Pasni Sailing Through Time

By

Badil Baloch

BALOCHI ACADEMY

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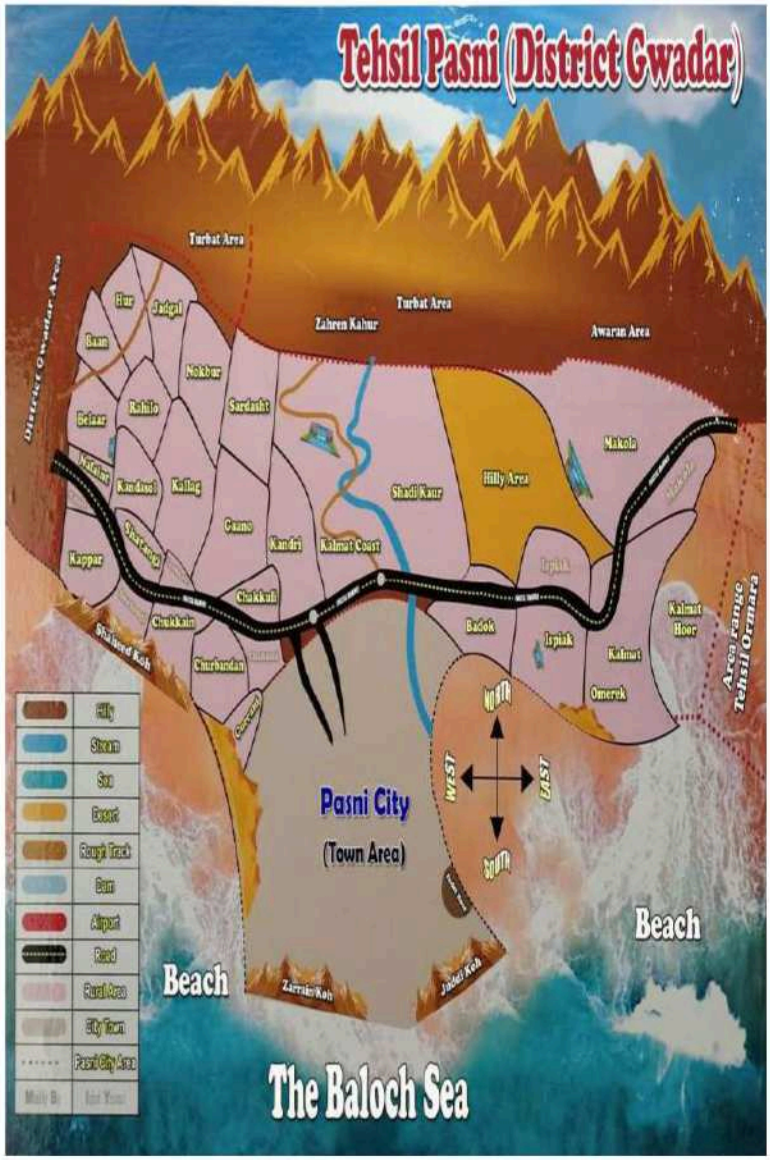
Dedication

Dedicated to the resilient and courageous Fishermen of Pasni, whose unwavering dedication and toil have laid the cornerstone for this city's legacy as a thriving fishing hub, enriching the vibrant history of this coastal city.

MAP OF PASNI


Tehsil Pasni (District Gwadar)
Turbat Area
Turbat Area
Zahren Kahur
Awaran Area
District Gwadar Area
Hur
Jadgal
Baam
Nokbor
Sardasht
Belaar
Rahilo
Kandasi
Kallag
Gaano
Kandri
Kalmat Coast
Shadi Kaur
Hilly Area
Makola
Kappar
Shurdaag
Chukkuli
Chukkain
Shaheed Kob
Churbandan
Badok
Ispiak
Kalmat
Omerek
Kalmat Hoor
Area Range Tehsil Ormara
Hilly
Stream
Sea
Desert
Rough Track
Dam
Airport
Road
Rural Area
City Town
Pasni City Area
Main Bazar
Inter Town
Pasni City
(Town Area)
NORTH
WEST
EAST
SOUTH
Beach
Beach
Zarrain Kob
Jabal Kob
The Baloch Sea

Foreward

In today's modern age of information, we might assume that accessing the history of any city worldwide is just a few keyboard clicks away. However, the stark reality is quite the opposite. Numerous regions, despite harboring captivating historical narratives, remain obscured from global awareness.

Among such cities is Pasni, a coastal gem nestled in the Balochistan province of Pakistan. This city unfolds a compelling history, ranging from its unique ancient cemeteries to the lasting imprints of foreign invasions**,** odd Fishermen's traditions to the devastation of tsunami, diverse religious beliefs to a vibrant cultural palette, and literary endeavors to sports pursuits – all contributing to its profound historical importance. Pasni has witnessed encounters with various nations, including the Greeks, Portuguese, Arab Bedouin, and British. Yet, despite these interactions, the city's current obscurity has prevented it from garnering the attention of historians. Even today, the name "Pasni" remains unfamiliar to many beyond its local borders.

Documenting history is inherently challenging, and this challenge is exacerbated when dealing with regions characterized by limited historical documentation. Mr. Badil Baloch has not only delved into archival materials with diligence but has also gathered firsthand insights through interviews and surveys of historical sites.

As I immersed myself into this book, my fascination deepened with each turning page. Little did I know that Pasni, a Fishermen's settlement, harbored a wealth of historical events. Although the city hosts numerous archaeological sites, their exploration has been insufficient to date. I am optimistic that the publication of this book will unveil Pasni to the world, attracting historians and tourists alike to explore its untold history.

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Introduction

Located on the southwestern coast of Balochistan and along the shores of the Arabian Sea, Pasni holds significant historical importance. Some historically substantiated documents refer to Pasni as part of the Persian Empire in the 5th century BC under the rule of Cyrus the Great. However, its historical significance is prominently featured in "The Anabasis of Alexander" (Indica) by Arrian of Nicomedia in the second century AD. This historical account chronicles the campaigns of Alexander the Great of Macedon (336-323 BC). Pasni has served as a crucial gateway for numerous foreign powers. In 325 BC, Nearchus, the naval commander of Alexander the Great's fleet, anchored at Pasni during his expeditionary voyage through the Persian Gulf. Later, the Greek historian referred to it as Karbis and Rumra.

In the later years of former times, Pasni resurfaced in historical records when it fell under attack by the Portuguese in the 16th century. This fishing settlement was not only plundered repeatedly, but was also burned in 1581. Faced with the relentless aggression and oppression of the Portuguese, the Baloch began to mount a vigorous resistance, led by the esteemed Baloch warrior, Hammal Jihand, who valiantly sacrificed his life in defense of the Baloch land. Following the departure of the Portuguese, Pasni faced frequent raids by Arab Bedouins, resulting in numerous instances of looting. The discovery of centuries-old graveyards stands as a testament to Pasni's historical significance, bearing traces of various foreign cultures and civilizations. These graves are scattered across the region, some situated southwest of the city near Dehgaan, while others can be found in Baan Belar, Nalaint, Kandasol and Zarrain. They are associated with different Baloch tribes as well as outsiders.

The 19th century was a politically chaotic era in the history of Pasni, yet it also marked an age of exploration. The visits of British explorer Major-General Sir C.M MacGregor and Viceroy George Curzon were of prime importance during this period. Economic stability under British rule began to take root much later in the 1930s, when Khan of Kalat Ahmed Yar Khan initiated trade activities with other countries via the

harbor of this fishing town. This led to Pasni emerging as a favored commercial port for many African and Asian countries. The sea served not only for export/import trade and fishing but also offered various other benefits, among which salt production was foremost, an activity which continues in a similar form to this day.

During the second half of the 20th century, existing trade and commercial activities experienced a rapid decline. The initial setback was triggered by the Tsunami, followed by the migration of Hindu traders due to the partition. Subsequently, the construction of the harbor brought about a prosperous period in the final decade of the century. However, this prosperity was short-lived as the harbor subsided, leading to a freeze in trade activities once again. Since then, the local populace has been grappling with fundamental challenges, striving to attain basic necessities such as decent employment, access to education, and adequate healthcare facilities. Furthermore, historical and recreational sites such as Juddi, Zarrain, Shadi Kaur, and Haftalar (the largest island in Pakistan) have been neglected and lack official attention.

Despite these obstacles, Pasni has gained recognition for its artists, earning the moniker 'Lucknow of Balochistan.' Singers and poets from this city are unparalleled in their talents, contributing significantly to its fame. Today, the artists have bestowed upon Pasni an entirely new identity.

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Brief About Pasni

Officially known as	: Pasni
Area	: 3977km^2 (982738 Acres)
Population total	:92,000(2023 census)
Union councils	: 08
Local body constituencies: 14	
Religion	: Islam
Language	: Balochi
Main resources	: Produces many kinds of high quality fish

Chapter 1

The Baloch

Although the exact origin of the word 'Baloch' remains unclear, numerous scholars have proposed various theories about its derivation. Tracing the word, some writers suggest its derivation from the Sanskrit words 'Bal' meaning strength and 'Och' meaning high or magnificent.[1] Herzfeld (1968) believed that the word is derived from *brza-vaciya*, which came from *brza-vak* a median word meaning a loud cry, in contrast to *Namaravak*, meaning quiet and polite way of talking.[2] It is also believed that the word is a nick-name meaning a 'cock's comb'. The Baloch forces who fought for Astyages or Kai Khusru (585-550 BC) wore (war) distinctive helmets decorated with a cockscomb crest; therefore, the word 'Baloch' is said to have been derived from the token of cock. Rawlinson (1873) maintained that the Baloch owe their name to Babylonian king 'Belus' which is also the name of their God.[3] Dames (1904) says that "…the spelling and pronunciation of the name have varied considerably, but the Baloches themselves only use one pronunciation—Baloch, with the short *a* in the first syllable and the *o* in the second".[4]

According to Dashti (2012), the Baloch were among the many tribes that migrated from Central Asia, moving west, south, and southeastward. He elaborates that "…these people were originally identified as Aryans, and a faction among them later became recognized as Indo-Iranic tribes. The group known as Balashchik eventually came to be known as the Baloch, settling in the southern and eastern regions of the Iranian Plateau. It was then when their name changed from Balashchik to Baloch and the region they finally settled in was known as Balochistan.[5]

Sardar Khan Geshkori (1989) records that during the pre-Islamic era, the Baloch inhabited the northern province of Iran[6] However, by the 9th century, Arab writers documented

the Baloch residing in the regions between Kirman, Khorasan, Sistan, and Makkuran, which now constitute eastern Iran. Historical evidence suggests that the Baloch were integral to the military forces of Emperor Cyrus, Xerxes, and Cambyses during the Achaemenid Dynasty. Firdosi, in his Book of Kings (Shahnama), depicts the Baloch as part of Cambyses' (Siahwash) army, the son of Kai Kaous, within the Achaemenid Dynasty. The second reference to the Baloch in the Book of Kings comes during the reign of Chosroes I (Anosharvan) from AD 531 to AD 579, within the Sassanid Dynasty.[7]

Referring to the ancient oral traditions of the Baloch, Roy Bahadur Lala Hittu Ram (1907) asserts that the Baloch ancestors originated from Aleppo, Syria. According to these traditions, they are believed to be descendants of Hazrat Ameer Hamza, the uncle of Prophet Muhammad (PBUH). Hittu Ram further explains that the Baloch were followers of Hazrat Ali and sided with Imam Hussain during the War of Karbala. After Imam Hussain's martyrdom at the hands of Yazeed, they sought refuge in the Sistan region. Under the leadership of Mir Jalal Khan, 44 Baloch tribes fled from Syria to Sistan. From there, they eventually migrated to the present-day Pakistani province of Balochistan.[8]

Mir Chakar the great, a notable figure, established his capital at Sibi in 1487, marking the foundation of a Baloch kingdom. However, this kingdom faced destruction during a civil war between two major Baloch tribes, the Rind and Lashar. By the 17th century, Mir Hassan emerged as a prominent tribal leader and declared himself the first Khan of the Baloch. In 1839, British forces attacked and subsequently occupied the Baloch state.

Balochistan

Balochistan, the largest province in Pakistan, spans approximately 343,000 square kilometers with a population of 12,344,408, making it sparsely populated with a density of 20.64/km^2. Its strategic significance is heightened due to its geographical location. It shares borders with the Iranian province of Sistan-o-Balochistan to the west, Afghanistan,

and Khyber Pakhtunkhwa (KPK) to the north, and Punjab and Sindh to the east. To the south lies the Arabian Sea. In winter, temperatures can plummet to as low as -18°C, while in summer, they range from 18°C to 50°C. Owing to its strategic position and abundance of natural resources, Balochistan has been a center of both internal and external interests and conspiracies. Balochistan is rich in a variety of natural resources, including marble, chromite, fluorite, barite, asbestos, garnet, vermiculite, gold, copper, iron, gas, and petroleum. The province is home to the country's largest natural gas reservoir, the Sui Gas Field, discovered in 1952, which is not only the largest in Pakistan but also in the entire Asian continent. Balochistan has been designated as the gateway for economic growth. It boasts a vast expanse of arable land, totaling 1.8 million acres. Ethnic groups residing in Balochistan include the Baloch, Pashtu-speaking, Saraiki speakers, and the Lasi-speaking populace.

How PASNI Got Its Name

The evolution of place names often involves an amalgamation of historic, linguistic, and cultural factors. The derivation or exact origin of the name "Pasni" may have diverse explanations or lacks conclusive records. However, it is possible to explore several theories or possibilities concerning the origin of the name "Pasni".

Pasni has been historically identified by various names such as Kunbali, Chadzai, Chizri, Mir Bandan, and Karzan Abad. During Alexander's era, it was referred to as Karbis and Rumra when his admiral Nearchus passed through this region in 325 BC. Subsequently, during the period of British rule, Pasni was known as Karzan Abad. Presently, 'PASNI' stands as the city's official name. However, the question remains, how did it come to be known as Pasni?

The explanation behind the name 'Pasni' encompasses several diverse theories. One of these theories suggests that the name originates from the Balochi phrase 'Passey ni,' which translates to 'it gets stuck' or 'makes unable to move away from.' According to local traditions, the area's delightful weather captivated visitors to such an extent that they were reluctant to depart. Consequently, they found themselves

'stuck' in this newly discovered homeland, leading to the phrase 'Ye jaag'a Passey ni' meaning 'This place will have you stuck. The second theory closely aligns with the previous one. Local inhabitants assert that Pasni acquired its name because visitors would get stuck in the region's sand dunes. Historical accounts mention that Pasni was once encircled by vast sand dunes, resulting in numerous challenges for travelers. Consequently, the term 'Passey ni' emerged (later evolving into 'Pasni' over time) to describe this predicament faced by those visiting the area.

An other theory suggests that the name originates from the Balochi word 'Pass,' meaning 'goats,' as the area was believed to have a significant population of goats and shepherds, hence it was named PASNI. Another angle attributes the name to a historical figure named Mir Pasi Bandan Kalmati, whose prominence led to the place being named Pasni. Initially, the term was 'Passeni,' later officially altered to 'Pasni' in official documents. Additionally, locals also associate the word with Usman Marwandi (Laal Shahbaz Qalandar), who is believed to have stayed here during his journey towards Sindh, although there's no concrete historical evidence supporting these claims.

To my understanding, name Pasni is derived from the word 'Pasin,' which means a place where boats can anchor. Historically, Pasni has served as a safe harbor for boats and launches, where fishing and various trade activities were conducted. However, it must be noted that these elucidations can still be termed as hypothetical. The name's exact source may remain indefinable due to partial historical accounts or varying oral traditions in the region. Since we have yet to reach a consensus on a single theory regarding the origin of the word 'Pasni,' there remains ample opportunity for further research on this topic. The etymology of the word 'Pasni' encompasses rich historical perspectives. While numerous theories exist, Pasni's historical narrative extends beyond its name's roots.

Historical Events Timeline

4500 BC	Archaeological fragments discovered in Prahag area of Pasni have been attributed to the Indus Valley civilization. Surveys conducted between 1987 and 1997 noted the presence of Arab artifacts around Shadi Kaur. Building on these findings, Italian historian Ms. Piacentini concluded that the ancient Kunbali corresponds to present-day Pasni.[9]
590 BC	According to Greek historians, Makran was a province under Persian rule from approximately 590 BC to 530 BC, during the reign of Cyrus the Great.[10]
325 BC	Alexander the Great's admiral, Nearchus, anchored his fleet on the coast of Pasni.
300 BC	Houses along the coastal areas of Makran were constructed using fish bones. Fishing served as the primary livelihood along the entire Makran coast, including Pasni. The fishing techniques were remarkably simple: fishermen dug large pits near the shore, allowing the natural movement of the sea during tides to trap fish within these pits. The fishermen then employed sticks to extract the fish, sometimes utilizing makeshift nets woven from date fronds.[11]
AD 1500	The powerful Portuguese had a significant presence on the coast of Balochistan from 1515 to 1583. Throughout this period, they launched multiple attacks on Pasni.
AD 1583	The Portuguese raided Pasni but were ultimately defeated by the forces led by Malik, the ruler of Makran.
AD 1809	Henry Pottinger traveled to Balochistan and noted the absence of trade activities in Pasni. He attributed this decline in trade to the

township having been set on fire by Arab plunderers. As a result, Hindu traders shifted their focus to Gwadar, which was under the Sultanate of Oman and deemed a safer alternative.[12]

March 3, 1863 The British visited Pasni for the first time after the occupation of Kalat in 1839.

1868 Ross reported that the population of Pasni was 10,000. Additionally, he noted that in 1868, the suzerain of Kalmatis, Mir Bahram, had acknowledged the rule of Kalat and paid taxes for his district to the Suzerain of Kech.[1]

March 13, 1903 The Gazetteer working party conducted a census of Pasni, recording 742 men and 747 women.*[14]

December 6, 1903 The Viceroy, Lord Curzon, visited Pasni along with his wife to attend a *durbar*.

1925 The first ever primary school in Pasni was established.

1929 The British government implemented various revisions in the fishing sector, including the introduction of the *Metha* system. This system, particularly affecting the fishermen of Gwadar, stripped them of their essential right to determine the rates of their catch. Instead, a group of Seths was authorized to set the rates, plunging the fishermen into severe financial crises. Ironically, despite the end of British rule, this unjust rule remains largely unchanged and has not undergone significant reform.

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*This data appears to be at odds with historical records, considering that the population of Pasni was reported to be 10,000 in 1868. It seems unlikely for such a significant decrease in population over a span of 35 years, especially when historical accounts suggest population growth during that period]

1932	Khan of Kalat, Ahmed Yar Khan fostered trade relations with international communities, transforming this small town into the most profitable port for the Kalat state. Traders from across Sindh and Balochistan gravitated towards Pasni.[15]
May 5, 1938	An outbreak of smallpox occurred in Pasni, affecting nearly half of the town's population.
1939	Pasni had a population of 10,000, majority of whom were fishermen.[16]
1942	Pasni experienced a second wave of smallpox that persisted until 1944, resulting in the deaths of dozens of people due to the outbreak
1945	Pasni was struck by a devastating tsunami that caused extensive destruction to its infrastructure.
1958	The Fisheries Department was established in Pasni, with Mohin Uddin Khan appointed as its first superintendent.
1960	American archaeologist George F. Dales conducted research at the site known as Sotka Koh, situated approximately 15 miles north of Pasni.
1970	Through their dedicated efforts, the fishermen revived Pasni from its state of underdevelopment, transforming it into an appealing commercial hub within the country.
1972	The era of cinema commenced in Pasni, where Pakistani movies were screened in the local cinema house. Master Muhammad Yousaf, a resident of Pedark, owned the cinema house.
1973	With the surge in trade activities, the National Bank of Pakistan (NBP) opened a branch in the city.
February 8, 1975	Pasni experienced one of the most catastrophic floods in its history, causing

	widespread devastation and significant impact on the city.
1977	Pasni was designated as a Tehsil within the Gwadar district.
1977	The Pasni Police Station was established, and it was inaugurated by DC Abdullah Jan.
1977	The Meteorological Department became operational in Pasni, with Ibrahim Baloch appointed as its first senior observer.
1984	The Harbor Department commenced operations in Pasni, appointing Masood Ahmed Barni as its first managing director.
1986	With the cooperation of the Asian Development Bank, the German company Bilfinger and Berger initiated the construction of Pasni harbor, with an investment of 560 million rupees.
April 2, 1989	Benazir Bhutto, the Prime Minister of Pakistan at that time, inaugurated the newly constructed Pasni harbor.
1990	The city began receiving its electricity supply through its own powerhouse. Before this development, electricity for the city was provided by generators imported from England. Khudadad, a mechanic, operated these generators.
1998	The Judiciary Department was established in Pasni, appointing Nowroz Khan as its first judicial magistrate.
2003	The renowned Balochi music maestro, Noor Khan Bezanjo, passed away and was laid to rest in the Rekpusht graveyard. Hundreds of mourners gathered to pay their respects.
2005	Following heavy rains, the breach of Shadi Kaur Dam led to the flooding of numerous villages, resulting in the tragic loss of more than a dozen lives. The roads were impassable

for several days, posing a threat of famine in rural Pasni. Additionally, the prolonged suspension of power further aggravated the situation.

June 28, 2005 The city was impacted by strong winds, causing the fishermen to refrain from fishing for several weeks.

December 26, 2006 Riots broke out in Pasni following the assassination of Akbar Khan Bugti. Dozens of shops were set on fire, resulting in the destruction of properties worth millions of rupees, reduced to ashes.

2006 For the first time, a mobile network company (Warid) installed its tower in Pasni.

2007 Pasni was affected by tropical storm Yamyin, resulting in partial damage to some boats due to strong winds.

2008 The government approved the construction of the Shadi Kaur storage dam.

2010 The tropical storm Phet inflicted extensive damage along the coast of Pasni.

May 20, 2011 The city recorded a record-breaking temperature of 50°C.

February 7, 2017 Pasni experienced a powerful earthquake, causing such fear among the residents that many chose to sleep outdoors under the open sky for several days.

