territory;
2. At length, the king himself asked (Farhad), that
and we have a rock weighing hundreds of maunds,
3. anyone 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
9. person who deprives the lover (Farhad) 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 Farhad ;
13. My son, I pity thee for thy hardships,
For one year thou hath toiled hard;
14. The mistress Shirin expired,
Such has been the Command of God;
15. (Hearing this) Farhad 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 (Shirin) ;
17. The mistress Shirin 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 Farhad who expired;
19. Shirin 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 Farhad

originally belonged to the family of Carpenters, he was a Jadgal¹ of Sind;

22. The mistress Shirin said,
Ye maid servant, talk not nonsense,
Lovers do not go after casts;

23. (Likewise) mistress Shirin too breathed her last,
She surrendered to the will of God;
Now (both Shirin and Farhad) 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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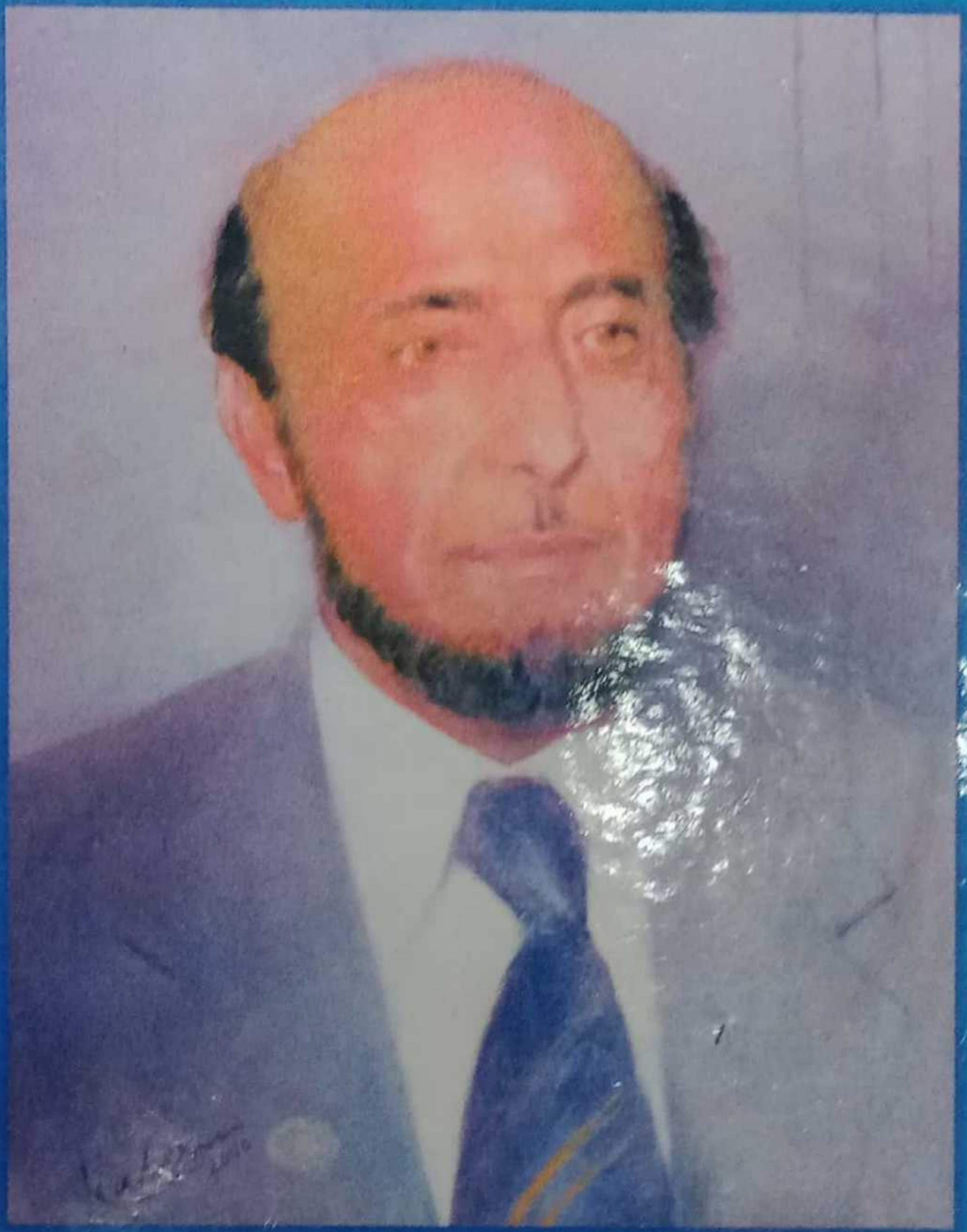
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