2018 The artists of Pasni created Pakistan's first-ever 3D beach arts in the country's history.

April 26, 2020 Amid the outbreak of the Coronavirus Disease (COVID-19), the government implemented a nationwide lockdown to curb the spread of the virus. Pasni, too, underwent an extensive lockdown, resulting in the closure of markets and schools, alongside a ban on social gatherings. The fishermen of Pasni were

	significantly affected by the lockdown, as they were unable to fish for several weeks.
2022	The functionality of the Pak Oman 50-beded hospital.
2022	The construction of the Girls College in Pasni

Portuguese attacks

In 1507, Alfonso de Albuquerque led a successful attack, subjugating the island of Hormuz and coastal regions of Oman. This marked the initial Portuguese intrusion into the Persian Gulf. For a century thereafter, the Persian Gulf remained largely under Portuguese control. They regularly dispatched raiding parties to numerous settlements along the Baloch coast as well.[17] During the 16th century, settlements along the coast of Makran endured relentless attacks and plundering by the formidable Portuguese forces. Whenever the Portuguese needed a fresh supply of water and food or perceived threats along trade routes, they would launch assaults on these regions and take what they desired by force. The sudden and brutal nature of these Portuguese attacks left the local inhabitants in a state of profound fear. Witnessing Portuguese boats approaching their coast, the locals would flee their homes, making it easy for the Portuguese to plunder their settlements.[18]

As conflict escalated between the Turks and the Portuguese, the people of the coastal region of Makran aligned themselves with the Turks due to their shared Islamic faith. This religious affiliation provoked even greater violence from the Christian Portuguese towards them[19] and they ruthlessly burned down the coastal village of Pasni in 1581.[20] Frustrated by the incessant attacks, the inhabitants of coastal Makran adopted a tactic: upon sighting the approaching Portuguese, they set fire to their own huts. This strategic move aimed to ensure the Portuguese left empty-handed, unable to acquire anything from their locality. In the same year, AD 1581, the Portuguese raided Tiz, Gwadar, Pasni, Kalmat, and laid waste to these populated areas.[21]

The valiant resistance of Hammal Jihand emerged in response to the troubling European incursions along the Baloch coast. The chapter involving Hammal Jihand possibly unfolded during one of the actions recorded in Portuguese chronicles “against the pirates” who hindered Portuguese movements in the Persian Gulf. Two years later, in AD 1583, the Portuguese launched another attack on Pasni, only to be defeated by the forces under the rule of the Malik, the ruler of Makran.[22] Over a span of approximately 80 years, the

Portuguese persistently assaulted the coastal settlements of Makran. In the memory of the Baloch, the Portuguese are referred to as *Soreeg* (Reddish) and *Farangi* (European).[23]

By the beginning of the seventeenth century, other European powers began to emerge. During this period, the Portuguese held sway as the dominant power in the Gulf. However, their supremacy came to an end by the close of the seventeenth century with the entrance of the English onto the Persian scene. In light of the Portuguese attacks, some inhabitants asserted that the locals of Pasni occasionally sought refuge on Astola Island to escape potential persecution by the Portuguese. However, this claim lacks credibility as the Portuguese consistently attacked from the sea; therefore, moving toward the same direction wouldn't have ensured safety to the locals. Additionally, during that era, the fishermen lacked modern boats in comparison to their adversaries.

To evade oppression from the Portuguese, the residents of Pasni possibly sought refuge in inland areas like Kulanch, moving away from the coastline. The absence of recorded carnage of the locals at the hands of the Portuguese may be attributed to two potential reasons. Firstly, the Portuguese didn't harbor deep-seated animosity towards the inhabitants of coastal Balochistan; their motives primarily centered on plundering and looting these regions. Secondly, following their conflict with the Turks, as mentioned earlier, their pursuit of revenge led to the burning of Pasni village in 1581. However, the inhabitants managed to escape to lowlands, thereby avoiding a potential massacre. Consequently, pursuing the locals in unfamiliar territories was not a viable option for the Portugue.

Hammal Jihand and Portuguese war

Mir Hammal Jihand Hoth, also known as Hammal Jihand Kalmati, was the son of Mir Jihand Khan Hoth, hailing from the village of Kalmat, which is now a Union Council of Pasni. His horse was named *Sia Gwaat* (Black Storm), and his boat was named *Shaag*, primarily used for seafaring and later in conflicts against the Portuguese. Kalmati is a clan of the Hoth tribe. During the Hoth rule in Kech Makran, a faction of

this tribe settled in Kalmat *Bandar* (port), hence adopting the name Kalmati.

At the onset of the sixteenth century, the Portuguese ventured into India and seized control of numerous locations along the Makran coast. This expansion led to multiple clashes with the Kalmatis, resulting in the supposed capture of two old guns, one found at Gwadar and another at Pasni, which are traditionally believed to have been taken from the Portuguese.[24] History illustrates the Baloch's enduring engagement in wars to safeguard their language, traditions, honor, national identity, and political existence. Hammal Jihand's resistance against the Portuguese for the defense of his motherland stands as a prime example in this context.

As they solidified their dominance in the region, the Portuguese disrupted sea trade routes by plundering commercial ships belonging to Persians, Arabs, and the Baloch. Coastal towns suffered relentless pillaging and looting at the hands of the ruthless and powerful Portuguese forces. Hammal Jihand, ruling coastal Makran amidst this era of social unrest, political turmoil, and financial instability, became a beacon of hope for the helpless and oppressed populace seeking a lasting solution to the ongoing persecution.[25] Upon being approached by the distressed people, Hammal Jihand comprehended the seriousness of the situation and decided to engage in a decisive war against the Portuguese. He commissioned specially-made war boats and successfully compelled the Portuguese to retreat on three separate occasions. In a remarkable feat, Hammal Jihand captured numerous Portuguese boats along with their fighters. This bold resistance by Hammal Jihand startled the Portuguese, who, encountering such a courageous figure in the region for the first time, feared losing the influence they had gained.

Ultimately, the Portuguese were compelled to negotiate a pact with the great Baloch warrior. One of the stipulations of this agreement was that the Portuguese would refrain from encroaching upon the coast of Makran. In return, Hammal Jihand agreed to release the captured Portuguese boats along with their prisoners. True to his Baloch honor, Hammal Jihand

upheld his promise and set free all the detained Portuguese men. In compliance with the pact, the Portuguese temporarily withdrew from the Persian Gulf. However, this period of peace and stability was short-lived. Despite the agreement, the Portuguese breached the ceasefire and captured Hammal Jihand after a brief armed confrontation.[26]

According to oral traditions, on a *Shanbay* (Saturday) and *Maah e Shaanzdah* (16th day of the month), Hammal Jihand embarked on a customary seafaring journey with his companions. After several days of sailing, they encountered their adversaries, the Portuguese, near Oman. Perceiving the situation as opportune due to the limited number of companions with Hammal Jihand, the Portuguese saw this as a chance to eliminate him permanently in their bid to solidify their authority in the coastal regions of Makran. The Portuguese forces breached the pact and surrounded the esteemed Baloch warrior. They demanded his surrender. Upholding the Baloch charisma and the Balochi *mayar* (The Baloch code of honor), Hammal Jihand chose to stand and confront them. Encircled by a formidable enemy, his companions leaped into the sea to evade the battle. The clash between Hammal Jihand and the Portuguese legions ensued. They attacked him vigorously with modern swords. During the fight, his sword fell into the sea. In the mean time, he wielded his axe, continuing the fight until the axe embedded in the wooden deck of the boat. Disarmed, he was subsequently captured and imprisoned in one of their jails.

The Portuguese were greatly impressed by his courage and valor. They offered Hammal to marry one of their women, hoping to perpetuate the lineage of such a brave man in their descendants[27]. However, he staunchly refused to wed a Portuguese woman. Hammal Jihand sacrificed his life for the sake of Baloch land, earning him immense popularity in the Balochi *Daptar Sha'ar* (Ballad of Genealogy). Poets recount these events poetically, often referencing Hammal Jihand's sister. Below is the initial segment of the oral tradition (poem) along with an English translation:

"Shanbay e rocha sar mashod beratani guhaar"

Refrain from washing your hair on Saturdays, O sister of Brothers

"Shanbay pa biraatan shoom int shaanzdah pa pitha"

Saturdays are inauspicious for brothers, and the 16th day of the lunar cycle for fathers.

"Shanbay e roch o Shanzdahe shummen sahata"

It was Saturday and the ill-omened hours of the sixteenth

"Shambay e rocha Hammal a shaag e nahol kutag"

It was a Saturday when Hammal prepared his boat for a seafaring

"Hammal ma shaag'a shaag bama sabzen saawara"

Hammal was on the boat, which floated upon the waves of the sea.

The cannons seized by Hammal Jihand from the Portuguese still stand as remnants in Gwadar[28] and Pasni[29], serving as a testament to his courage. An ancient reservoir atop the southwestern mountain in Gwadar bears witness to Portuguese occupation, constructed during their rule over the city. However, Hammal Jihand's triumph led to the liberation of Gwadar from these occupiers.[30] Some sources suggest that Hammal's rival Portuguese erected a statue in his honor in Goa, a coastal city in India. Portuguese dominance in Makran began in the 15th century and concluded in 1583.

Even after the passage of over six centuries, a significant portion of Baloch women, particularly in rural areas, continue to refrain from embellishments on Saturdays. Additionally, the enduring belief that the number 16 bears inauspicious connotations remains prevalent among the Baloch. *The very historical evidence is a justification of Hammal Jihand's bravery with a deep effect on the life of a common Baloch against foreign aggression.*

It is also important to note that the story of Hammal Jihand does not appear in Portuguese records, which has led to significant questions regarding its authenticity. The narrative we have today is primarily based on oral history passed down through

Bedouin Attacks

The Bedouin launched fierce assaults on Pasni on multiple occasions. While their attacks may not have matched the ferocity of the Portuguese assaults, yet they inflicted significant devastation, etching their impact into Pasni's history. Henry Pottinger, during his journey to Balochistan in 1809, documented these Bedouin attacks, noting that they coerced Hindu businessmen to relocate to Gwadar. The true severity of these assaults is comprehended through oral narratives preserved by Pasni's locals, handed down across generations.

To grasp the significance of the Bedouin assaults on Pasni, it's essential to comprehend the identity of the Bedouin themselves. The Bedouin represent a nomadic community historically inhabiting the desert regions of North Africa, the Arabian Peninsula, Iraq, and the Levant. The term 'Bedouin' finds its origin in the Arabic word 'Badwai,' signifying 'desert dweller,' as translated into English.

According to local accounts, the Bedouin repeatedly assaulted Pasni, engaging in looting and plundering the settlement on multiple occasions. Employing various evolving strategies, they launched regular attacks on the inhabitants. Tradition holds that, fearing the incessant raids, the people of Pasni concealed their jewels and valuable possessions within pottery buried in nearby jungles. Storytellers further narrate that around 1990, jewels hidden within these buried pots were discovered in the outskirts of Pasni city. Among the tales from that era, a prominent story persists, attributed to a woman named Bibi Maryam, as recounted by the local populace.

The Bibi Maryam Incident

According to local oral traditions, Bibi Maryam was believed to be a Persian woman who eventually settled in

Pasni. Described as devout and benevolent, she upheld altruistic values, embodying a strong sense of piety. Her father's name was recorded as Hamad Hidri. During one of the Bedouin attacks on Pasni, Bibi Maryam found herself pursued by some of the Bedouin men. Fleeing across the sandy terrain, she implored divine protection for her purity. As she prayed, a large hole suddenly appeared in the ground, into which she disappeared, and the opening was subsequently covered by sand. This extraordinary event led to her mysterious and permanent disappearance.

An enclosed site in the Rekpusht (Wadsar) area of Pasni, surrounded by a brick wall, is purportedly considered the location where Bibi Maryam vanished. Whether this account is rooted in myth or factual history remains a subject of debate. Nevertheless, the perpetuation of such stories provides insight into the severity of the Bedouin attacks on Pasni.

Ancient Graves

Pasni boasts a captivating and profoundly significant historical backdrop, owed largely to its unique geographical positioning. Unfortunately, its historical importance has often been overlooked and undervalued. Over the centuries, the city has served as a gateway to South Asia, witnessing the passage of numerous colonial conquerors and exploratory expeditions. Whether recounting Admiral Nearchus' expedition under Alexander the Great in 325 BC, the Portuguese incursions during the 16th century, the Arab Bedouin attacks in the 17th century, or the English colonial invasion in the 19th century, Pasni has borne witness to the presence and influence of these diverse invaders.

The ancient graves unearthed in Pasni bear clear traces of foreign cultures and civilizations. Certain graves located southwest of the city near the Dehgaan area, exhibit striking dissimilarities to the local Muslim burial sites and are situated at a significant distance from the indigenous graveyard. Various theories have emerged regarding the origins of these graves. Local beliefs suggest that they date back to the 16th century, purportedly housing individuals from the Kalmati tribe who fell during the Baloch-Portuguese conflict. Remarkably, these historic graves have been constructed in a

distinctive manner, retaining a relatively fresh appearance despite the passage of centuries. The stones employed in their construction are not indigenous to the Dehgaan region, leading to the presumption that they were transported from Jabal-e-Zareen via camels or boats. Additionally, other historical graves have been discovered near Jabal-e-Zareen, albeit having faded with time. Their last known sighting was in 2008. Some elders in the vicinity suggest that these graves may have belonged to Portuguese individuals who perished in an armed confrontation with the local Baloch.

In my personal opinion, the ancient graves situated in Dehgaan do not exclusively pertain to a singular Baloch tribe, contrary to the prevalent assumption among locals. To authenticate this perspective, we have to go back into the 17th century when the population of Pasni resided in the vicinity between Dehgaan and Siahen Koh. If these graves were associated with a specific tribe, as purported, it raises a pertinent inquiry: where are the resting places of other common people from diverse tribes? No historical graves have been discovered within the region encompassing Dehgaan and Siahen Koh, where people lived. Similarly, ancient graves have not been unearthed near the coast. Consequently, it is reasonably postulated that these historical graves do not solely represent a particular tribe; rather, they possibly inter the deceased from various tribes, faiths, and social strata, potentially including members of royal families. Some individuals posit their arguments based on the appearance of the title 'Mir' on the gravestones, often associated particularly with the Kalmati tribe. However, it is essential to acknowledge that within the broader Baloch society, the terms 'Mir' and 'Waja' are not exclusively designated for a specific tribe or individuals. Instead, these honorifics are utilized to denote any esteemed and noble person within the Baloch societal framework.

During my visit to Kulanch, I encountered additional historical graves situated in the Jamaani area of UC Baan Belaar, dating back to the 16th century. These graves, adorned with white gravel, have significantly deteriorated due to the effects of rains and floods, resulting in human skulls and bones being visible on the ground. Positioned to the east of Belaar Kaur, these graves include the burial site of Yousaf

Hoth, whose demise occurred during the conflict between Beebagar and Balaach. Furthermore, notable historical graves are situated in UC Nalaint, distinguished by their larger size compared to other historical graves in Pasni. The absence of well-preserved documented evidence poses challenges in precisely dating these graves. Those discovered in Nalaint exhibit marked differences from the graves in Baan Belaar and Dehgaan. Additionally, further historical graves exist in Chakkuli within UC Chur Bandan, signifying the burial grounds of local Baloch individuals who met their fate in tribal conflicts. Beyond these instances, another historically significant cemetery, Cheddalo graveyard, is located in Kandasol village, believed to have existed for centuries. However, the local community remains reticent regarding the narrative surrounding this graveyard.

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BRITISH ATTACKED IN ASIA.

Survey Party Loses Several Native Guards and the Officers Are Put to Flight.

CALCUTTA, Jan. 12.—News has been received from Mekran, the largest province of Baluchistan, of a serious outbreak against the British survey party there. Capt. Burn and Lieut. Turner of the Royal Engineers and Messrs. Hickie and Prunty, their assistants, with 200 carriers and signalers, were attacked. A number of the native guards were killed or wounded.

Capt. Burn escaped on a camel, traveling 130 miles in thirty-six hours to Ormara, on the Arabian Sea, where he received a letter from Lieut. Turner, advising him that he (Turner) would join him. The extent of the outbreak is not known here. It appears to be led by a brother of Gitchi Sardar.

Capt. Burn reports that the whole Kej Valley is in turmoil and that the troops of the Khan of Kelat are holding Nasirabad (a military post of India southeast of Ajmere.) Fort Pasni has been looted and Ormara itself is threatened.

Three companies of infantry, with two guns, will start immediately from Quetta (Baluchistan, near the Afghan frontier) for Gwadur, where the telegraph lines are being cut.

The New York Times
Published: January 13, 1898
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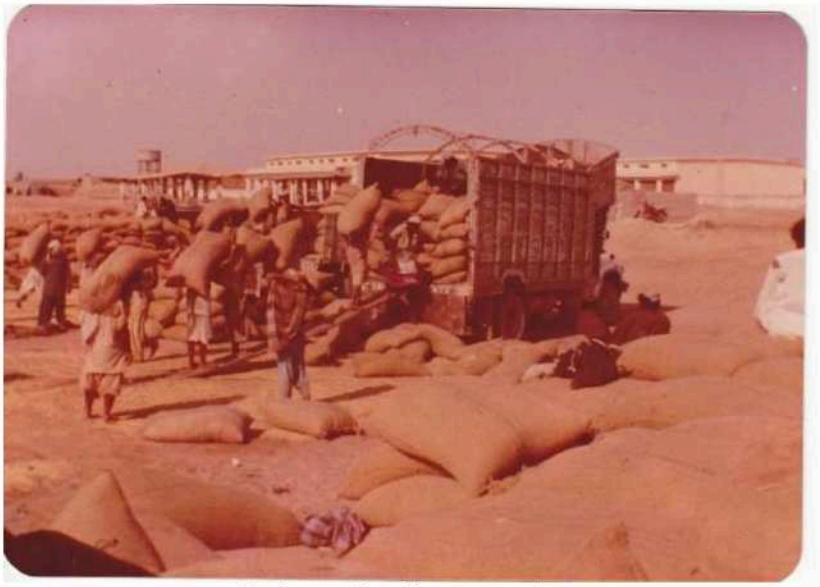
This is a news report published by The New York Times in 1898. The region Pasni was known by the same name during that period

Pasni in 1980s

Ancient graves in Pasni located near Dehgaan

People having a leisure time in Pasni 1980s



Labours loading a truck

A shepherd with his sheep

Cheddalo graveyard in Kandasol Pasni

Ancient graves in Pasni

14 November 1988, residence of ward number 5 Pasni gather to welcome political figure Mir Ghous Bukhsh Bezanjo (photo credit Aslam Sahib Khan)

Chapter 2

Tribes of inhabitants for the last 300 years

Throughout its history, Pasni has served as a convergence point for diverse tribes, races, and religions across different epochs. Certain dominant factions exploited this region for their political and economic dominance, while others regarded it as their enduring homeland until their final days. Pasni's chronicles bear witness to tumultuous clashes of the past, yet it stands today as a serene city housing various Baloch tribes. These tribes have traditionally wielded substantial influence, contributing significantly to the region's social, cultural, and economic tapestry.

Bezanjo

The Bezanjo, originally from Naal (Jhalawan), settled in Makran when their leader, Mir Faqeer Mohammad (d. 1883), served as the Nazim of Kech for four decades.[1] The tribe faced expulsion by the Mengal tribe from Wadd, subsequently migrating to Naal, Jahu, and Mashkay.[2] While some historians associate the Bezanjo with the Brahui, this theory is contested by many, asserting its historical inaccuracy.[3] The Bezanjo tribe is widely dispersed across Balochistan, primarily inhabiting areas in the Awaran district, Kolwa, Gresha, Khuzdar district, Naal, Ornach, Gaddani, Hub, Karachi, Gwadar, Turbat, Panjgur, and Pasni. Comprising various sub-tribes or clans, including Hamalani, Tumrani, Nandawani, Kanganzai, Badozai, Nothani, Gazzo'zai, Zahrwani, Burdani, Ghaibizai, Shahozai, Bohadazai, Gwaranzai,[4] Siapad, Chinaal, and Sasoli.[5]

Jadgal

The terms 'Jadgal' and 'Zadjali' were used interchangeably by early Arab historians of Makran. Originating from Sindh, they settled in Kalati Makran and Iranian Balochistan, particularly in Baho and Dashtyari regions.[6] The term 'Jadgal' specifically denotes approximately 150 families or around 750 individuals. Arab historians

documented their settlements in the Makran region as early as the first century of the Muslim era (7th century). The Jats or Jadgal are indigenous people of Makran. The Chilmarzai of the coast is identified as one of the Jadgal groups, along with the Band of Nalaint in Kulanch, Korak of Kolwa, and the Chilmarzai Meds along the coast.[7]

Certain historians assert that Jadgal represents one of the ancient Baloch tribes residing in Balochistan, established in central Balochistan, known as Kalat, prior to the arrival of the Baloch and Brahuis in this region. The subsequent arrivals displaced them from their original homeland, compelling them to seek refuge in Makran.[8]

Their migration to Pasni occurred approximately fifty years ago, originating from Sindh and various parts of Balochistan. Before settling in Pasni, they resided in Kulanch, and Jadgal region in Kulanch is named after them. Upon arriving in Pasni, they diversified their occupations, and presently, they are recognized among the prominent businesspersons and traders. Jadgal constitutes one of the largest tribes in Balochistan, encompassing several sub-tribes such as Sardarzai, Barekzai, Jadgalani, Mobarki, Bulfati, Sabra, Keechki, Kiazai, Raees, Jami, Roonja, Dagarzai, Gaddor, Channal, Zamurani, Askani, Wadelah, and others.

Darzada

Darzada, also known as Durzada, constitutes a segment of the Baloch tribes dispersed across Balochistan, particularly in the coastal regions of Makran. In Panjgur, they are known as Naqeeb; however, there exists a notable distinction between the two, indicating they do not purely belong to the same lineage. Darzadas were known to intermarry with fewer slaves—individuals brought from Africa and kept under enslavement—compared to the Naqeebs. Their historical participation in regional conflicts underscored their reputation for bravery, displaying their significant role in these battles. Traditionally, they attributed less significance to marital unions. A considerable number of Qazis and Moulvis in the Kech region hailed from this tribe.[9]

The term 'Darzada' connotes a person indigenous to a specific place. Besides Makran, they also inhabit regions in

the Sindh province, Arab states such as Iraq, Syria, and some African countries. In Pasni, they are known as Darzadag. Erroneous assumptions often consider them descendants of slaves brought from Africa in the 18th century. However, Darzada is an ancient lineage that existed during Alexander the Great's campaign. Greek historians mentioned them as a Mediterranean people.[10] Darzada stands as one of the oldest tribes to have settled in Pasni. Contrary to the aforementioned theory regarding the term 'Darzada,' some individuals claim that the original phrase is 'Dar'en Zadag,' signifying someone born of multiple races.

Phuzh

Phuzh stands as one of the branches of the Rind tribe, believed to be associated with Bijjar, one of Chakar's companions. It is theorized to have been the former name of the Rind tribe itself. The Bijarani Maris trace their lineage back to Bijjar Puzh.[11] Primarily originating from Dasht and Baho, their presence is now widespread across Makran.[12] A substantial populace of this tribe resides in Kulanch, specifically in areas like Nalaint, Baan Belaar, Faqeer Abad, and Kallag.

Shay Kaheeri

The Shay Kaheeri tribe, with possible non-Baloch origins, has historical roots in Sindh and various regions of Kachchi. Renowned for their role as *Darvesh* (religious mystic), they hold significant prominence in Baloch tradition. According to ancient Baloch traditions, Shay Hassan Balanosh, Shay Hussain Noorani, Shay Rajab, and Shay Bilal were revered heads and saints of this tribe, whose shrines continue to draw thousands of devotees annually. Additionally, the celebrated character Shay Mureed from the Hani folk tale is attributed to this tribe.[13]

The Kaheeri, legendary saints mentioned in 15th-century Balochi ballads, are believed to have traversed on the *Kaheer* tree (prosopis spicigera), hence deriving their name 'Kaheeri'.[14] Regarded as influential figures, the people of the Kaheeri tribe command significant respect within Baloch societies. Their settlements extend beyond Balochistan,

spanning regions in Sindh and Iran.[15] In Pasni, many individuals referred to as 'maaldars' are, in fact, from the Shay Kaheeri tribe. This title is derived from their primary professions, predominantly associated with flock ownership and camel breeding.

Kulachi

Kulachi, alternatively known as Kulanchi, constitutes a substantial group occasionally classified as a Baloch tribe stemming from Kulanch in Makran. This tribe, in unification with the Hasni and Dodai tribes, relocated to Dera Ismail Khan, establishing their settlement there. The town of Kulachi near D.I Khan stands as a testament to this tribe's heritage, with a sizable population still residing there. There is a possibility that they were an offshoot of the Dodai tribe.[16]

The prominence of the Kulachi tribe owes much to Mai Kolachi, a celebrated figure within their community. Notably, she engaged in fishing activities near the Indus River delta, where she established a community, subsequently lending her name to it. The city port of Karachi was also named in honor of Mai Kolachi. Originating from Makran, she migrated to present-day Karachi. The term 'Mai' continues to be used in Sindh to denote an esteemed and honorable woman.[17]

Like 'Med,' 'Kulachi' does not refer to a specific tribe; instead, it represents a term encompassing all individuals who either currently reside or have historically lived in the Kulanch area of Makkuran. Within Kulanch, several distinct tribes can be found; however, they are collectively identified under the communal designation of Kulachi or Kulanchi. Among the eight union councils of Pasni, with the exception of two—Churbandan and Kalmat—all other six union councils are situated within the territorial boundaries of Kulanch.

Shehzada

The title within the Shehzada tribe suggests a lineage associated with either sheiks or religious figures. They assert an Afghan descent, tracing their ancestry to Jamand, who migrated from the Marwat region in Bannu district during

Malik Muzaffar Shah's rule. Jiwani was acquired as recompense for the death of their chief, Mir Kiyya, third in line from Jamand, slain by a Malik. The tribe endured consecutive persecutions, suffering significant losses in male population due to conflicts with Persians and Arabs.[18]

Distinct from the Shay tribe, the Shehzada, locally referred to as Shahzadag, are highly regarded for their virtues and ethical standing. Some researchers suggest their migration originating from Aleppo on the Iranian border. They claim a racial affinity with the Rinds[19] and held substantial land ownership in Balochistan.[20] In Pasni, there exists confusion between the Darzada and Shehzada tribes, leading many to unwittingly conflate the two. A notable number of Shehzada families reside in Pasni.

Mullazai

The Mullazai, a Baloch tribe predominantly found in Panjgur, traces its origin to Shiraz, Iran. They share lineage with the Mullazais of Kalat.[21] Referred to as 'Mullas,' they claim descent from Mulla Shahsawar and assert their migration from Iran in 1513 A.D. Notably, Mulla Shahsawar built the first mosque in Tasp, Panjgur. Members of this tribe held significant positions in Kalat's court and possessed lands with cultivated fields in Tasp. Abdul Rehman Taspi was the tribe's leader in 1905. During their migration from Persia, some settled in Dizzak, while others established themselves in Panjgur.[22] In Pasni, only a few families of the Mullazai tribe reside. Additionally, certain Chilmarzai families in Pasni align themselves with the Mullazai. The clans within this tribe include Kenagzai, Qambrani, Halazai, Ahemadzai, Sahibzada, Miazai, Gowarzai, Akundzai, and Kashani.

Med

The Med, a group predominantly engaged in fishing and seafaring along the coast of Balochistan, have historically engendered debates regarding their religious rites.[23] Due to the occupational nature of the Med, any tribe assimilated with them has often lost its collective status and racial distinctiveness. The Med comprises four primary sub-groups: Chilmarzai, Jalalzai or Jalarzai, Gazbur (a sub-caste of the

Rind tribe also known as Gazkandi), and Ormari or Ulmari. While Jalalzai and Gazbur trace their origins to the Baloch race, Ormari claims Afghan descent. Each port among the Med acknowledges the counsel of its Kauda, acting as an intermediary between the fishermen and the government.[24] The term 'med' is believed to have originated from 'Maad,' signifying a civilization.[25] The Greeks referred to them as 'ich-th-yophgi' or 'Mahi-khoran' (Fish-eaters), later the word evolved into 'Makkuran'.[26]

Historically, some writers suggest that the Med once held a vast territory, possibly including present-day northern Iran with Makran as their capital. During the Islamic era and the ascendancy of the Turks, the Med reportedly ruled Makran. However, a civil war within the Ghaznavid dynasty led to Ghaznavid Turkish intervention in Makran, resulting in regional conflicts and a decline in the dynasty's power. Some propose that the Med is among the oldest tribes of contemporary Iran, tracing its origins before Aryan invasions.

Conversely, contemporary Baloch fishermen adopt the label 'med' due to their occupation in fishing; these individuals originally belong to different tribes and castes. Thus, the term 'med' does not exclusively denote members of a particular tribe but encompasses individuals associated with the fishing profession. This profession's independence has hindered the traditional establishment of chieftaincy in Makran, as the Med have historically operated freely within their trade without subservience to any tribal chief.

Chelmarzai

The Chelmarzai tribe, initially known as 'Lumar' or 'Numar' and sometimes referred to as a group of 40 persons (Chelmard), originally hailed from Sindh and had connections with the Jamot tribe of Lasbela. Their migration from Sindh led them to settle in Kulanch, Pasni, within the Makran region.[27] Presently, they reside in large numbers in Pasni, where their primary occupation revolves around fishing. The Chelmarzai are considered the distinguished segment within the Med tribe, tracing their lineage back to Lumris, Numris, or Numrias.[28] In the historical context of Pasni, the initiation

of fishing activities is attributed to the Chelmarzai and Gazburr. Subsequently, other tribes settling in Pasni also became involved in the fishing trade.

Ormari

The Ormari or Olmari tribe comprises four primary sub-clans: Frungzai, Majibzai, Kasozai, and Emalzai. It is often calimed that they are Urmud, originating from Peshawar, affiliated with the Afghan race and currently settled in South Waziristan.[29] However, there are dissenting voices that refute this Afghan lineage, asserting instead that the Ormari tribe is inherently Baloch with considerable historical contributions to the region. Omrari and Umrani were two brothers, the former residing in Makran while the later in Khuuzdar.

Hoth

The Hoth tribe traces its lineage to Mir Jalal Khan, the founder and ruler of the first Baloch confederacy in the 12th century. Maintaining its historical significance, the Hoth tribe remains a prominent and influential group in Makran.[30] Its actual existence dates back to the era of Alexander the Great's campaign in the region, retaining the same name. Being a primary segment of the Baloch, the Hoth tribe held authority in D.I Khan for two centuries.[31] Presently, they are settled across various regions including Turbat, Gwadar, Dera Ghazi Khan, Dera Ismail Khan.

Kalmati

The term "Kalmati" originates from Kalmat. In 1904, Mir Mahmud served as their chief, residing in Pasni, and received an annual subsidy of 520 rupees from the Makran telegraph fund. Upon their arrival in Makran, the Kalmatis gained predominant influence over the Meds.[32] The Kalmati tribe, a significant Baloch historical group, is renowned in folk songs. However, their conflicts with the Mari resulted in substantial losses and dispersion. Presently, they reside in large numbers in Pasni and were historically recognized as the 'Karamati' or 'Men of Miracles'.[33] The tribe's prominence began to decline following the passing of Hammal Jihand.[34]

Historical records indicate that the Kalmati, Med, and Hoth collectively resisted against Alexander the Great's forces in 326 B.C.[35] Subsequently, after the fall of the Makran state around the mid-12th to early 14th century AD, the Baloch state of Kalmat, thriving in the coastal regions from Pasni to the southern Hub River, emerged. Engaging significantly in seafaring, Kalmat prospered as an affluent state, serving as a stronghold for the Kalmati tribe's expansion into Hub and the Sindh valleys.[36]

By 1868, the Kalmati chief, Mir Bahram Kalmati, acknowledged paramount authority of Kalat and paid his district's revenue to the naib of Kech. While most historians associate them with the Hoth tribe, some argue that Kalmati is a sub-tribe of Rind.[37] During the British colonial period, the Kalmatis actively participated in politics, maintaining close ties with government officials. Notably, individuals such as Mir Rahmat Kalmati, Mir Bijjar Kalmati, Mir Mahmood Kalmati, and Mir Bahram Kalmati from the same family exhibited a keen political acumen, serving as chiefs of their tribe in Pasni.

Kaudai

The term "Kaudai" finds its origin in the Persian word 'Katkhuda'. They forcefully obtained the Kaudai area of Kolwa.[38] Descendants of Mir Chakar Ibn Ishaque Kolwai, they proudly claim pure Baloch lineage. Known for their martial disposition, the Kaudais have consistently upheld a reputation for their warlike nature.[39] This tribe was divided into two principal groups—one residing in Kolwa and the other in Dasht.[40] Their territorial control in Kolwa, acquired through conquest, extended from Madag-e-Kalat to Siahen Kaur between Hoshap and Saami. Upon Makran coming under Khan control, the Kaudais were levied a revenue assessment at one-tenth, and the Zarr-e-shah was also claimed from them, albeit with a few exceptions.[41] It's noteworthy that the Sindhi representation of the tribe as 'Karai' is considered inaccurate.[42]

Ustakaar

This tribe is recognized by various names in different regions of Balochistan, such as Ustakaar, Dawoodi, Lori, and Domb, leading to divergent theories among scholars. The Ustakaar or Domb tribe is widespread across Balochistan and shares ancestral connections with the Sarmastani, who claim descent from Sarmast and associate themselves as a sub-caste of the Ahmedzai tribe. They claim Sarmast to be their progenitor. Zanghi Shahi came from Hindustan with Gichkis who settled in the Gichk Valley, resulting in a larger population concentration in Panjgur.[43]

The term 'Lori' might find some connection to Luristan, a region in Iran.[44] Members of this tribe play significant roles in marriage ceremonies, managing musical events, entertaining guests, arranging settings, and adorning the groom, receiving commendation for their dedicated efforts. Proficient in playing various musical instruments,[45] they have been historically safeguarded during times of both conflict and peace.[46] The Loris predominantly engage in craftsmanship, specializing as carpenters, blacksmiths, goldsmiths, musicians, and ballad-singers, each profession distinguished by specific designations such as *daar-trash* for carpenters, *asinkar* for blacksmiths, *zargir* for goldsmiths, *dohli* for musicians, and *pahlawan* for ballad-singers.[47] Throughout Baloch society, this tribe has played a pivotal role, offering their dedication during challenging periods of war and contributing to celebratory events like marriages. In certain areas of Balochistan, they are alternatively known as 'Dawoodi' Baloch.

Sangur

The Sangur tribe is notably extensive, spanning from Lasbela in the east to the Persian border in the west, and even reaching into Persian Makran. Historically, they held strong influence in areas like Basol and Rumra. Originating from Jadgal roots, they share close ties with the Jokhias of Sindh. According to their oral traditions, their initial migration from Sindh led them to settle in Kalat for an extended period before

being displaced into Makran, presumably during the significant 15th-century Brahui-Jadgal War.[48]

In earlier times, they led a nomadic lifestyle. While they are commonly associated with the Brahui tribe of Mirwani,[49] the Mehdizai, once an integral part of the Sangur, have now emerged as an independent tribe. Agriculture, particularly grain farming, constitutes the primary occupation of the Sangur. However, their Jadgal lineage is reflected in their inherent inclination towards farming practices. When they come across arable land, they promptly engage in cultivation activities.[50]

Rind

The Rind tribe holds paramount significance within the Baloch, often generalized to represent the entire Baloch race by outsiders. When the Baloch migrated to Makran, their leader was Mir Jalal Khan, who had four sons: Rind, Lashar, Kora, Hoth, and a daughter named Mahi Jatto.[51] Legend and tradition trace the lineage of this tribe to Mir Rinduk, the eldest son of Mir Jalal Khan or Jalalan, the fabled leader who orchestrated the migration of 44 Baloch tribes to Makran during the early eleventh century. They played a pivotal role in founding a significant Baloch empire in the region initially, although internal conflicts led to the downfall of this kingdom.[52]

Some sources assert that the Rind tribe was among the last to migrate to Balochistan, hence earning the label 'Randhi' or Rind Baloch.[53] They claim Arab descent and predominantly resided near Mand in Balochistan. Ancestrally, the Rind are believed to have migrated from Aleppo in Syria to Kerman and eventually to Makuran. In the early 15th century, a 30-year-long tribal conflict ensued between the Rind, led by Mir Chakar Rind, and the Lashari, resulting in significant losses for both tribes. These tragic events remain a poignant theme in many Balochi ballads, where people continue to lament the consequences of their leaders' misguided decisions. The tribe comprises various groups in Makran, including Gazkani, Perozai, Kiyazai, Mullazai, Bugani, Bungizai, Meeranzai, Thahirzai, Kalagi, Shamalzi, Merozai, Sheh-o-meer,

Shahozai, Umarzai, Kahmaki, Guhramazai, Askani, Dagarani, and Nohani.[54] Additionally, there exists a Rind clan within the Lund tribe of Tibbi in Dera Ghazi Khan.[55]

Nausharwani

The Nausharwani tribe claims Persian descent, with Kharan serving as their historical headquarter, complemented by land ownership in Kolwa and Panjgur. Additionally, a notable contingent of the tribe resided in Mashkey, situated within the Awaran district.[56] Spread across diverse regions, Nausharwanis also inhabit various areas within Kulanch. Notably, more recent times have witnessed their integration into the urban population of Pasni.

Wadhela

The Wadhela, also spelled as Wadela, stands as a distinct offshoot originating from the Mengal tribe. They claim to have migrated from Wadd Jhalawan which brought them the name Wadela.[57] This lineage boasts a historical narrative of resistance against the English army during the conquest of Makran. Post-1945, their settlement in Pasni marked a pivotal transition, catalyzing their active engagement in the socio-political landscape of the region. The Wadhela tribe has distinct clans, namely: Bijjarzai, Saeetzai, Shahbekzai, Bukkarzai, Kaurkuchi, Gami zai, and Mahmadzai. Geographically, their predominant settlements span across Oman, Gwadar, Thar, Iran, Turbat, and Pasni.

Sajidi

The 'Sajjudi' tribe in Jhalawan can be identified as the Sajidi tribe. Initially settling in Gresha, located between Mashkay and Naal, the Sajidi tribe garnered prominence within Jhalawan. A significant portion of their populace adhered to the zikri sect. The Sajidi tribe played a notable role in the region's cultural and social fabric. A census conducted in 1951 reported their population in Balochistan as 35,220 individuals. Their linguistic dialect, known as Rakshani Balochi, formed a distinct subset within the broader Balochi linguistic sphere.[58]

Siapad

The Siapad tribe, a widespread Baloch community across Balochistan, displays diverse affiliations within different regions. In Kharan, the tribe integrates with the Rakshani, while in Naal, it aligns with the Bezanjo tribe. Additionally, a significant faction resides in Kurram Agency, Parachinar (North-Western), identified by the moniker 'Thori.' Their name, 'Siapad,' derives from the practice of wrapping black cloths around their feet or wearing black socks. In Balochistan, they are recognized as belonging to the Jatt or Jadgal lineage. Preceding the arrival of the Brahuis, the Siapad tribe inhabited specific regions in Khuzdar, Sorab, and Kharan. They are purported descendants of Sia Baj or Sia Baloch, mentioned in Shahnama.[59] The Siapad tribe made their initial appearance in Pasni while seeking employment, having migrated from Dalbandin.

Khojas

The term 'Khoja,' derived from Persian 'Khvajeh,' represents not a religious title but rather a caste division originating from the Hindu heritage of the group. Consequently, there exist both Sunni and Shia sects among the Khojas. Nizari Ismailis also share similar beliefs, practices, and even linguistic traits with the Khojas.[60] Additionally recognized as Lotias, the estimated count of Khojas in Pasni in 1905 was 26, primarily engaged in fishing-related trades. Their trade activities included exporting mats, cotton, and wool in exchange for piece-goods and food supplies. The authority of the Agha Khan is universally acknowledged among the Khojas, each represented by a local mukhi. The mukhi assumes responsibility for adjudicating minor disputes within their respective regions.[61] Although the Khojas have experienced a decline in influence in Pasni, they remain a closely-knit community. Renowned Khoja leaders in Pasni include Mukhi Hashim, Mukhi Qamar Uddin, and Mukhi Ismail. Despite residing in Pasni for over a century, intermarriage between Khojas and the local populace has been relatively rare. Their distinctive language, referred to as Katewadi, was once prevalent. Presently, the population of Khojas in Pasni is approximately 200.

Pasni under British Raj

During the onset of the First Afghan War, the British turned their focus towards Balochistan and Makran for the first time. In 1838-39, Major Leech dispatched Haji Abdun Nabi from Kalat to survey the region. Turmoil and prolonged civil unrest within Balochistan led to the swift fall of the Baloch state to British occupation despite a brief resistance. After the occupation of Kalat in 1839, the British officials divided Khanate territories. Subsequently, Pasni also came under the influence of British rule. Under British rule, Pasni fell under the dominion of British imperialism, backed by local chiefs.

A detailed exploration of key visits and events contributed significantly to Pasni's history during the British Raj. Major-General Sir C.M. MacGregor's visit in 1877, Mir Suhak Kalmati and Mir Shahdad's Theorem in 1889, and George Nathaniel Curzon's visit in 1903 each offer valuable insights into Pasni's historical trajectory during this era.

Major-General Sir C.M MacGregor in Pasni (1877)

Major General Sir Charles Metcalfe MacGregor (ca. 1840-1887) served as a British explorer, geographer, and an officer in the British Indian Army. His travelogue, published in 1882, documented his significant expedition that commenced from London on September 25, 1876. His arduous journey led him through challenging Armenian mountain passes, arriving at Tigris on November 10. Subsequently, after a five-day march, he reached Baghdad, proceeding further to Basrah and Bushire. Eventually, his travels brought him to Jask, a pivotal location on the Makran coast housing a station of the Indo-European Telegraph company. Given our focus on Pasni, we'll omit detailed accounts of his overall expedition and delve specifically into the section of his travelogue concerning observations on Pasni.

Maj. Gen. Sir Charles Metcalfe MacGregor arrived at Pasni during the first week of January in 1877. Introducing the topography of Pasni he observed:

"*Pusni, which lies to the west again, is an old telegraph station. The bay is shallow, and the anchorage is one and a quarter to one and a half miles from the shore, in three and a half fathoms, the soundings shoaling regularly, and the bottom being sandy. There is considerable surf here after April, and it is then difficult to land. No supply can be got here, but fresh water is procurable from some three miles up the Shadi Khor*."[62]

In the distant past, Pasni was enveloped by sand dunes on three sides, leaving only the eastern side accessible via a road that provided direct access to the beach for its inhabitants. Navigating through the sand dunes might have posed considerable difficulty for visitors trying to reach the area. Consequently, it is commonly believed that the city derived its name from the Balochi term "Passey ni." An anecdote relates to the 1945 tsunami, where it's recounted that during the Khan of Kalat's visit to Pasni to observe the tsunami's aftermath, his car reportedly got stranded in the sand. Conversely, viewed from a different perspective, during the tsunami, these same sand dunes served as a form of salvation, shielding the lives of the locals. Nonetheless, owing to the vast surrounding sand dunes, Pasni never emerged as an easily accessible or favored destination for outsiders.

Sir MacGroger had also experienced difficulties while travelling here which he revealed in the following words:

"*…from this the road went for twenty miles over a level plain of hard white clay thickly encrusted with a layer of shells. It then entered a series of sand hills, over which we floundered painfully right into Pusni. Though we were only at the beginning of January, the heat of the sun and glaze from the white plain combined made the ride the most disagreeable, and I was glad once more to see a sign of civilization in the spacious buildings erected by the British Government near the seashore for the staff of the Persian telegraphs*."[63]

During the British colonial period, Sir MacGroger's visit to Pasni occurred under the jurisdiction of Mir Bahram Kalmati, a prominent tribal leader who concurrently held the position of the Viceroy's representative in the region. Mir Bahram Kalmati also served as the chief of the influential Kalmati tribe during this era. British Major General mentioned his first meeting with Mir Bahram during his visit to Pasni:

"*I had hardly arrived, and had not yet had a bath, when the principal man of these parts came to pay his respects and to have a stare at the newly-arrived Faringi. The gentleman, Mir Baharam by name, was the chief of the Kulmaties. After exchanging the usual Baloch salutations, which, notwithstanding that I had been learning them by heart the day before. I had some difficulty in emitting, we proceeded to more mundane matters. The modes of address common amongst the Baloches are usually long and tedious, as is apt to be the case with people to whom time is no abject, to whom, in fact, any way of killing that said commodity is a god-send.*"[64]

Upon arrival at a new destination, British explorers have always displayed a keen interest in acquiring a comprehensive understanding of the local milieu within a limited timeframe. Their inquiries spanned a wide spectrum, encompassing diverse aspects such as the traditional garb of the indigenous populace and their economic endeavors. In subsequent sections of his travelogue, Sir MacGroger delineates the persona of Mir Bahram, providing insights into both his character and the principal sources contributing to his livelihood:

"*In the evening the chief of the ancient clan of Kulmattis came again to see me, this time with fewer be-night-gowned followers. If his hair was cut, his beard trimmed and allowed to remain its natural white, this old gentleman would be quite nice-looking; his features are good, and his expression when speaking open and pleasant. According to his account, his kingdom does not bring him in much: he has some precarious cultivation up the Shadi Khor, and he owns one boat; but his largest source of revenue is the payment he receives from the*

Telegraph Department for not knocking down the line. This amounts to about fifty rupees per mensem- an enormous sum in these parts."[65]

During his explorations, Sir MacGroger typically sketched detailed images of the places he visited, which were also included in his published travelogue. However, he had not considered it important to sketch a picture of Pasni. Explaining the reason he had penned:

"*I had thought of taking a picture of Pusni, and got out my apparatus for the purpose; but the utter mockery of the thing then struck me, for to photograph a sand-hill would be mere waste of time and material. Any of my readers can make a model of Pusni for himself next time he visits the seashore, or I dare say this bairns would do it for him with pleasure. On one side is the sea, and as this is the same anywhere, you have half the picture; then make a lot of sand-heaps of any shape, any size, in any position you like, and you have Pusni.*"[66]

He departed Pasni on January 8, 1877. His vivid descriptions of the landscapes encountered on his return journey from Pasni offer comprehensive insights into the surrounding areas of the city:

"*…it was 7:30 before we started. The road goes up the bed of Shadi Khor the whole way, and is very good indeed. There is plenty of excellent water on its bed after about five miles from the coast, and there is a great abundance of fuel and camel forage. The latter is taken from the Gaz, or tamarisk, and acacia trees. There are also a great number of the Jaor bush, which has the evil reputation of being poisonous to camels. I only made about ten miles to-day, in a direction generally north, as I had to wait for a camel which I wished to buy. We passed one or two miserable patches of cultivation, which were all withering up from want of rain, or rather from lack of sufficient enterprise and intelligence on the part of the cultivators; for close by, not more than twenty feet below the level of these fields, was an ample supply of water in the river. The name of our camp was Laz Bent, situated just under the Talo hill, and a curious off-shoot of it called Koh-i-Sukhta.*

From here a road goes by a bit of cultivation called Gazdar to Kalmat, a place to the east of Pusni on the coast."[67]

He also visited the Telegraph residence and office, which was the sole modern concrete structure in Pasni at that time. This building was constructed near the present harbor area. Although remnants of this building existed a few years ago, they disappeared later when an ice factory was built on the same site.

Sir MacGroger mentioned that Mir Bahram had requested him to compose a commendatory letter addressed to the viceroy. This was a common practice during that era as every influencer sought support and favor from the Viceroy for administrative matters and long-term personal interests. Following the demise of Mir Bahram Khan Kalmati in 1886, a significant question arose regarding Pasni's representation.

Mir Suhak Kalmati and Mir Shahdad's Theorem (1889)

During that era, Mir Bahram Khan Kalmati ruled Pasni until his passing in 1886, leaving behind three widows, five sons, and five daughters. As per tradition, Mir Saka (Suhak), the eldest son, was subsequently appointed as the chief. Mir Bahram received an annual stipend of one thousand rupees from the British government for protecting the Telegraph line, a project aimed at linking British India (Kolkata) to London. His pivotal role in securing the line earned him considerable respect from the British government due to his influential position in the region. Additionally, several agreements were established between the government, Mir Bahram, and other stakeholders to ensure the passage and safety of the Telegraph line. Following Bahram's demise, his son Mir Suhak began to receive the designated sum of money. During this time, Mir Shahdad served as the Vice of Kalat in Kech. He married one of Mir Bahram's widows, who already had three sons, with Dost Muhammad being the eldest among them. Mir Shahdad was keen to receive his share from the British government, which led to his marriage to one of Mir Bahram's widows. Under this pretense, he demanded rulership of Pasni to be given to his step-son, Dost Muhammad. However, Mr.

Krawford, the British agent, deemed this demand unreasonable and supported Mir Suhak, the legitimate heir as the eldest son of Mir Bahram. Consequently, Mir Suhak held the reigns of Pasni for three years.

In May 1889, Mir Shahdad demanded an equal share from the telegraph line funds and Mir Bahram's entire assets. Although Mir Suhak divided his inherited livestock, he staunchly refused to relinquish control over the town. This refusal angered Mir Shahdad, prompting him to attack Pasni and overthrow Mir Suhak. In response, Mr. Krawford sent a letter urging Mir Shahdad to return to Kech immediately. He suggested that Mir Bahram's inheritance should be distributed according to Sharia law, emphasizing that Mir Suhak should remain the ruler of Pasni. Jam of Lasbela and Mir Bahihan Gichki supported Mr. Krawford's suggestions and acted as guarantors in the dispute.

When Mr. Krawford departed from Kech, Mir Suhak informed him via letter about Mir Shahdad's defiance and the dispatch of his troops to Pasni once more. Mr. Krawford advised Mir Suhak to visit Pasni and investigate the matter. However, upon Mir Suhak's attempt to enter Pasni, he was denied access by Mir Shahdad. Mir Suhak reported this to Mr. Krawford and sought permission to regain control from Mir Shahdad. Yet, he was instructed to remain in Gwadar rather than attack Pasni.

Mr. Krawford warned Mir Shahdad to vacate Pasni immediately, threatening the suspension of telegraph line funds in case of non-compliance. In response, Mir Shahdad claimed to be acting under the directives of Khan of Kalat, Mir Khuda Dad Khan, expressing disregard for the telegraph line funds. Subsequent investigations revealed Mir Shahdad's connection to Khuda Dad Khan. Under British pressure, Khuda Dad Khan ordered Mir Shahdad back to Kech, ultimately resolving the dispute.[68] Of course, the Britsh often applied the ‘divide and rule’ policy for its prolonged occupation and protect its interests. But when local confrontations went against their will, they played every bit of their role to solve them.

George Curzon in Pasni (1903)

George Nathaniel Curzon, known as Lord Curzon, served as the Viceroy and Governor-General of British India from January 6, 1899, to November 18, 1905. He later held the position of Secretary of State for Foreign Affairs from October 23, 1919, to January 22, 1924, and served as the leader of the House of Lords from 1924 to 1925.

During his tenure as the Viceroy of British India, Lord Curzon summoned a public *durbar* in Makran, convened at the R.I.H.S Harding in the port of Pasni on December 6, 1903. Representing the Nazim of Makran, Mehr Ullah Raisani, local naib Gul Khan addressed the *durbar* in Persian. In his speech, Raisani conveyed a warm welcome on behalf of the Khan of Kalat and Makran's dignitaries to Lord Curzon and Lady Curzon. He explained Raisani's absence, attributing it to a cholera outbreak in Makran. He detailed his presence in Pishin with the deputy governor of Bampur to resolve border disputes.

Addressing the law and order situation in Makran, the Nazim highlighted the challenge of outlaws crossing borders freely due to the region's geographical proximity to mountains. He suggested the Persian government should take measures to curb the influx of criminals who escape into Persian territory after committing crimes in Makran. Raisani pointed out that despite orders to remove outposts in Bampasht and Iranshahr and the directive to demolish the forts of Magas and Shastun, these structures remained intact, serving as safe havens for criminals.

Regarding financial matters, Raisani expressed regret over the failure to meet financial targets due to the significant impact of famine and locust infestations on date and cereal crops in recent years. Discussing the development of the Port of Pasni, a pivotal port in Kalat and Makran, he emphasized its potential significance comparable to Gwadar, which was then under the jurisdiction of the Sultan of Oman. Efforts were initiated, including the digging of new wells and the construction of a fort in Pasni, aimed at enhancing the city's security to facilitate uninterrupted trade activities for local

traders. Raisani urged the government to establish an inland road connecting Pasni to further stimulate trade. Highlighting that the Port of Pasni was under the administration of British India, Raisani anticipated the local populace's gratitude to the British-Indian government as the port developed. He concluded his speech by expressing gratitude to the Viceroy once again.

Later, during the durbar, the Viceroy and Governor-General, Lord Curzon, addressed the attendees. He mentioned his decision to visit Pasni following his trip to the Gulf, expressing the importance of witnessing the region firsthand. Notably, this visit marked the first visit of Pasni by a Viceroy, primarily attributed to the presence of the Indo-European telegraph line passing through the area. The local sardars were remunerated significantly for safeguarding the telegraph line. Lord Curzon acknowledged the underdevelopment of Makran and Balochistan, attributing it to the lack of modern conveniences for the inhabitants. However, he did not acknowledge that this situation was a consequence of policies established by his predecessor, Robert Sandeman. Sandeman's primary focus was to safeguard British interests in the region with lowest costs, thereby prioritizing the empowerment of local chiefs without significant attention to the economic and social welfare of the populace.

In his speech, Lord Curzon assured the people of Makran of friendly relations between the British and Kalat. He endeavored to appease the locals by asserting that foreign powers, apart from the British—who were allies of the Khan of Kalat—would not assume control over Balochistan.[69] Concurrently, he subtly conveyed the might of British power, aiming to both reassure and subtly caution the people of Makran. Commending the chiefs for their loyalty to British India, Lord Curzon expressed confidence in their continued adherence to a course supporting government authority in Makran. He lauded the efforts of the Khan of Kalat and the representative nazim in border regions, pledging support in their endeavors.

However, the *durbar* had limited impact on improving the lives of Pasni's inhabitants. British imperialist motives

prioritized their economic gains and sought maximum revenue from the occupied states. Lord Curzon raised some important points when he said that locals should not depend on the government for the development of this region; they should instead come forward and play their due role to achieve it. This spirit inspired the locals, notably led by Ahmed Yar Khan— the Khan of the Baloch—whose vigorous efforts propelled Pasni port into becoming a significant hub for trade activities in 1930s.

Port in 1930s

Owing to its strategic geographical location, Pasni has historically played a vital role in regional development. Situated on the Arabian Sea, Pasni's trajectory has been shaped by the conduct of its inhabitants and the governance of its leaders. During the tenure of Khan of Kalat Mehmood Khan, Pasni suffered neglect in terms of development, leading to severe economic hardships and a famine in 1932. However, when Ahmed Yar Khan became the Khan of the Baloch it marked a turning point for Pasni. Recognizing the port's potential, he prioritized its development and prosperity. His focused attention transformed Pasni into a thriving center, fostering trade with international communities and positioning it as a pivotal economic hub. Merchants and businessmen from Sindh and Balochistan acknowledged the significance of Pasni port for the efficient delivery and transportation of goods. Consequently, Pasni swiftly gained prominence on the global stage, gradually evolving into a focal point for the countries in the mid-Asian region.

Imports to Pasni encompassed various items including art, silk, and wool clothes sourced from Cuba. On the other hand, exports comprised dried fish, straw carpets woven from dwarf palm leaves, straw ropes, and similar commodities shipped to Indian and Colombian ports. Additionally, dates, mats, and coats found their way to Zanzibar and several other nations. In return, imports from these locations included constructional wood, boats, and pineapples. The State of Kalat generated substantial revenue, approximately half a million rupees annually, from customs taxes. Post-1932, extensive trade engagements were established with Japan, Iran, and

Hong Kong through Pasni and other coastal areas within the Kalat state.[70]

Salt production

Rock salt mining and solar salt evaporation, known as sea salt evaporation, represent the most prevalent methods for global salt production. Approximately one-third of the world's salt is derived from the solar evaporation of seawater. The chemical industry stands as the largest consumer of salt production. Essential commodity chemicals are obtained through the electrolysis process of sodium chloride, yielding chlorine and sodium hydroxide (caustic soda). With an estimated annual production of around 300 million metric tons, salt is primarily extracted through the aforementioned methods.[71]

The province of Balochistan boasts an extensive coastline that serves as an ideal setting for solar salt production. The history of salt production in Pasni dates back to the 19th century, acquired through the evaporation of seawater or rainwater at locations such as Shanzani, Pingo, Kalmat, and Gwando. A brief account on the production of salt in Pasni is given in *Balochistan District Gazetteer Series* which follows:

"*Salt is also obtained at Wad-Rop near Pasni. There are two pools at this place containing, it is believed, salt water springs, the water in which seldom exceeds a depth of 3 to 4 inches. Every fortnight the salt which has formed in the pools by the evaporation of the water is gathered. The yield is generally from 45 to 55 maunds at one time; the annual outrun being about 1,500 maunds. In 1903 the salt was sold at a fixed rate of 3 maunds per rupee. It is said that the best yield of salt is obtained during the months of March to May and September to November. The number of pools has since been increased to 15, but salt is at present obtained only from the two original pools.*"[72]

Pasni possesses a significant natural salt-making facility. If effectively utilized, it could position the city among the foremost salt-producing centers in the country, potentially meeting the domestic salt requirements of the entire

Balochistan. Salt mines were initially established by Pasni's inhabitants in the 19th century, gaining significant maturity by 1916. The production process at that time remained predominantly traditional. A surge in demand for locally-produced salt arose due to the substantial shipping of salted fish to various parts of the country and exports to Sri Lanka and other nations. During the 1960s, the establishment of numerous fish curing yards in Pasni notably boosted the economy of this fishing town. However, the export of salted fish to foreign countries has ceased, although it still maintains regional demand. In the Balochi language, salt is referred to as 'waadh', and those engaged in salt mining are known as 'waadhi'. Presently, with the decline in the export of dried fish, the profitability of this industry for Pasni's inhabitants has dwindled, primarily due to the diminishing demand for locally-produced salt. Unfortunately, governmental attention toward the development of this sector has been notably lacking.

How salt is produced in Pasni

Salt production in Pasni follows a natural and traditional method known as the solar salt procedure. Initially, the land is excavated to a depth of about five feet. Subsequently, the moist soil gathered from the vicinity of the seashore is poured into the excavation. This soil is then compacted firmly using a roller to eliminate visible water. The water utilized in this process is sourced from pits adjacent to the mines, containing water approximately ten to fifteen times saltier than ordinary water. Solar salt production primarily involves collecting saltwater in shallow ponds, allowing the sun to evaporate most of the water. Salt formation occurs predominantly during hot summers and later stages of winter.

Sotka Koh

Sotka Koh (Burnt Hill) stands as a Harappan archaeological site situated along the Makran coast, approximately 9 miles north of Pasni, near Shadi Kaur. Structurally resembling Sotkagen Dor, both sites trace back to around 3000 BC.[73] American archaeologist George F. Dales

conducted research at this location in 1960. Sotkagen Dor is situated approximately 28 kilometers inland, north of Jiwani, a historical coastal town in the Gwadar district. Based on pottery designs, it has been deduced that the settlement belongs to the Mature Harappan Era, spanning from 2600 to 1900 BC.[74]

Tsunami (1945)

Natural disasters have historically played a catastrophic role in Pasni's narrative, leaving a lasting impact on its development and the mindset of its inhabitants. On November 28, 1945, at approximately 3:00 AM, Pasni was jolted by a powerful earthquake measuring 8.1 in magnitude. Subsequently, around 5:00 AM am, three colossal waves surged towards the shoreline. In an interview during a survey conducted by UNESCO, a survivor Haroon Ghami recounted his uncle's description of the tsunami's onset, likening it to lightning emanating from the sea, akin to the ferocity of a thunderstorm. Ghami's uncle estimated the heights of the waves, with the first being approximately 60 feet high, the second at 40 feet, and the third around 30 feet. The earthquake's intensity was such that aftershocks persisted for over 24 hours.

In 1945, Pasni's entire population resided near the coast, residing in houses constructed from wood and mud, which were swiftly swept away by the tsunami's force. Fleeing the inundation, people sought refuge amidst sand dunes, where they remained for weeks. Another survivor, Sakhi Daad, attributed the preservation of lives to the sand dunes, impeding the tsunami's advance. While the old town of Pasni met a tragic fate, the sand dunes proved to be a sanctuary for many. The catastrophe resulted in a dire shortage of potable water, as all wells were contaminated with seawater. Although varying estimates of casualties were reported, an exact figure was never recorded; however, it is speculated that approximately 200 individuals from different areas succumbed to the tsunami.

After the devastating 1945 Tsunami, the Khan of Kalat, Ahmed Yar Khan, visited Pasni, providing much-needed aid. He stayed for two days and distributed rations,

offering grain and two hundred rupees per family. Additionally, a British government navy ship arrived in Pasni, providing further relief efforts. Other coastal towns like Ormara, Jiwani, and Gwadar were also impacted by this powerful tsunami. In the aftermath, residents sought refuge in Gurri Lain, while some settled in Rekpusht. While the seawaters eventually returned to normal, the trauma and fear persisted among Pasni's residents. Consequently, they decided to permanently relocate to Gurri Lain and Rekpusht. After an increase in population, the inhabitants began to live in different locations of Pasni, which are now known by different names. This resulted in the establishment of different areas within the city, each with its distinct name today.

The region where Pasni is situated is considered a danger zone for natural disasters such as tsunamis, earthquakes, and the adverse effects of global warming. The city experienced a strong earthquake on the night of February 7, 2017, sparking widespread fear among the populace. Many residents spent days sleeping outdoors due to the intensity of the quake.[75] The 1945 Tsunami played a pivotal role in the relocation of Pasni's population. Before the tsunami, residents predominantly lived near the current harbor area due to their reliance on fishing. The majority were fishermen, supplemented by laborers who unloaded cargo ships. Goods were stored in warehouses before being distributed to various parts of Balochistan, including Kalat.

In even earlier times, a part of Pasni's population settled between Dehgan and Siahen Koh, around 300 years ago. The inhabitants were engaged not only in fishing but also in irrigation, benefiting from a nearby flowing river. It is speculated that the population was forced to abandon their settlement due to devastating floods, leading them to transition from farming to fishing. Their decision to establish huts near the coast was ultimately overturned by the destructive impact of the later tsunami.

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Camels are brining salt

The old population of Pasni resided by the coast

The residence of the Nawab of Makran, who stayed here upon reaching Pasni (photo 1986)

Camels are being loaded with fish on Pasni beach

Chapter 3

Geography

Pasni holds significant importance due to its geographical attributes. In a concise overview of its location, Pasni shares borders with Ormara to the East, Gwadar to the West, Turbat to the North, and Behr-e-Baloch to the South. The geography of Pasni is diverse, ranging from sandy areas to mountainous terrain, a coastal strip, and expansive plains.

Balochistan District Gazetteer series defines the coastal strip of Pasni in the following words:

"*Pasni, which is 194 miles from Karachi, lies in a great bay, the extreme south point of which is known as Jebel Zerren. It represents an open roadstead, but is not so well protected as Gwadar bay further up the coast. Eastward of Jebel Zerren and nearer to the village of Pasni lies Ras Juddi which rises to a height of about 150 feet. A small shallow bay is enclosed between it and Jebel Zerren. A sand-bank to the south of the mouth of the Shadi Kaur runs from some distance eastwards, and an extension of this bank is said to run southward towards Ras Juddi at no great distance from the main land which might possibly be used as the site of a breakwater. Large boats, carrying 1,000 bags, are said by the natives to be able to come within about 100 yards of the shore and discharge. The distance from high to low water is said to be 62 yards. During the three months of the monsoon small fishing boats can follow their ordinary occupations, but trade in large vessels is practically at a stand-still.*"[1]

Climate

Pasni experiences a desert climate, characterized by an average annual temperature of 25.6°C. The city encounters minimal rainfall, with May being the driest month, receiving no rainfall at all. Conversely, June marks the warmest month, with an average temperature of 30.7°C, while January records the lowest temperatures, averaging at 18.5°C. Rainfall in Pasni primarily occurs during winter, with the city situated far to the west in South Asia, resulting in limited exposure to monsoon winds, which generally bypass the area. However, occasional events, mainly during July and August, bring cloudy conditions to the city. Pasni faces threats from tropical storms originating in the Arabian Sea, with notable instances such as Cyclones Yemyin (2007) and Phet (2010) causing substantial damage along the coast. Cyclone Phet led to torrential rainfall in Pasni, recording a significant 139mm of rainfall in a single day (PMD Data), while neighboring Gwadar, just 133 km away, received a record-breaking 370mm of rainfall. Additionally, Pasni encountered an extraordinary temperature of 50°C on May 20, 2011, setting a local temperature record.

Communication

Sixty years ago, camels were the primary mode of transportation in Pasni due to the absence of highways and vehicles. Residents relied on camels for travel to Gwadar, Turbat, and other areas within Makran, journeys that typically took seven to ten days to complete. The introduction of vehicles into Pasni's transport system occurred in the 1970s. Kauda Yousuf and Chota Yousuf owned the first two vehicles in the area. Subsequently, the construction of the 653-kilometer Makran Coastal Highway commenced in 2002 during the tenure of General (R) Parveiz Musharaf's government, reaching completion by 2004.

Distances from Pasni to various cities via principal roads in kilometers:

- Pasni to Quetta: 650 km
- Pasni to Karachi: 450 km
- Pasni to Uthal: 393 km

- Pasni to Ormara: 152 km
- Pasni to Turbat: 200 km
- Pasni to Jiwani: 227 km
- Pasni to Gwadar: 133 km

Religion

Religion pertains to the belief in the existence of deities or a divine force and the associated rituals and practices devoted to worshiping them. It involves a strong conviction in supernatural entities that govern human existence and destiny. Scholars and historians have not arrived at a consensus regarding the ancient religious practices of the Baloch. Existing historical records do not offer definitive evidence about their religious affiliations in ancient times. Consequently, through an analysis of historical data and the persistent migrations of the Baloch, they have been linked with various religious beliefs, including Animism and Zoroastrianism.

Certainly, the religious history of the Baloch remains a subject of varied interpretations among scholars. Jan Muhammad Dashti (2022) argues for the likelihood of the Baloch following Zoroastrianism based on specific traditions within their culture. He points to customs such as honoring commitments, refraining from mourning over the death of a loved one, and observing rituals of providing food for the departed soul on designated days, suggesting possible connections to Zoroastrian practices.[2]

Dr. Naseer Dashti (2012) concedes the lack of documented evidence regarding the ancient religious practices of the Baloch. However, he, along with other historians, suggests that the Baloch faced persecution under Sassanid rulers Shapur and Khusrow, indicating a religious or sectarian dimension to these conflicts. Dashti infers from this that the Baloch might have followed the Mazdakian and Manichean sects of Zoroastrianism during that time. He proposes that the Baloch were originally adherents of Zoroastrianism and its various sects, converting to Islam subsequent to the Arab invasion of Balochistan in the seventh century.[3]

The predominant religion in Pasni today is Islam, but the region historically had a diverse religious landscape. Before the rise of Islam, Pasni was inhabited by people who followed various religious beliefs, including Hinduism. Evidence suggests a significant Hindu presence in Pasni both before and after the advent of Islam. Remains of Hindu temples like 'Hinglaj' and 'Kaali devi' on Astola Island serve as testimony to their settlements. According to Hindu tradition, Hinglaj is regarded as one of the 51 Shakti Peeths, associated with Sathi, the wife of Shiva.

The historical records indicate the existence of a substantial Hindu population in Makran, including Pasni, during the British colonial rule. However, a large-scale migration of Hindus occurred after the partition of the Indian subcontinent. Consequently, many Hindu traders and merchants ceased their businesses in Pasni and resettled elsewhere. Notably, the Hindu traders focused more on establishing general goods shops rather than engaging in the fishing sector. Until the 1970s, Pasni had numerous shops owned by the Hindu community. Additionally, there were at least five public temples where Hindus regularly worshipped, none of which remain today, signifying a shift in the religious and demographic composition of Pasni over time. The remaining families from the Hindu community in Pasni continue to practice their faith, conducting prayers and religious rituals within their homes due to their reduced numbers. Despite the decline in their population, Hindus in Pasni have not encountered religious discrimination and have historically celebrated their religious festivals in public places. However, due to their limited presence, these celebrations and rituals are now confined within their premises.

It's notable that local Muslims in Pasni visit the houses of Hindus to offer condolences upon their bereavements. For their funeral rites, the Hindu community uses a crematorium situated behind the Pasni grid station, where they conduct burials or cremations following their religious customs. Given the historical significance of the Hindu community in Pasni, understanding the foundational principles of their religion, Hinduism, holds importance:

Hinduism

Hinduism, the third largest world religion, boasts approximately 900 million adherents globally. Those who follow Hinduism are referred to as Hindus, a term derived from the Indus River. Hinduism is not a singular religion with uniform beliefs; rather, it is a blend of various beliefs and practices originating near the Indus River in India. Due to this diversity, Hinduism is often described as a 'way of life' or a 'family of religions.' With a history spanning thousands of years, Hinduism is considered one of the oldest surviving religions. Two prominent beliefs within Hinduism are Dvaita and Advaita, representing principles of duality and non-duality, respectively. Similar to many other religions, Hinduism possesses sacred scriptures. The four primary Vedic books are the Rig-Veda, Yajur-Veda, Sama-Veda, and Atharva-Veda,[4] believed to be timeless.[5] Each Veda is divided into four sections: hymns to the gods (Mantras), ritual materials (Brahmanas), guidance for hermits (Aranyakas), and philosophical treatises (Upanishads). While the epics Ramayana and Mahabharata are not part of the Vedic literature,[6] Mahabharata holds more significance, being the world's longest epic poem.[7] Ramayana is thought to have been compiled around 500 BC.[8] Additionally, the Bhagavad Gita, comprising 18 chapters, holds significant spiritual importance in Hinduism.[9]

Islam in Makran

Makran was first conquered by the Muslims in the caliphate of Hazrat Umar (the second caliph of the Muslims 634-643). His commander Abdullah bin Abdullah defeated Sahd. Then during the caliphate of Hazart Usman (644-656) Abdul Rehaman bin Samrah conquered the vast region from Sistan to Kech Makran. After that Hazrat Ali (656-661) sent a *lashkar* under the command of Shagar bin Dahu who conquered more regions and extended the empire up to Kalat.[10]

Following these conquests, Islam began to take root in the region, rapidly spreading throughout Makran. Today, Islam stands as the second-largest religion globally, with a reputation for its rapid growth. In Pasni, Hindus coexisted

with Muslims until the 19th century without religious tensions or animosity. In the 15th century, another sect known as Zikri emerged in Makran, gaining prominence and eventually constituting a significant portion of Pasni's population.

Zikri

Zikri is a Muslim sect founded by Syed Muhammad Jaunpuri in the 15th century[11] and it spread in Makran in the same century.[12] He was a *mureed* of Shaikh Daniyial Chishti. He proclaimed himself as the promised Mahdi at the age of 52,[13] and his followers, known as Zikris, are primarily located in Balochistan, (particularly in Makran), Sindh (Shahdad Kot and Sanghar) and southeastern Iranian Balochistan. Additionally, a significant number of Zikris have migrated to countries like Oman and the UAE.[14] The term "Zikr" in Arabic refers to remembrance, devotion, and invocation. Their prayer, which they call *Zikr-e-Elahi*, refers to the worship of Allah.[15] Various theses can be found regarding the identity of the Mahdi of the Zikris, but most of them believe that the promised Mahdi, whom they consider to be Syed Muhammad Jaunpuri, has already appeared.[16] He is believd to have directly or indirectly introduced the doctrine in Makran. Zikris perform their prayers, known as Zikr-e-Elahi, five times a day. These prayers can be done collectively (zikr-i-jalli) or individually (zikr-i-qalbi), either aloud or silently.[17] The Zikri sect, stemming from the Mahdavi Movement, holds distinct religious beliefs despite their common origins. Though their exact population is not definitively known, estimates from the All Pakistan Muslim Zikri Anjuman (APMZA) suggest their number to be around one million.[18]

Regarding Pasni's historical religious landscape, the Isma'ili community, known as Isma'ili Khojas, thrived there during the era of economic development. These traders, highly educated and politically active, gained support from British representatives. Many Isma'ilis have moved away from Pasni over the years, yet some remain due to familial connections. They still maintain a Jamaat Khana in the city for their prayers, continuing their religious practices without hindrance.

Isma'ili Khoja

The term "Khoja" originates from the Persian word 'khwaja,' denoting a title of honor. In the context of the Nizari Isma'ili community in India and Pakistan, those who converted to this branch of Islam were known as Khojas. During the late 19th and early 20th centuries, a significant minority within the Khoja community separated and embraced Twelver Shi'ism or Sunni Islam, while the majority remained aligned with Nizari Isma'ilism.

Pir Sadr al-Din is credited as a foundational figure for the Nizari Isma'ili community in India, and it is believed that Khojas trace their title to him. The Khojas who follow Twelver Shia Islam have substantial communities across Pakistan, India, East Africa, North America, and the UK. In some regions of Pakistan, those Khojas who follow Sunni Islam are also referred to as "Sheikh." Khojas predominantly reside in India and Eastern Africa. In each province where sizable Khoja populations are found, there exists an Isma'ili council whose decisions hold legal recognition by the state. As followers of the Agha Khan, the Nizari Isma'ilis among the Khojas are devoted to his leadership.[19]

Traditional Dress

In Pasni, the predominant ethnic group is the Baloch, and the city showcases the Balochi traditional attire. Men commonly wear a long *kameez* (shirt) extending down to the knees paired with baggy *shalwaar* (trousers). The *kameez* typically features side pockets, sometimes with an additional front pocket, and similarly, the trousers have pockets as well. There's a growing trend of using waistcoats or overcoats (*kaba*), and middle-aged men often carry a head-cloth (*dazmaal*) either over their shoulders or wrapped around their heads for protection against sand and heat.

While turbans were once an integral part of the traditional dress in Pasni, their regular use has diminished, primarily seen among a few older men in rural areas. However, the turban still holds significant cultural importance. In Balochi tradition, wearing a turban is a crucial cultural practice for grooms, and even the groom's father is

expected to wear one. Being deeply rooted in the traditional dress for generations, the turban has become a symbol of cultural significance in Pasni.

For women in Pasni, loose shirts (*jaamag*/*pashk*) and trousers (*shalwaar*) are common attire, with the fabric typically softer than that of men's clothing. The lower portion of the shirt often has a large front pocket (*pandol*/*gwaptaan*). Women of all ages usually wear a scarf (*sareeg*/*gushaan*) that covers their head and chest. Women's clothing is often adorned with various embroidery designs, some of which can be quite intricate and expensive, like *Gul'e Bangla*, *Dodh o Rabedag*, *Raisani Zamaath*, and *Kootag e kapp*, among others. Widows commonly wear black dresses without embroidery, while brides typically opt for red attire.

Language

Pasni is an inclusive city primarily inhabited by the Baloch population, resulting in nearly the entire community speaking the Balochi language. Even individuals from other provinces who have settled here often speak Balochi so fluently that distinguishing them from the local Baloch becomes challenging. Balochi belongs to the Indo-European language family, specifically to the Indo-Iranian branch, which shares its roots with Sanskrit. Many words in Balochi bear similar meanings to those in Sanskrit. Additionally, Balochi displays an affinity with Persian due to centuries of close interaction between these two communities.

Food for Meals

Being a coastal city abundant in high-quality fish, Pasni's local cuisine heavily revolves around seafood. The day typically begins with a breakfast comprising puratas, tea, chickpeas, and broad beans, forming a common morning meal for most residents. Many also incorporate fried fish as part of their breakfast. Moving on to lunch, rice and fish curry take center stage, representing a widely favored midday meal. Evenings often feature fish curry with *roti* as the dinner menu, completing the day's meals.

Education

Education serves as the cornerstone for development, progress, and enlightenment. Just as the human body needs

sustenance for its well-being, success in any field necessitates education. Gottfried Wilhem Leibnitz aptly remarked, "Make me the master of education, and I will undertake to change the world." Education holds the power to cultivate civilized and well-organized individuals within a society, acting as catalysts for change in their respective domains. An educated individual possesses greater choices when facing life's challenges. It instils a sense of responsibility while creating awareness about one's rights. Education serves national interests, elevates moral and ethical values, molds character, contributes to a country's development, enhances wisdom, stimulates creativity, and crucially, kindles the curiosity for learning that leads to the discovery of the world's hidden truths, such as landing on the moon.

In Pasni, the journey of education commenced with a primary school in Gurri Mohalla in 1925. This institution progressed to a middle-level school in 1938 and was relocated to the northern shore. By 1955, it had evolved into a high school. Mr. Ikram Ullah served as the first headmaster, with Mr. Syed Abu Bakar Shah and Mr. Qazi Abdul Rahim among the initial teachers, laying the groundwork for education in the region.

Below is the list of head masters/principles of historical higher secondary school Pasni from 1953 to 2024:

Name	From	To
Mr. Sheik Ikram Ullah	01.07.1953	14.04.1957
Mr. Manzoor Hussain	31.05.1957	14.04.1958
Mr. Rafique Ahmed	15.04.1958	19.10.1959
Mr. Syed Yousuf Shah	20.10.1959	12.12.1962
Mr. M.Hassan	13.12.1962	14.06.1964
Mr. Manzoor Hussain	15.06.1964	07.05.1965
Mr. Saeed Warsi	08.05.1965	12.04.1966
Mr. Badar Ul Hassan	13.04.1966	22.09.1968
Mr. Khursheed Ahmed	23.09.1968	19.04.1970
Mr. Khwaja M.Anwar	20.04.1970	02.04.1971
Mr. Chaudary M.Ramzan	03.04.1971	29.09.1972
Mr. Ghazanfar Ali	30.09.1972	10.04.1973
Mr. Salah Uddin	11.04.1973	30.05.1974

Mr. Atta M. Shah	01.06.1974	18.09.1974
Mr. Nabi Bakhsh	19.09.1974	31.08.1976
Mr. M. Rahim Sadiq	01.09.1976	31.10.1979
Mr. Abdur Rab	11.01.1979	23.10.1981
Mr. M. Rahim Sadiq	24.10.1981	20.12.1986
Mr. Basheer Ahmed	21.12.1986	11.10.1987
Mr. Riaz Ahmed	12.10.1987	09.10.1997
Mr. Abdul Khaliq	10.09.1997	16.01.1999

In 1999, the high school was upgraded to higher level, Mr. Riaz Ahmed was appointed as the first acting principle of the school:

Name	**From**	**To**
Mr. Riaz Ahmed	03.02.1999	01.01.2003
Mr. Mohd Akbar	02.01.2003	31.07.2008
Mr. Mohd Jan	17.01.2008	31.08.2012
Mr. Faqeer Das	01.09.2012	17.01.2012
Mr. Abdul Rauf	18.10.2012	14.08.2013
Mr. Zahid Hussain	24.02.2014	05.10.2019
Mr. Maula Baksh	05.10.2019	09.09.2022
Mr. M Ameen	10.09.2022	Present

(Source: Higher secondary school office Pasni)
Pasni was granted an Inter-college in 2008, Mr. Shakeel Ahmed was appointed as the first principle of the college. The college was upgraded as a Degree college in 2020.

Educational institutions of Pasni

Primary Schools:	100
Middle Schools:	12
High Schools:	8
H/S School:	1
Colleges:	2 (1 for Boys/1 for Girls)
Private institutions:	10

Health

Access to basic medical care is a fundamental human right, yet Pasni faces significant challenges in this sector. The rural health center (RHC) in Pasni receives over two hundred patients daily, but due to the lack of essential facilities and required medicines, patients encounter difficulties. Similar complaints have been reported in other health centers across Pasni. Another issue is the shortage of doctors. Despite having around 50 qualified local doctors, many choose to work outside the city, often influenced by political support.

Emergency cases exacerbate the situation, as there is limited access to specialized transport from the hospital for transferring patients to larger medical facilities in cities like Karachi or Turbat. Although the Edhi Ambulance Network expanded its services to Pasni, the service became inactive for reasons that remain unclear. More recently, the emergency response stations of 1122 have been established along the Makran Coastal Highway. Given the increasing population, there is a rational argument for upgrading the RHC Pasni to the status of a Civil Hospital, equipped with comprehensive facilities. The development of the 50-beded Omani Granted Hospital in Pasni is seen as a potential game-changer in the health sector. Although the hospital's building has stood for over a decade, it remained non-functional until 2023 when medical staff were finally recruited, leading to the formal operationalization of the hospital.

Name of Health facility	**Type of Health facility**
RHC Pasni	Microscope
BHU Kalmat	RDT
BHU Nalaint	Microscope
BHU Kocho	RDT
BHU Ban Belar	RDT
BHU Hari Belar	RDT
BHU Bal Haduki	RDT
BHU Kallag	Microscope
BHU Kandasol	RDT
BHU Kappar	RDT

CD Hur Belar	RDT
CD Faqeer Abad	RDT
CD Rekpusht	RDT
CD Babbar Shoor	RDT
CD Baggad	RDT
CD Chur Bandan	RDT

Issues related to health centers of Pasni

Lack of senior health officers
Lack of medicines
Rooms and laborites damages
Windows, door, ventilation broken
Floor and roof damages
Microscope issues

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vehicles for transportation

One of the oldest mosque (Madni Masjid) in Pasni (photo 1984)

Sangar, also known as Shangar, used to be a famous religious rite in Pasni

Sleets on sand dunes of Pasni after heavy rain

First ever aeroplane landed in Pasni after the completion of runway

Temple in Balochistan

Chapter 4

Fishing

In Pasni's historical fishing practices, the early methods lacked modern equipment and resources. Coastal inhabitants initially used primitive techniques such as digging shoreline holes and fashioning nets from palm fronds to catch fish. By the 1970s, fishing practices in the city began to evolve. Before the establishment of Pasni Fish Harbor, fishermen would unload their catches at the beach. From there, the fish were transported using donkeys or camels to curing yards locally called *Bakkaar*. These yards were large boundary walls where fish were dried and salted. At these yards, the fish underwent cleaning, cutting, and salting processes for preservation, making them viable for several weeks. These curing yards played a crucial role in improving the financial condition of locals at one point. However, as fishing practices and export demands changed, the significance of these yards diminished, yet salted and dried fish still hold importance at a local level.

Before 1990, there was no auction hall in Pasni; instead, auctions were conducted on the seashore. The auctioning process was primarily overseen by individuals such as Abduk and Amjid Nazar. Notable figures in fishing like Aogan Kalmati, Bahot Kalmati, Nahuda Peru Hamid, Nahuda Gul Muhammad, Nahuda Asad Changez, Nahuda Bahot Peeri, Nahuda Sheran, Nahuda Deenul, Nahuda Ghami, Nahuda Qadir Dad, Nahuda Bohir, Nahuda Mir Hothman, Nahuda Shahadad, Nahuda Sahil, and Nahuda Durro held esteemed positions among the prominent sailors of Pasni in the bygone era. The introduction of digital electric navigators has significantly enhanced the ease and comfort in navigating and sailing activities.

Long ago, among the Fishermen of Pasni, a common practice ensued when insufficient fish was caught during the fishing season. In such instances, they would collect a small sum of money from every *nahuda* and perform a collective

alms-giving ritual, which often involved slaughtering goats or cows on the beach. The sacrificial meat was then distributed among those in need, with a portion also cast into the sea. However, this tradition is gradually fading away.

From the commencement of September until the conclusion of October, diverse species of fish migrate to the Baloch Sea, a period known locally as the 'Season'. During these two months, fish traders reap substantial profits, while ordinary fishermen (*janshus*) settle their debts. In contrast, the majority of fishermen refrain from seafaring in the months of June and July. During this off-fishing season, boat owners haul their launches and boats ashore to undergo cleaning, repainting, and repairs—a process termed '*Karr o Mosh*'. Some crew members also mend damaged nets using a robust thread known as '*Maawaray saachag*'

In contemporary times, fishing boats utilize small freezers loaded with ice blocks to preserve the caught fish and prevent them from spoilage. This method ensures that the fish remains fresh for up to a month. However, in the past, the process was vastly different. During those times, salting the fish stood as the primary method to prevent decomposition. Presently, boats set out for fishing trips with dozens of ice blocks, much like they used to carry hundreds of sacks of salt in the past.

Baloch fishermen historically held or still hold various superstitions.

Here are a few of them:

- During fishing expeditions, if a boat secures a substantial catch of fish, the *Nahuda* (captain) sprinkles a pinch of salt on the accumulated fish before navigating the boat ashore to ward off the potential effects of an evil eye.
- When the fishermen of Pasni embark on fishing trips and traverse in the vicinity or to the left side of Juddi (Abode of Khwaja Khizr), they cast various food items such as biscuits or dates into the sea.
- Following the washing of their clothes on the boat, fishermen may hang their shirts and vests on the right side of the boat to dry, but they never place the trousers (*shalwar*) on the same side.

- If a turtle is trapped in the fishing net, it is regarded as an unfavorable omen.
- Traditionally, if an individual fell from a considerable height, like a tree, they were laid in a pit dug on the beach, buried up to their chest to aid in the healing of internal injuries.
- Smallpox-afflicted patients underwent bathing rituals with seawater.
- On the seventh day after the circumcision of a child, parents along with men and women from the neighborhood congregated at the beach with drums and cymbals. The child was bathed in the sea, followed by the distribution of *Chaangal* (a mixture of Purata, combined with dates) among the assembled people.

In contemporary times, fishermen use an iron-made instrument known as a *winch* to pull their nets from the sea. However, in the past, hauling the nets was an arduous and strenuous task, considered one of the most challenging responsibilities on the boat. It was crucial to instigate and rally every individual on the boat to accomplish this laborious job. Thus, they initiated the practice of singing *Amba* for this specific purpose. When they commenced pulling the weighty net, one of them would start singing *Amba*, and the others would join in a chorus. *Amba*, a song not sung anymore by Baloch fishermen, has gradually faded into obscurity in this region. *Amba* was a song among Baloch fishermen aimed at easing the collective burden during fishing expeditions. It could also be likened to poetry at work, known as a Shanty in English. Shanties come in various forms, sung in accordance with the nature of the task at hand. The individual leading the *Amba* song is referred to as the *Ambai*, *Maathenk*, or *Sarogan* (Shanty man), while the others form the responsive chorus. The term was initially introduced by G.E Clarke in 1867.[1]

In 1960s, many *Ambas* were sung in Pasni which were famous among the fishermen. Two of them are being given below;

Ya Allah

Shanty Man (*Maathenk*):	*Ahele maaley*
Chorus (*Jawabi*):	*Ya* Allah
Shanty Man:	*Shabah dey Jawana'n*
Chorus:	*Ya* Allah
Shanty Man:	*Maahora jambeth*
Chorus:	*Ya* Allah
Shanty Man:	*Maheega kareet*
Chorus:	*Ya* Allah
Shanty Man:	*Goraa'n kareet*
Chorus:	*Ya* Allah
Shanty Man:	*Saaruman kareet*
Chorus:	*Ya* Allah
Shanty Man:	*Kumpuaa'n kareet*
Chorus:	*Ya* Allah
Shanty Man:	*Ji mani warna*
Chorus:	*Ya* Allah
Shanty Man:	*Bojeeg deraj ent*
Chorus:	*Ya* Allah
Shanty Man:	*Darya e taaj ent*
Chorus:	*Ya* Allah
Shanty Man:	*Himmat o mardaa'n*
Chorus:	*Ya* Allah
Shanty Man:	*Cham shumey zardaa'n*
Chorus:	*Ya* Allah
Shanty Man:	*Ahele maaley*
Chorus:	*Ya* Allah

Ashule'n Gwadari

Shanty Man (*Maathenk*):	*Oh Jenek o Jenek*
Chorus: (*Jawabi*):	Ashule'n Gwadari
Shanty Man:	*Oh Jenek tara gushaa'n*
Chorus:	Ashule'n Gwadari
Shanty Man:	*Oh Jenek oh shah pari*
Chorus:	Ashule'n Gwadari
Shanty Man:	*Oh Jenek gerd chadari*
Chorus:	Ashule'n Gwadari
Shanty Man:	*Oh Jenek suhr sari*
Chorus:	Ashule'n Gwadari
Shanty Man:	*Cho makan na dilsari*
Chorus:	Ashule'n Gwadari
Shanty Man:	*Dil mani paththo zari*
Chorus:	Ashule'n Gwadari
Shanty Man:	*Kammo Bechar Oh Mah pari*
Chorus:	Ashule'n Gwadari[2]

Baloch Fishermen use the following terms the most:

Nahuda He is the chief of the crew and in simple words he is the captain.

Sarang He is deputy *Nahuda* (in big launches there are two *sarangs*).

Janshu They number between 12 and 20 and they form the actual crew of a launch/boat.

Waled He is the helper whose duty is to do small services on boat such as helping the crew in petty jobs or bringing water to drink. He is often a boy of eight to 12 years of age. (*waled* is not part of the launches in coastal Makuran anymore but it is still an important part of the crew in western Balochistan)

Bandari He is the cook and his only duty is cooking for the crew.[3]

Gleezar He serves as a greaser and assists the driver. His primary responsibility is to maintain and care for

the boat's engine and its components. After gaining expertise in his role, he typically advances to become the boat's driver.

Driver or *Delever* His primary responsibility is to operate the boat's engine. He adjusts the boat's speed and direction based on the directions given by the *Nakhuda*. Typically, the driver is solely focused on the boat's navigation and doesn't handle other tasks aboard the ship or boat.

Sangaar A term used for a group of boats that leave for seafaring at the same time and keep a short distance from each other during fishing and then return in a group. One will often hear fishermen saying "*May Sangaara maheeg geptag*" (Our *Sangaar* has caught enough fish).

Riyaam The mountains or rocky formations submerged at the seabed are referred to as *Riyaam* by Baloch fishermen. These *riyaams* are also prevalent in the vicinity of Haft Talaar. They pose a threat to fishing nets. Skilled sailors possess knowledge about the locations where *riyaams* are situated beneath the sea, enabling them to navigate these areas cautiously to avoid damaging their nets.

Dho aapag When a strong wind or a minor tornado causes the sea water to swirl or revolve in a specific area of the ocean, it is known as *Dho aapag* among the fishermen. This phenomenon prompts fishermen to steer clear of that section of the sea as it can damage their fishing nets and may even lead to collisions between boats.

Naththari or *Nangarr* It is a weighty iron object that is fastened to the boat using a rope, and it is deployed into the sea to maintain the boat's stability or keep it stationary.

Kannad They are small-sized stones weighing approximately five to ten kilograms each, fastened to the bottom of the nets to facilitate their movement into deeper water levels.

Charni The *charni* refers to a pair of clothing worn exclusively by fishermen during their fishing activities or while working on their boats. There's a well-known proverb associated with the charni: "*eshy e charni ushk nabant*," which translates to "his charni never dries up." This coastal Makuran proverb is commonly used to praise a hardworking fisherman.

Barku This is a modern signaling or indicator light that has gained increased usage in recent times. It is fastened on the upper section of the nets, visible from a significant distance above sea level. Its purpose is to protect the nets from other passing boats.

Kalbanj When the net is cast into the sea, it is tethered to the boat using a rope known as *Kalbanj*.

Pehlum This is a thin rope threaded through the net to maintain its straightness.

Karr o Mosh Haul-out or Docking. A process in which the boat is pulled out of the sea and cleaned thoroughly.

Beegwaat The duration of time spent fishing

Baththo The total amount of ration and fuel a boat carries before going fishing.

Laado Not catching sufficient fish to cover the costs of *Baththo.*

Bheel o Halaad Ebb and flow of the sea.

Wahir Favorable weather conditions conducive to fishing.

Ramato A brightly colored flag raised at the highest point of the boat.

Kaadi A small sum of money paid by the boat's captain (*nakhuda*) to the crew immediately upon reaching land.

Hore A suitable shoreline area where boats can be anchored or docked.

Sod The approach of one boat towards another.

Danki A pumping motor which is used to remove seawater from a boat.

In the past, the fishermen employed lanterns to safeguard their boats from passing ships on international trade routes. Occasionally, when a ship neared their boats, fishermen would ignite a sizable piece of cloth. This method

prompted the ships to alter their course slightly to prevent a collision.

Role in Fishing industry

Fisheries as well as fishing industry contributes to the economy of Pakistan. Pakistan has a total coastline of 1,120 km covering Makran as well as Karachi and the total fishing area of approximately 300,270 sq. km. Country's 35% of total marine catch comes from Balochistan. The fishing stations of Gwadar and Pasni alone contribute half of Province's total fish catch. Around 90% of marine catch received by the International markets comes from Balochistan which adds 6% of Pakistan's foreign exchange.

The major marine harbors of Pakistan are:

Karachi fisheries harbor: being operated by provincial government of Sindh.

Korangi fish harbor: being managed by federal ministry of food, agriculture and Livestock.

Gwadar fish harbor: being operated by Federal ministry of communication.

Pasni fish harbor: being operated by the provincial government of Balochistan.

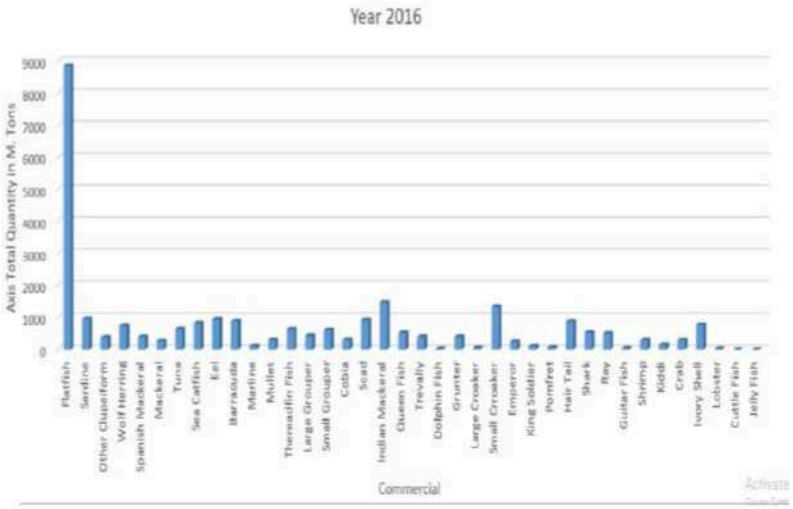
Pasni stands as one of Pakistan's foremost fish-producing cities. Approximately 85% of the city's population relies directly or indirectly on fishing-related occupations as their primary source of income. Presently, Pasni hosts fourteen fish processing companies actively engaged in the fishing trade. These companies handle various categories of small fish such as Sardine, Shrimp, Lobster, and Jellyfish. The fish is preserved in cold storage for several days and undergo packaging before being shipped to Karachi via containers. Subsequently, these packaged fishes are exported to numerous countries including China, Thailand, Saudi Arabia, UAE, Japan, Malaysia, Sri Lanka, Hong Kong, and other major importing nations.

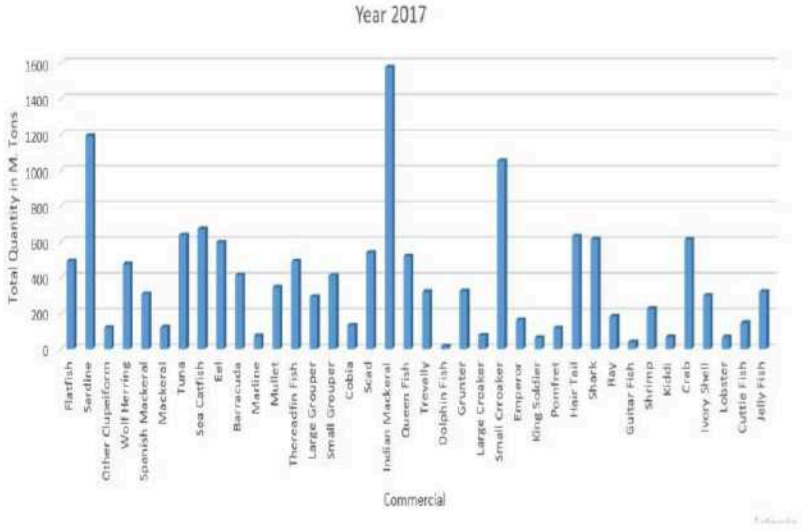
Some of the popular Fishes found in Pasni

Local Name	English
Mass	Cutter fish
Sawaso/Sole	Flate fish
Gallu	Pangas
Loojar/Kashuk	Sardinellas
Bargahi gallu	Rita
Pashant	Wolf herring
Gedeer	Carp
Gor	Large mackerel
Kalgun	Small mackerel
Tanga	Crab
Ahoor	Tuna
Ghallu (Do burr)	Sea cat fish
Umb/Ahmadosk	Dolphin
Lemaadi	Jelly fish
Saang/Kalo	Eels
Madag	Lobster
Khund/Kud khund	Barracuda
Asp/Ghoda	Marlin, Sea horse
Meeng/Murba/Palla	Mullet
Gowanz	Thread fins
Lothari	Large grouper
Chanchoo/Tunt	Small grouper
Sanglo	Cobia
Toora	Puffer fish
Pagas	Shark
Bakkohi	Scads
Seem/Baangda	Indian mackerel
Saarum	Queen fish
Geshraan	Trevally
Kunfo	Grunts
Kir/Soli	Large croaker
Mushko/Baddi	Small croaker
Istaal	Star fish

Pitten	Rays
Soro	King soldier
Paplet	Pomfret
Chandi	Hair tail
Jerri	Flying fish
Soons	Guitar fish
Jheenga	Shrimp
Gurr	Ivory shell
Hetan	Tuna
Naambu	Cule

The fish production in Pasni from 2016 to 2022 is provided below:





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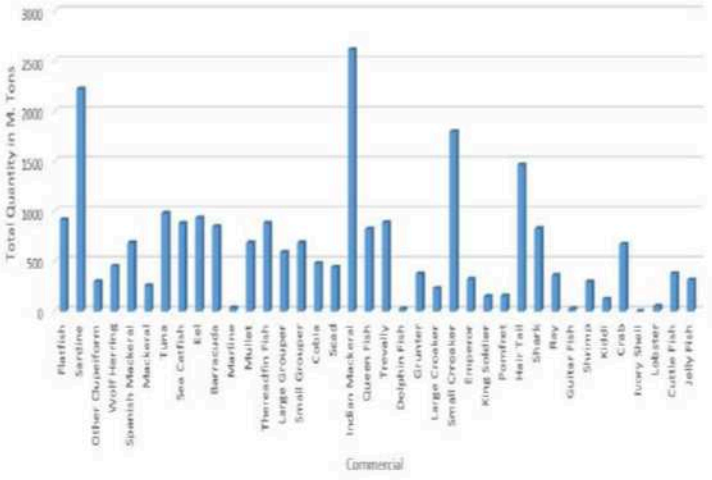

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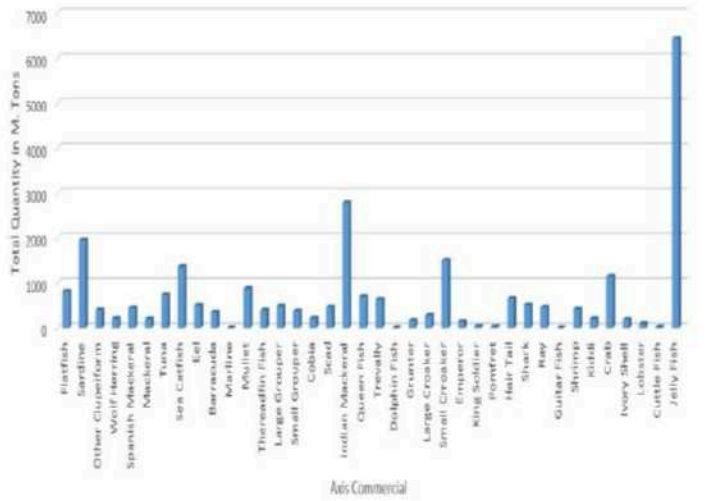

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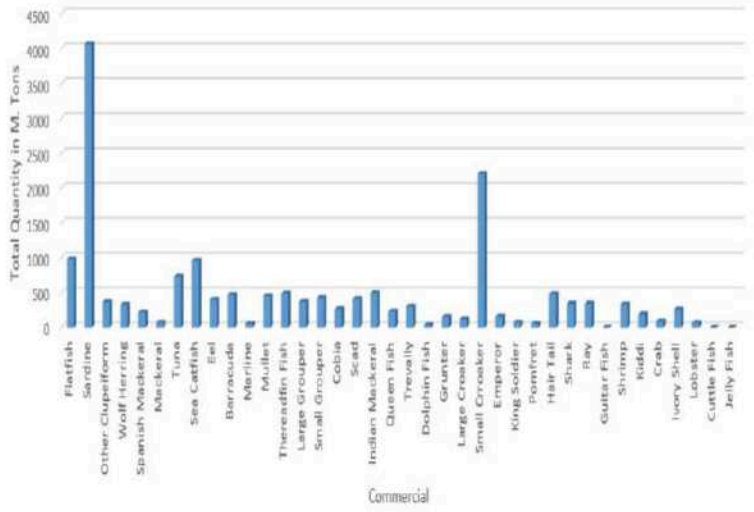

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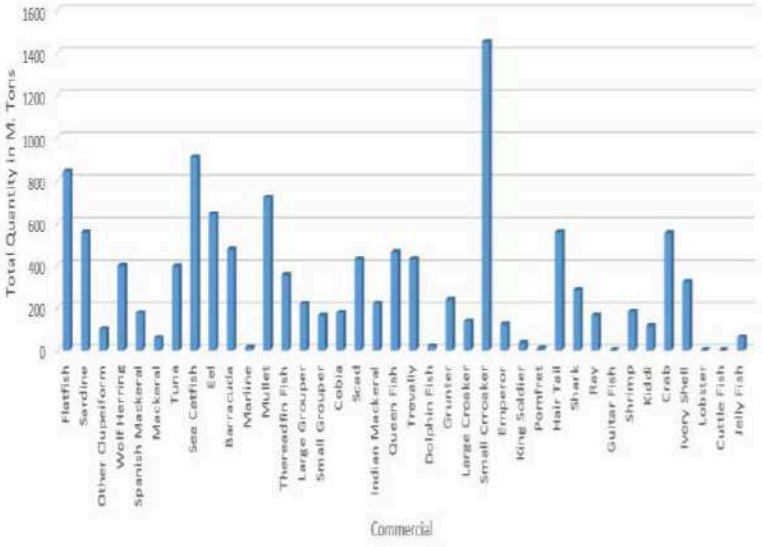

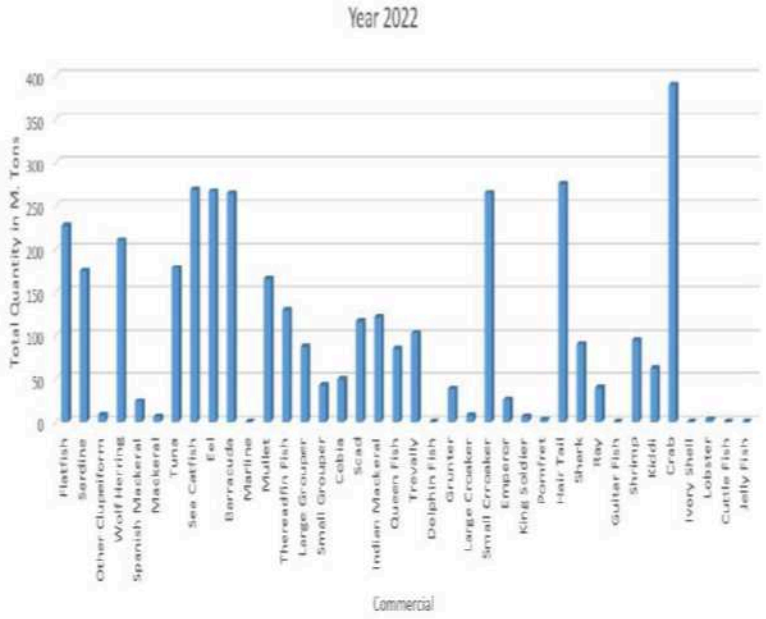

Certainly, the sea has been a cornerstone for the livelihoods of fishermen, offering economic independence for generations. However, in recent times, grave issues have emerged, posing irreversible damage to this age-old and exclusive source of their livelihoods.

Some of the very factors are given below:

Trawling

Trawling, derived from the term "trawl," involves the use of modern nets for fishing. This practice is currently one of the most pressing concerns facing the fishermen of Pasni. Utilizing wire nets, trawling is a method explicitly prohibited by fisheries laws. It encompasses two forms: bottom trawling and mid-water trawling. During this process, substantial quantities of small fish are drawn from the sea depths and subsequently discarded due to their lower market value. This

practice leads to the waste of these small fish, resulting in destructive consequences for the aquatic environment. Consequently, local boats often return empty-handed, significantly threatening the livelihoods of Pasni's fishermen. It is estimated that around 1000 trawlers are involved in illegal fishing activities within the Baloch Sea. Under the fisheries ordinance of the Balochistan government, fishing within 12 nautical miles is sanctioned exclusively for small boats and local launches that employ traditional fishing methods. However, non-local illegal trawlers routinely breach this regulation by conducting trawling operations within 2 to 3 nautical miles, thereby violating these stipulated boundaries.[4] This persistent infringement raises doubts about the efficacy of the fisheries department. The Fisheries department, despite having dedicated security and patrolling units, struggles to prevent trawling within the designated boundaries, pointing to potential failures in transparent governance within the department.

Water Pollution

Water pollution is a significant factor contributing to the declining fish population in the Baloch Sea. In recent years, there has been a notable surge in water contamination, detrimentally affecting the sea's breeding grounds. Fish face peril either through direct exposure to toxic substances resulting from pollution or by migrating away from these compromised waters. One of the primary sources of this hazardous marine pollution stems from the illicit smuggling of diesel via sea routes. This contraband diesel originates from neighboring Iran, entering Balochistani Makran through the Jiwani coast and subsequently being transported to Karachi using oil tankers and passenger buses. Unfortunately, the inadequate transportation procedures during these ship tanker transfers often result in diesel spills, significantly contributing to toxic pollution in the sea. Consequently, this pollution caused by oil spills poses a grave threat to marine life, with hundreds of fish found dead along the Makran coastline due to this contamination.

While local concerns often revolve around trawling, there remains a noticeable silence regarding water pollution, which poses an equally hazardous threat to aquatic life. This silence may be attributed to the fishermen's lack of awareness regarding the harmful effects of water pollution. Moreover, a considerable amount of waste is indiscriminately dumped along the shorelines, not only marring the beauty of the beaches but also introducing a plethora of toxic elements into the water through polluted air currents. This pollution leads to severe health issues among marine creatures, with prevalent ailments such as epidermal, papilloma, hyperplasia, gill disease, and fin/tail rot posing significant threats to their survival.

Siltation of Harbor

The construction of Pasni harbor, completed in 1989 at an official cost of 560 million rupees (56 cores), was inaugurated by Benazir Bhutto, the then Prime Minister of Pakistan, on April 3, 1989. However, due to successive governments' negligence and the incompetence of concerned departments, proper dredging maintenance was overlooked, leading to the siltation of Pasni harbor. Consequently, fishermen were compelled to dock their boats at a smaller creek known as Juddi Hor. This deterioration resulted in the closure of numerous businesses within the city, including the shutdown of the auction hall. By 2007, the harbor authority faced resistance from mall holders who refused to pay taxes, aggravated by the adverse conditions caused by the harbor's siltation. A minimum depth of 3 meters is necessary for boat berthing, a requirement that the harbor lost due to siltation issues.

The lack of rehabilitation efforts has imposed substantial mental stress on fishermen and boat owners, resulting in annual financial losses amounting to millions of rupees. Despite multiple protests and efforts launched by the fishermen for the harbor's rehabilitation, no significant progress has been achieved. Notably, both Nawab Aslam Khan Raisani and Jam Kamal Khan Alyani, during their respective tenures as Chief Ministers of Balochistan, visited

Pasni to address the harbor's rehabilitation. Unfortunately, for reasons yet undisclosed, the resolution of this issue remains elusive.

British Rules on fishing

In 1929, the British introduced a new directive in the fishing sector within Gwadar, Jiwani, Pasni, and Ormara, known as the "Metha System." This regulation inflicted significant hardships upon local fishermen, stripping them of their inherent right to determine the value of their catch. The implementation of this decree triggered widespread discontent among the local fishing community, leading to violent protests that resulted in the unfortunate deaths of some of the seith who spearheaded the imposition of this unjust regulation. Ironically, despite the cessation of British rule, the "Metha System" persists largely unchanged. Presently, fishermen still lack the authority to set prices for their catches, as this decision continues to rest in the hands of the seith, perpetuating an unjust system that deprives fishermen of fair control over the valuation of their fish.

Climate Change

Climate change poses a severe threat to coastal Balochistan, including Pasni. As per a report presented by the Climate Risk Index (CRI) 2021, Pakistan stands as the 8th most vulnerable country to climate change and global warming. Between 1997 and 2022, the nation faced around 200 catastrophic weather events, such as floods, storms, heat waves, and others, emphasizing the increasing risks associated with climate-related disasters.

Additionally, a 2010 report by the Intergovernmental Panel on Climate Change (IPCC) projected a concerning scenario, indicating that by 2100, sea levels could rise by 59 centimeters. This significant rise in sea levels poses a substantial threat to Pakistan's coastline, potentially leading to the submergence of coastal cities within the country. Such an outcome highlights the impending dangers and challenges that climate change presents, particularly in vulnerable coastal regions like Pasni.

Regrettably, a significant portion of the population residing along coastal Balochistan remains unaware of the dire consequences of climate change, often disregarding it as an issue altogether. Moreover, they inadvertently contribute to global warming by engaging in haphazard deforestation practices. It is important to note that blaming the locals solely for deforestation isn't entirely fair, considering their lack of access to Sui gas. Consequently, they have no alternative but to resort to cutting down trees and utilizing wood as a primary fuel source for their kitchen needs. Furthermore, the ramifications of global warming include an anticipated rise in sea levels, which could potentially escalate the frequency of tropical cyclones. This looming threat is poised to exacerbate the hardships faced by coastal areas already grappling with various challenges, thereby compounding their existing difficulties.

Lack of legislation

According to international labor laws, governments are obligated to provide various benefits to laborers. For instance, in the unfortunate event of a laborer's death during work, the government is mandated to provide a death grant of Rs. 200,000 rupees to the deceased worker's family. Similarly, there exists an obligation for the government to allocate an amount of 500,000 rupees for the marriage of a laborer's daughter.[5]

Specifically concerning fishermen, there are supposed to be provisions for healthcare facilities, educational opportunities including scholarships, training centers for acquiring technical skills, access to clean drinking water, and proper accommodation. However, across the country, fishermen are consistently deprived of these welfare benefits. Furthermore, even in cases of damage to their boats during hurricanes and other natural calamities, fishermen are not given any adequate compensation nor any support by the authorities.[6] This lack of access to essential services and support undermines the well-being and livelihoods of fishermen who play a crucial role in the country's economy.

Boat Building

Boat building in Pasni has a rich history that spans centuries, but it underwent innovation in the 20th century. Around the 1930s, boat builders started crafting new and modern types of boats, distinct from the traditional ones. These boats facilitated the import and export of goods from Pasni to various parts of the world, utilizing the same oceanic vessels for trade.

The profession of boat building, known as *Bojeeg* or *Yakdaar* in Balochi, has thrived over the centuries. In the earlier times, sails (*achar*) held paramount importance in the construction of boats and oceanic vessels. These vessels were crafted from pure wood and navigated without engines. Despite limited resources, the adeptness of boat builders enabled these vessels to journey across oceans, visit different ports, and traverse between countries for commercial purposes.

During the 1980s, Pasni gained prominence due to its skilled boat builders, known as *waado* in Balochi. The location where these boats are built is referred to as *waadoey kaarjah*, denoting the workplace for boat builders. Teak, known as "shaag," held significant importance as the primary wood for boat building, a tradition that had persisted through the years. Teak wood was imported from Burma and Calicut (also known as Kozhikode), a coastal city in the southern Indian state of Kerala. Some boats were even constructed in these respective countries and later transported to Makran.

Teak wood is renowned for its durability and longevity, as it resists splitting, cracking, shrinking, or changing shape. Its flexibility and strength also make it easy to work with during the building process. While other woods like kunar (Zizyphus jujuba) and sheesh (Acacia Jacquemontii) are utilized in boat building, the primary wood for hulls and planks continues to be imported from India through Karachi due to its suitability and reliability in boat construction.[7] The boat builders in Pasni obtain minor equipment from Karachi, while woods like *kunar* and *sheesh* are sourced from nearby villages such as Chakkuli, Kandasol,

and other parts of Kulanch. After logging these woods from the jungle, they are transported via trucks to mills where they are trimmed as per specific size and design requirements. Once the boat construction is completed, the boat builders apply "chell," an oil extracted from shark liver, to protect the boat from leaks, thereby preparing it for seaworthiness. On average, a boat has a lifespan of around 20 years, with the construction of a 23-feet length boat taking at least a month to complete.

Presently, boats are typically built through contracts, where a contractor hires three artisans to construct a boat, with each artisan receiving a wage of two thousand PKR. The expenses involved in building a single boat can amount to approximately five to six lakh rupees. Larger vessels like launches, which are around 35 feet in length, require six to seven months for construction and involve a team of at least four workers. The minimum cost for building a launch can be around three million rupees.

Owing to their expertise and professionalism, boat builders from Pasni secure contracts from other cities as well. Building a launch or boat necessitates various equipment such as drill machines, cutter machines, electric planers, measuring and layout tools, squares, machinist's squares, levels, carpenter's bevels, compasses, jigsaws, sanders, chisels, and other cutting and shaping tools. However, the use of safety gear or protective equipment during boat construction is rare in Pasni, mainly due to the boat builders' lack of awareness regarding potential allergic reactions triggered by certain chemicals.

In recent years, there has been a significant rise in the use of Fiber boats in Pasni, primarily imported from Iran. Notably, in the past, renowned boat builders in Pasni included Ustad Amjid, Attha Muhammad, Kareem Bakhsh, Ustad Noori, and Ustad Elahi.

Parts of a vessel (with English names in parentheses)

Nyaam (Top): upper part of the boat.

Gwarr (Bow): front of a vessel.

Dheem (Stern): back of a vessel.

Raast Sattu (Propeller): right side of a vessel.

Chapp Sattu (Port): left side of a vessel.

Gerd (Hull): build of a vessel.

Suk'kaan (Rudder): a flat piece hinged near the stern.

Munnadi (Cleat): metal fitting on which a rope can be fastened.

Dappan (Freeboard): space from water to lowest point of the boat where water could come on boat.

Aachar (Sails): a piece of material extended on a mast to catch the wind and propel a boat.

Zer'aap (Keel): main centerline (backbone) of a vessel or the extension of hull that increases stability in the water.

Daamun (Shroud): on a sailing boat, pieces of standing rigging which hold the mast up from side to side.

Pelmel (Forestay): a rope to support a ship's foremast.

Kaang (Thwart): a structural crosspiece forming a seat for a rower in a boat.

Lukk (Deck beam): a tranverse beam of timber across a boat from side to side.

Gwarshi (Oar): a pole with a flat blade, used to row or steer a boat..

Harbor

As previously mentioned, in the 1930s, Pasni held a significant position due to its geographical importance, particularly owing to the Baloch Sea, which had always been a vital source of economic prosperity and stability for the local populace.

In 1986, in collaboration with the Asian Development Bank, the German company Billfinger and Berger undertook the construction of Pasni harbor at a cost of 560 million rupees, a project completed by 1989. The inauguration of the harbor took place on April 3, 1989, with Benazir Bhutto, accompanied by the then Chief Minister of Balochistan, Nawab Akbar Khan Bugti, officiating the ceremony. The construction of the harbor marked a turning point for Pasni, leading to newfound economic stability and prosperity among its residents. Fishermen were relieved of unnecessary burdens, and the local populace witnessed an improvement in their living conditions. Post-1990, an influx of families from rural areas migrated and settled permanently in Pasni due to the presence of the newly constructed harbor, which promised opportunities and better prospects.

However, this period of fortune was short-lived, as the harbor faced a significant challenge in 2003 with the onset of precarious siltation. This alarming siltation issue would later lead to drastic consequences, affecting the harbor's functionality and posing substantial challenges for Pasni's economy and its residents.

Functions and objectives of Harbor department

- To look after overall administration of Harbor.
- To undertake port operations efficiently.
- To carry out maintenance of harbor structures, buildings, installations and machinery.
- To ensure that essential facilities are provided to the fishermen.
- To maintain the desired depth of the harbor.
- To ensure safe berthing of vessels.

History of Development of Pasni harbour

In 1981, Feasibility study was carried out by an international firm (M/S Scandia consultant of Sweden)

In 1983, loan management was signed between Government of Balochistan and Asian Development Bank.

In 1984, M/S PRC engineering Inc. London in association with M/S engineering consultants, Khi were appointed for the design of the harbor.

In 1987, construction work was awarded to M/S Bilfinger + Berger at a local cost of 445.200 million.

In 1989, port was inaugurated by former Prime Minister Benazir Bhutto.

Harbor's property

Harbor covers an area of 100,000 m2, including an approach channel, harbor basin and berthing areas.

Two (2) fish processing and freezing units, Ten (10) Ice factories, Seven (7) cold storages are operating in harbor area. Private workshop and private boat building yards are also available within the area.

Sources of income

The main sources of income for the harbor are: Auction fee, Berthing fee, Sale of land, Ground rent, Toll tax, Hire of crane, Enlistment/Boat registration, Rental charges, Electricity charges, Card fee and Lease transfer fee.

Reasons of Siltation

- Littoral drift travels south to North and Northeast.
- Winds also add sands into the harbor from south west.
- The material for nourishment of the beaches comes from Juddi area.
- Estimated amount of annual drift is 50,000 m2.

Maintenance Dredging of the Harbor (Timeline)

For smooth operation of the harbor successive maintenance dredging were carried out after the completion of the port in 1989.

- In 1993-94 First dredging of 30,600 m3 at a cost of Rs.4.37 million by M/S Pirzada pipe construction.
- In 1996-97 Second dredging of 60,098 m3 at a cost of Rs.8.714 million by M/S Pirzada pipe construction.
- In 2004-05 Third dredging of 200,000 m3 at a cost of Rs.21.000 million funded by BCDA work was executed by Gwadar port authority but was not successful due to mechanical failure of equipment.
- In 2007-08 dredging was initiated for a quantity of 400,000 m3 on the directives of the prime minister by K.P.T but was discontinued due to technical reasons.
- In 2009-11 dredging was initiated on the request of the chief minister of Balochistan by K.P.T with a cost of Rs.63 million but was discontinued unsuccessful due to technical issues.[8]

The lack of rehabilitation efforts for Pasni harbor has had a profound impact on individuals from various backgrounds, particularly fishermen who heavily rely on its functionality for their livelihoods. Frustrated and disillusioned with the prevailing situation, local traders have initiated the relocation of their businesses to other cities. This shift signifies the dire consequences of the harbor's deterioration, causing significant disruptions to the local economy and compelling individuals involved in trade and commerce to seek better opportunities elsewhere.

Municipal committee and union councils

Following his rise to power, General Mohammad Ayub Khan implemented the Basic Democracies Order on October 26, 1959. This system was structured with union councils serving as its foundation, each comprising a chairman and approximately 15 members. The union council members were elected through the universal adult franchise system, chosen by the locals within their respective unions.

Subsequently, the chairman of the union council was elected from among its members. The second tier consisted of the *thana* council, composed of ex-officio representative members. The *thana*, equivalent to a tehsil, was overseen by a tehsildar. Progressing further, the third tier was the district council, which included a chairman alongside official and non-official members. Finally, at the top tier, was the divisional council, presided over by a divisional commissioner. Pasni obtained the status of a Union council, with Kauda Aman Ullah assuming office as its first elected Chairman.

Presently, Pasni functions as a tehsil within the Gwadar district. Administratively, it previously comprised seven wards (26 muhallas) under the municipal committee's jurisdiction. Prior to 2018, based on revised delimitations, each muhalla attained the designation of an individual ward, resulting in 26 wards falling under the municipality. However, in 2022, there were further updates to the delimitations. As a result, the Municipal Committee of Pasni was restructured into 14 wards. The term "municipal committee" denotes the formal designation for a local governing body.

Number of Constituencies of Municipal Committee Pasni: Population is 34,524 while local body constituencies are 14 as under:-

	Constituencies	**Position**
1.	Gurrani/Babbarshoor	(01)
2.	Shipanko Bazar	(01)
3.	Kulanchi Bazar/Mir Hamid Bazar	(01)
4.	Haider Goth	(01)
5.	Prahg Muhalla/Mir Ahmedo Bazar	(01)
6.	Khudadad Muhallah	(01)
7.	Mir Rahmat Muhalla/Wadsar Muhallah	(01)
8.	Bagh Bazar	(01)
9.	Zobag Muhallah/	(01)

10. Ghulam Sarwar Muhallah/ Din Mahmad Ward (01)
11. Bagh Bazar/Zobag Muhalla (01)
12. Qazi Rahmat Muhallah/Kauda Asghar Muhallah (01)
13. Bagh Bazar/Ormari Muhallah (01)
14. Kauda Allok Muhallah/Ormari Muhallah (01)

Total seats are 14 while 5 seats are reserved for women. 3 seats for Peasant, worker and minority and this grand total is 22.[9]

Union Councils

The rural regions of Pasni, most part of which is known as Kulanch, are divided into eight union councils; they are as followed: Chur Bandan, Kallag, Kalmat, Nalaint, Faqeer Abad, Kappar, Hari Belaar and Baan Belaar.

Chur Bandan

When the sea wave exceeds its normal limits, it is referred to as "Churrag" in Balochi, a phenomenon often witnessed in this region, hence earning the area the moniker of Chur (Bandan). In 325 BC, during the passage of Alexander the Great's admiral, Nearchus, through this territory, an adept sailor from this historic land was recruited to aid them in their onward navigation.

Fishing stands as the primary source of livelihood for the inhabitants of this coastal Union Council of Pasni. Notably, prominent fish traders from this area have established their ice factories and fish companies within Pasni city. Given its proximity, Chur Bandan serves as the nearest UC to Pasni in terms of distance, thus underlining its pivotal role in Pasni's economic stability. The Union Council boasts a high school and a recently constructed dispensary that is yet to commence operations. Tribes living here include: Sangur, Shay Kaheeri, Bezanjo, Angharo, Sia Paad, Sajidi, Bar Kashani and Sahahdadzai Bund.

Kallag

Kallag stands as one of the crucial Union Councils in Pasni, housing approximately 3,500 households. Agriculture serves as the primary source of sustenance for the majority of Kallag's inhabitants. Owing to persistent drought conditions, a considerable number of individuals have migrated to Pasni city and Gwadar in pursuit of alternative livelihoods. However, the long-awaited rains in January 2019 revitalized life in this Union Council. Moreover, Kallag boasts numerous historical sites of significance.

The villages of UC Kallag are: Mir Hatir Bazar Rahilo, Sor Bazar, Khuda Bakhsh Bazar, Postho, Chillari, Hamkash,

Essa Waal, Rahim Bakhsh Bazar, Haddoki, Abdul Rahman Bazar, Noor Mahmad Bazar, Ali Jumma Bazar, Chibwari, Samad Bazar Kocho, Didi Daak, Muradjan Mohalla Locho, Shikari Bazar, Dilmurad Bazar Dando, Qadir Bazar, Dando Junoobi, Jumma Zai, Soomari, Jandari, Hootag Bazar, Naaghi Bazar, Dodar, Lanti Dan, Baloch Bazar, Baazwaja, Joi, Gaano, Ghafoor Bazar, Gwar Dem, Saheed Bazar, Karakdaan, Tholago, Kodej, Durra Waal and Makiski Daak. People from different tribes live here including: Syed, Darzada, Sajidi, Wahdela, Angaro, Sia Pad, Nothezai, Kaudai and Gahngo.

Kalmat

Kalmat, situated between Pasni and Ormara, holds significant historical prominence, notably documented in Greek accounts. In 325 BC, Alexander the Great's admiral, Nearchus, anchored his fleet at Kalmat, referred to as Kalyba or Kalima. Notable observations included the presence of palm trees, with Philostratos naming the area "Balara," acknowledging the growth of Myrtus communis (known as "morth" in Balochi, used locally as an antiseptic for children). Adjacent to Kalyba, an island was discovered and named Karnine, while another near Balara was termed Selera. Interestingly, these islands referred to by different names are in fact the same: Astola and Haft Talaar in Balochi. This island was also mentioned by Arrian as Nosala, denoted as "The Island of the Sun".[10]

Kalmat has perennially remained a preferred coastal site for fishermen due to its secure anchorage sheltered from northern winds. It is acclaimed as the safest harbor for fishing boats in Makran. Historically, during fishing seasons, numerous launches from Karachi and Iran frequented Kalmat port. During Makran's affiliation with the Kalat state, Kalmat port significantly contributed 150,000 rupees annually to Kalat's economy during the fishing season. The villages within Kalmat encompass Chandi, Joonzh, Karod, Bal, Homarek, Kanar, Ispiak, Sannadi, Rumro, Jadhuk, Kohi Goth, and Makola. The inhabitants belong to diverse tribes such as Hoth, Sangur, Jaurzai, Muradzai, Bezanjo, and Saami. Despite their varied tribal affiliations, the populace of Kalmat is generally recognized as Kalmatis.

Nalaint

Nalaint, situated approximately 77 kilometers west of Pasni along the Makran Coastal Highway, is pronounced in various ways such as Nalent, Nalant, and Nalaint. This area has long been renowned for its high-quality mangoes. Similar to many regions in Kulanch, Nalaint has suffered from prolonged droughts, significantly impacting farming practices.

Referred to as 'Juth' in the historical books from the era of Muhammad Bin Qasim, the inhabitants of this area were recruited into the ranks of the formidable warrior legion. The residents here are predominantly recognized as Bund and Mir, with claims suggesting that the Mirs of Hyderabad also have roots in this area. The initial settlement of the Bund tribe in this region dates back to the 16th century. Nalaint garnered attention in Balochi folklore due to the Bezanjo-Zainozai conflict, which flourished in this area. Regarding the origin of the term 'Nalaint', some locals believe it originates from 'Nall,' associated with a stream. They recount stories of a stream that used to flow towards this area resembling a 'nall'. Conversely, another group believes the name derived from 'nalaani,' referring to a consistently flowing spring in Balochi, eventually evolving into 'Nalaint'. Presently, residents from diverse tribes and sub-tribes, including Bund, Zainozai, Muhammadzai, Darzadag, and Ustakaar, inhabit this area, with farming serving as the primary source of livelihood.

Faqeer Abad

Faqeer Abad, merely 3 kilometers away from UC Nalaint, has recently attained separate administrative status as a Union Council. In its contemporary history, the first settler in this region was believed to be a man named Faqeer. In 1970, a primary school was established and named after Mir Faqeer, subsequently leading to the area being recognized as Faqeer Abad. Additionally, the tomb of Sheikh Aziz, renowned for his reputed miracles during the 13th century, is also situated in Faqeer Abad.The Union Council of Faqeer Abad encompasses villages such as Anaari, Mir Machi, Chel, Kandor, Shim, and Khadeem. Its populace comprises tribes

including Zainozai, Muhammadzai Bund, Chaolizai Bund, and Ustakaar.

Kappar

Kappar is situated approximately 80 kilometers west of Pasni city and just 20 kilometers southeast of UC Nalaint and UC Faqeer Abad. Two theories exist regarding the origin of the word 'Kappar'. Some sources suggest it derives from 'Chapad' meaning 'side', while another theory proposes that 'Kappar' is a Sindhi word signifying 'fathomless'.

In ancient times, when a substantial Hindu population resided in Pasni, the Kappar area held central importance for this community. Nestled steps away from the coastline, fishing has remained the primary livelihood for its inhabitants from ancient eras to the present day. Historically, fishermen from Kappar used to barter their catch for dates in Turbat. The populace primarily comprises tribes such as Nosharwani, Sangur, Puzh, and Darzada. Villages within UC Kappar include Burz Kappar, Haider Goth, Sarcheb, Hosham, Uddho Bazar, Jal Kappar, Chaathi, Aapi, Mahmadi Ball, Gorgejani, Baggad, Umar e Baggad, Shakar e Ball, Bundi, Kohani, and Mullah-e-Bazar.

Hari Belaar

The origin of the name "Haari Belaar" lacks verified documented evidence, but local beliefs suggest it might be linked to the presence of a river in the area. This river was prone to frequent flooding, hence termed "Haar", meaning overflowing in Balochi. Consequently, the region came to be known as Hari Belaar, situated approximately 110 kilometers from Pasni and around 30 kilometers from Nalaint. The villages within Hari Belaar include Hari Belaar, Sarwad, Belaar, Gwand Nigor, Keetaghi, and Pahalado. Its inhabitants belong to tribes such as Puzh, Bezanjo, Bund, and Muhammadzai. Farming serves as the primary occupation in this area.

Baan Belaar

As mentioned earlier, the etymology of the word 'Belaar' is believed to have originated from two Balochi terms, 'Beel' and 'Haar', referring to a stream or river, eventually evolving into 'Belaar'. Another possibility is the derivation from 'Baan,' a Balochi word meaning 'house' or 'building.' Many residents from the Kulanch area still refer to this place as 'Baan'. It is conjectured that there might have been a 'Baan' (house) situated along the riverbank, leading to the area being named 'Baan Belaar'.

During my research in 2019, I visited Baan Belaar, guided by Mr. Abdul Ghani, a teacher by prefession with a keen interest in history. He directed me to a site where he believed an ancient human settlement had once existed. Upon reaching the location, I discovered remnants of this bygone settlement. The historical significance of Baan Belaar is augmented by the presence of an ancient fort, constructed by Abdul Rahman Jahangir, a close associate of Naseer Khan Noori II. The villages within this Union Council encompass Baan Belaar, Pahad Walo, Hambi, Rekani Mir Ahmed Bazar, and Rekani Abdul Kareem Bazar. The inhabitants primarily belong to the Puzh, Jalabzai, and Hassan Zai tribes, engaging mostly in agricultural activities.

Juddi

Juddi, situated approximately 5 kilometers southeast of Pasni city, stands as a renowned picnic spot merely 2 kilometers away from Jabal-e-Zareen. The rocky coastline of Juddi is considered Pasni's most picturesque location. The origins of the name 'Juddi' remain uncertain, with some speculating that it might be associated with 'Raas Judhi,' later evolving into 'Juddi.' Others suggest a link to 'Jodhi,' a mountain mentioned in the Qur'an (Surah Hud 11:44) and found in Turkey.

The Juddi beach is ideal for lobster fishing, enhancing the area's attraction. Moreover, the presence of the shrine of Khwaja Khizir further elevates Juddi's significance. People from various cities in Makran visit the shrine, predominantly

on Saturdays and Mondays. On Fridays, families and friends frequent the beach for leisure activities. Historically, Juddi held sacred value for the Hindu community, with remnants of a temple still found near the mosque constructed on the shrine's right side. In 2016, for the first time on the occasion of Eid –ul- Azha Juddi Eid Merah was celebrated here now an annual event. This celebration drew thousands of attendees from across the province. However, concerns have arisen due to visitors' negligence, as they litter the shore with plastic bags and empty bottles, adversely affecting the beach's beauty and posing a threat to marine life.

Shadi Kaur

Shadi Kaur, administratively constituent of Kech district, is positioned just 20 kilometers south of Pasni, essentially considered a part of Pasni. Historical evidence from surveys conducted between 1980 and 1997 indicates the presence of Arab tribes in this region, with the river in the area boasting centuries-old history. The etymology of 'Shadi Kaur' remains somewhat obscure. It is speculated that centuries ago, when Hindus resided here, they organized wedding ceremonies at Shadi Kaur due to water scarcity in Pasni. 'Shadi' in Urdu means 'wedding,' while 'Kaur' signifies 'river' in Balochi, hence leading to the name 'Shadi Kaur'. Before the construction of the Makran Coastal Highway, traveling from Pasni to Turbat via the Shadi Kaur road was quite challenging due to the area's river, often causing impassable conditions, especially when flooded from rains originating in other areas.

The Shadi Kaur River originates at a water parting southeast of Jamgawang, alongside the Dadai and Nilag rivers, all flowing westward initially. It courses south before veering eastward, where it is met by the Pidark stream. One of its significant tributaries, Bahri Kaur, springs from the Gokprosh range, housing Jamak and Gwarkop. Bahri Kaur joins Shadi Kaur near Gulamani Bant, a stopping point on the Pasni to Turbat road. The combined streams then head south, later diverging through the Talar-e-band hills, eventually emptying into the sea two miles northeast of Pasni.

In its lower course, the Shadi Kaur River receives contributions from the Asi, Pacharo, and Dosi streams from the east, alongside several other hill torrents that join both the main stream and its tributaries. The river and its banks host an abundance of tamarisk and Kaheer trees, occasionally featuring dwarf palms. The utilization of floodwater for cultivation is confined to a few fields at Gulamani Bant and Taloi Sunt. Furthermore, these floods provide fuel for Pasni locals by carrying down a significant number of tamarisk and Kaheer trees. Overall, the total length of the Shadi Kaur River's course spans around 50 miles.[11]

The Shadi Kaur Dam, constructed by the government in 2002, unfortunately faced collapse in 2005 due to heavy rains and inadequate management. This collapse led to devastating floods in Pasni, resulting in the inundation of numerous villages in the surrounding area. However, since 2017, the dam's management has improved, benefiting both Pasni and Gwadar. Pipelines have been installed to connect Gwadar with the Shadi Kaur dam. Following consistent rainfall since 2019, a substantial volume of water has flowed into the dam, adequately fulfilling the water requirements of both Gwadar and Pasni for an extended period. However, if the region experiences insufficient rainfall over the next few years, the dam's water levels might deplete rapidly, posing a risk of water scarcity for both cities in the near future. Gwadar, being a hub of the China Pakistan Economic Corridor (CPEC), might access water through alternative means, while Pasni may face severe water scarcity under such circumstances.

Zarrain Beach (Jabal-e-Zareen)

Zarrain, also known as Zareen, stands as a historical site situated approximately six kilometers northeast of Pasni city. The Zarrain Mountain is believed to be the tallest in the Pasni region. Hunters have installed tools on this mountain to hunt falcons, as its height and expanse attract various large birds of prey. The mountain's durable stones have been utilized in construction for many years, transported to local populations via camels. Previously an ideal habitat for marine species, Zarrain beach's appeal has diminished due to continuous presence of visitors and fishermen, causing many

aquatic species to permanently abandon this once-beautiful breeding ground along the coast. Around four decades ago, the Pakistani government erected a lighthouse atop Zarrain Mountain to aid the navigation of both national and international ships. Additionally, the lighthouse assisted local boats in safely reaching the shore. However, due to neglect, the lighthouse has fallen into a state of disrepair without any efforts made to restore or maintain it.

Astola (Haft Talaar)

Astola, also known as Haft Talaar in Balochi, stands as a captivating island comprised of seven hills in the Baloch Sea, located approximately 25 kilometers south of the nearest coast and 39 kilometers southeast of Pasni's fishing port. It holds the distinction of being Pakistan's largest uninhabited island, spanning about 6.7 kilometers in length, with a maximum width of 2.5 kilometers and covering an area of approximately 6.7 to 2.6 square miles. The peak of the island rises 246 feet (75 meters) above sea level.

The historical roots of Astola trace back to 325 BCE, mentioned in Arrian's account of Admiral Nearchus, dispatched by Alexander the Great to explore the Arabian Sea and Persian Gulf coasts. Over time, the island has been referenced by various names such as Nosala, Selera, Karnine[12]. According to historical accounts by the Greek historian Herodotus in his geographical writings, there were references to the existence of four islands in the Baloch Sea. However, these islands have been lost to history over time, and their exact locations and details are no longer known or documented.[13] It is known as 'Asthola' to Iranians and Arabs, 'Sata Dheep' to Hindus, and 'Haft Talaar' (Seven Hills) to the Baloch people.[14] Whereas, some people also call it ‘Haft Laal’ and some even call it ‘Aap Talaar’.

Astola Island's distinctiveness is marked by its extensive ditches and a shoreline referred to as Web-Bank. According to Hindu mythology, the island serves as the permanent abode of Kaali Devi, with folklore suggesting her visit to Hinglaj for her morning bath.[15] A temple in Hinglaj, Naani Peer, in Lasbela district, attracts thousands of Hindu pilgrims. The Hindus consider Astola Island a sacred place and make visits for religious purposes. Additionally, the

fishermen of Pasni also hold the island in high regard. Legend has it that at a detached rock situated at the north-west corner of the island, the footprints of duldul, the horse of Hazrat Ali, are believed to exist. Moreover, there is a small mosque down in the hills adorned with red flags, attributed to the saint Khwaja Khizir. The *Meds*, engage in a tradition of seeking omens at the onset of each fishing season on Astola Island. This ritual involves performing traditional sacrifices in accordance with their beliefs.[16] According to local traditions, there's a belief that Khwaja Khizir offers protection to the fishermen from hurricanes, reinforcing their reverence and belief in the sanctity of the island.

The island hosts diverse wildlife, including species of snakes, green turtles, hawksbill turtles, and a myriad of water birds, supported by its coral reef. Unfortunately, the introduction of feral cats by fishermen has posed a threat to the island's wildlife breeding sites. Astola Island is devoid of trees but features numerous bushes scattered across its landscape.

In 1982, the Pakistani government installed a lighthouse for maritime safety, later upgraded to solar-powered panels in 1987. Fishermen often camp on the island between September and May, for catching lobsters and oysters. During June to August, the island remains deserted, providing sanctuary for wildlife.[17] In a significant move, the government declared Astola Island as Pakistan's first Marine Protected Area in June 2017, raising concerns among local fishermen who have fished there for centuries without harming the ecosystem. Nonetheless, the island has garnered attention from tourists across the country, with visitors often hiring speedboats from local fishermen for a swift hour-long journey or a lengthier five-hour trip on a general fishing boat to explore this fascinating island.

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9. Source: Municipal Committee Office Pasni
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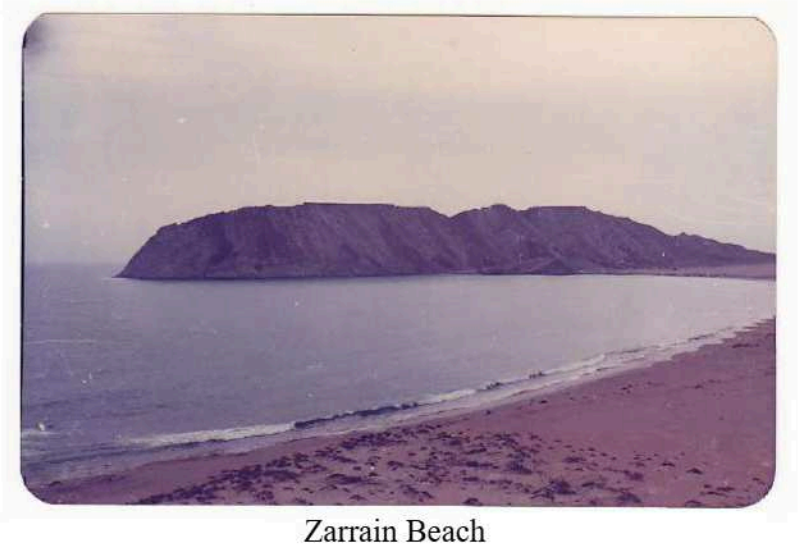
Fishermen of Pasni before fishharbour

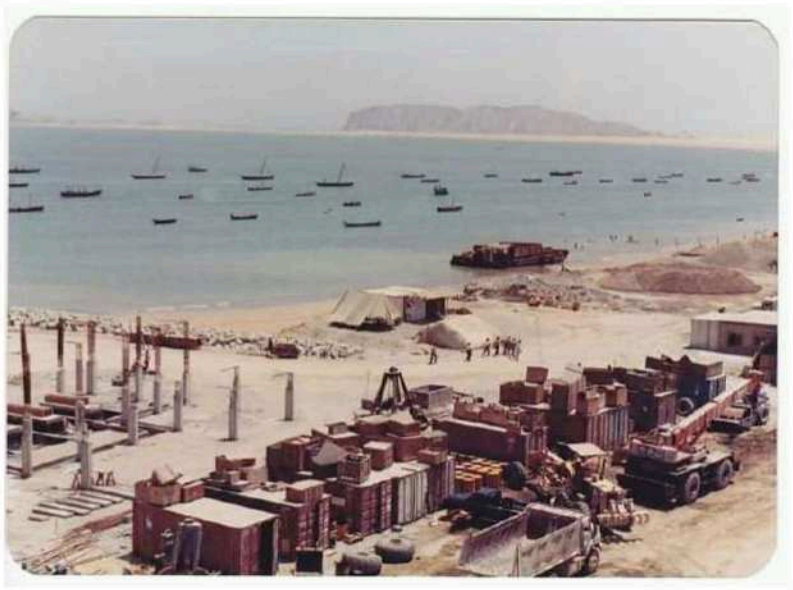


Zarrain Beach

Construction of Pasni harbor by German company Billfinger and berger

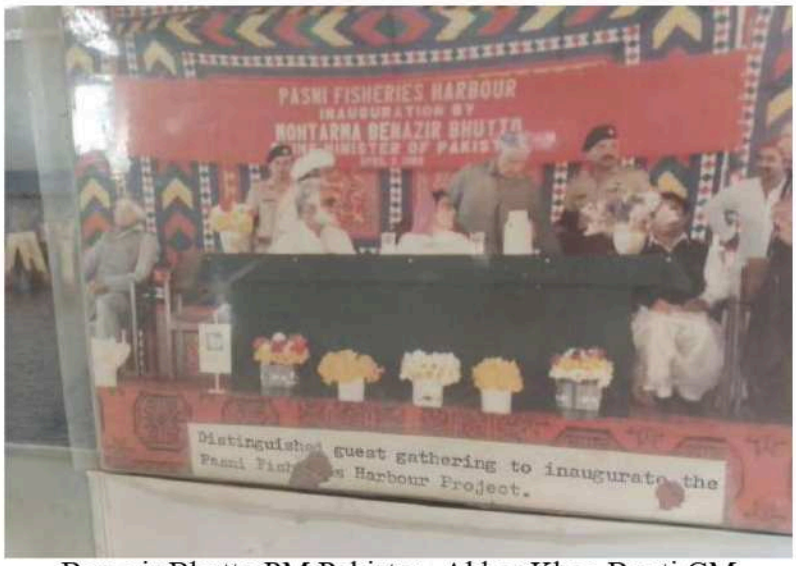
Constructional work of Pasni harbor (1988)

Foundation of Pasni harbor (1987)



Containers on Pasni beach for constructional work (1987)

Newly constructed fish harbor of Pasni (1989)



Benzair Bhutto PM Pakistan, Akbar Khan Bugti CM Balochistan along with other distinguished guests are present to inaugurate Pasni fisheries harbour project

Local fishermen engaged in Balochi Dochapi after the completion of Pasni harbour project. A foreigner enjoying the moment

A group of professional dancers performing in front of Pasni fisheries auction hall

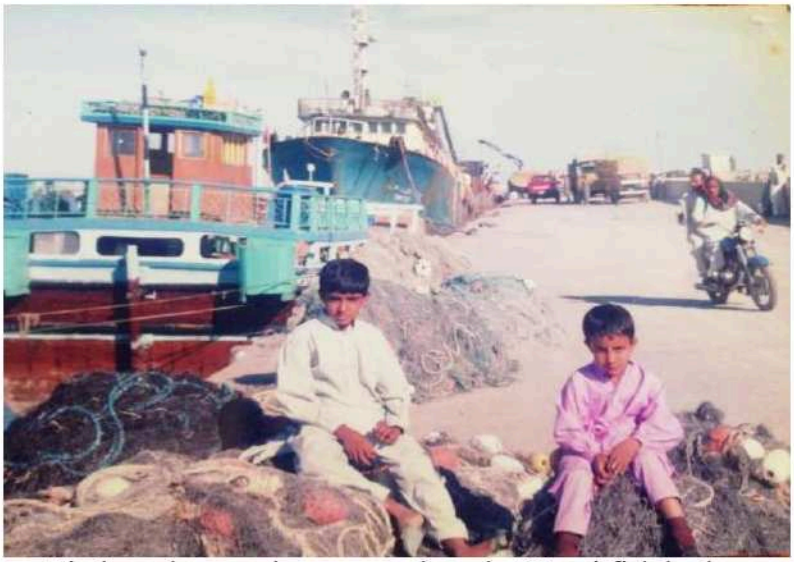
Fishermen preparing net for fishing

Boats are anchored on the beach before the construction of the fish harbor

Constructional work in progress 1980s

Fish harbor Pasni in 1990s

Fishermen enjoying a leisure time at a local hotel in Pasni



Big launches can be seen anchored at Pasni fish harbor before its siltation

Some historical sites in Kulanch Pasni which need further excavation for research

Fishermen of Pasni

Chapter 5

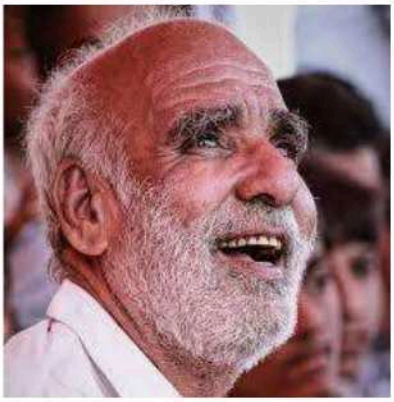
Poets

Poetry is often regarded as the highest form of literature, exerting profound influence by showcasing the multifaceted nature of humanity. It stands as one of the oldest artistic expressions, originating purely from human imagination. Through its verses, poetry articulates a range of human sentiments—spanning relationships, emotions like affection and aversion, the concepts of birth and death, and various other profound feelings. Even in contemporary times, poetry continues to hold sway over other literary forms such as novels, dramas, short stories, prose, comedy, and satire. It represents a literary creation that meticulously focuses on conveying emotions and thoughts through a distinctive style and rhythm. Its fusion of diverse emotions often resonates with multitudes of people, captivating hearts in its unique way. Throughout history, poetry has consistently been at the forefront in refining a nation's literature. Poets are often revered as individuals with an innate understanding of the language of nature, a comprehension beyond the reach of ordinary individuals. The most eminent poets possess visionary qualities, foreseeing and accurately predicting the challenges and outcomes a nation might encounter. They emphasize the living culture of society, earning acclaim and success through their use of exaggeration and metaphor. Various poets tend to explore different subject matters in their works, crafting lyrics that encapsulate daily life, accentuate the inner beauty of nature, explore the influential power of the world, and evoke memories in diverse ways. Poetry encompasses numerous elements, including imagery, diction, form, cadence, couplets, verses, stanzas, rhyming, meter, and more.

Balochi literature has experienced a notable degree of development, particularly acknowledging the commendable role played by poets in this progress. In the context of Pasni,

the poets hailing from this region exhibit a natural proficiency in the art of poetry. This city has fostered the talents of several exceptional poets, whose contributions have been pivotal in advancing Balochi literature. Among these luminaries such as Mubarak Qazi, Muneer Momin, Anwar Sahib Khan, Akram Sahib Khan, Douli Baig, and Zubair Mukhtar stand out as highly revered figures, although the roster of accomplished poets from Pasni extends considerably beyond these names.

Mubarak Qazi



Mubarak Qazi, a distinguished poet of the 21st century, was born on December 24, 1955, in the coastal city of Pasni. He was the son of Kauda Aman Ullah, a well-known political and social activist who served as the first chairman of Pasni town committee. Mubarak Qazi received his primary education in Pasni. Upon completing his matriculation, he enrolled at Sindh Muslim College in 1972. Throughout his college years, he actively participated in student politics. However, due to unfavorable circumstances, he left Sindh Muslim College and returned to his hometown.

In 1977, Mubarak Qazi commenced his journey as a poet. The subsequent year, he relocated to Karachi to resume his education. By 1981, he became a dedicated activist of the Baloch Students Organization (BSO) and was detained during a crackdown on the organization, spending a year in prison as a political detainee. Eventually, he obtained his Bachelor of Arts (B.A) degree in 1983. Subsequently, in 1986, he achieved a Master's degree in International Relations (IR) from the University of Balochistan (UoB), consistently ranking among the top students throughout his academic tenure. Shortly after

completing his MA, in 1987, he joined the Fisheries Department as the director of finance. During the same year, he traveled to the Philippines, Indonesia, Thailand, and Singapore for official training purposes.

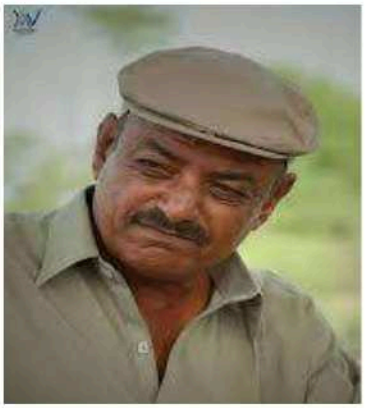
Mubarak Qazi's literary contributions to Balochi literature have significantly altered the landscape of poetry. His works predominantly revolve around cultural norms, traditions, profound affection for the language, and the Baloch land itself. His poetry also encourages the youth towards consciousness and personal growth. Delving into the enigmatic facets of nature, his verses articulate diverse thoughts and emotions through carefully crafted expressions. A key factor in Mubarak's success lies in his deep personal involvement in his writing, immersing himself within his poems and sharing his emotional world. Characterized as "Rebellious" in nature, his poetry often mirrors this specific aspect of his persona. He fiercely criticized political dishonesty and various prevalent social vices, reflecting these convictions in his poetic creations. His verses vividly portray themes of love, friendship, intellect, enthusiasm, and humor in a distinct and captivating manner. His 10 collections of poetry:

- *Zar-Navesh 1990*
- *Shaag Maa'n Sabzee'n Saawada 2003*
- *Mani Haadh'e Gham'e Qissa 2010*
- *Haani Mani Maathe'n Wathan 2012*
- *Chaula'n Dariya Yaldatag 2012*
- *Murg Pa Quddo'han Raftag Ant 2014*
- *Jangal Chencho Zeba Ent*
- *Aap Sammak'a Jathag*
- *Shakkale'n Jaurani Barward 2023*
- *Gesa Waathar Kanag Lotaa'n 2023*

- *Chirag Thana Ent 2024*
- *Kubl Darwazag ant 2024*

Mubarak Qazi stood as one of the most eminent poets in Balochistan, recognized as *Shahir-e-Balochistan* (The Poet of Balochistan). His poetry eloquently depicted his deep love for the homeland while simultaneously expressing frustration with the state of the nation's youth, consistently inspiring them. It was widely acknowledged that any singer who performed the lyrics penned by Mubarak reached great heights of fame. The collaboration between Mubarak Qazi and Noor Khan Bezanjo is regarded as a rare gem in the annals of Balochi music. Despite the many trials and tribulations he faced in his life, Mubarak Qazi's poetry always retained its pinnacle status. The sudden passing of Mubarak Qazi on September 16, 2023, in Turbat sent shockwaves across the entire nation. He was laid to rest in Pasni's graveyard amidst the presence of hundreds of thousands of mourners, marking the solemn end of an era.

Muneer Momin



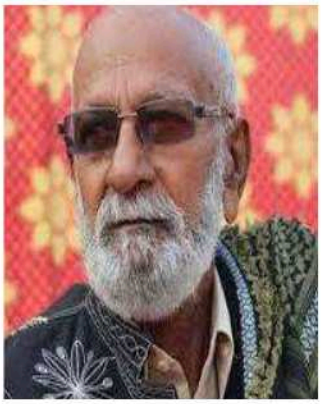
Muneer Momin was born on October 12, 1966. He completed his matriculation from the Higher Secondary School Pasni in 1982 and pursued his B.A at Atta Shad College in Turbat. He further pursued his M.A from the University of Balochistan. Possessing a quiet temperament, Muneer Momin has acquired a profound understanding of poetry. His influence extends across Balochistan and resonates wherever Baloch exist worldwide. Revered by younger poets, he is often addressed as "Ustad" (teacher), as many continue to seek knowledge from this living legend. His initial collection of poetry, titled "Negaa'e Baathen'e Safar," was published in 1999. His other collections include:

- *Darya Chankey Hoshaam ent 2005*
- *Isthaal Shapada Gard anth 2009*
- *Paas Janaan anth Darwazag*
- *Yak Becheeley Aasman 2014*
- *Payaapen Lachcha e Pa Tao 2015*
- *Lailaan (Short Story) 2016*
- *Zindagi hara Halk naam'a Nesth 2019*

Muneer Momin harbors an incredible adoration for the land of Balochistan, a sentiment vividly reflected and envisioned within his poetry. Renowned as a poet of imagery, he crafts symbolic lines that require the aid of imagination for full comprehension and feeling. Consequently, he is hailed as an imagery-driven poet in the realm of Balochi poetry, as his ideologies predominantly revolve around elements of nature.

Muneer Momin skillfully employs metaphoric lines and exhibits a refined aesthetic sense in his verses, rendering his language both intricate and accessible. Critics acknowledge him as a highly technical and intricate poet whose potential contributions to the nation through literature could be significant, provided he maintains his dedication to his craft.His poetry propels a surge of thoughts into the realm of imagination, often posing a challenge for the ordinary reader to comprehend fully. The layers within his poetic lines unveil multiple meanings, requiring interpretation with fervor and enthusiasm to grasp their depth and essence

Anwar Sahib Khan



Arts, bestowed upon us by nature, serve as vibrant hues that paint this world with the creative thoughts of artists. This era champions learning and the introduction of fresh ideas into music and poetry, and in this pursuit, Pasni consistently stands at its zenith, birthing new legends. Among these remarkable figures is Anwar Sahib Khan, a luminary celebrated equally for his prowess as a poet, actor, and musician.

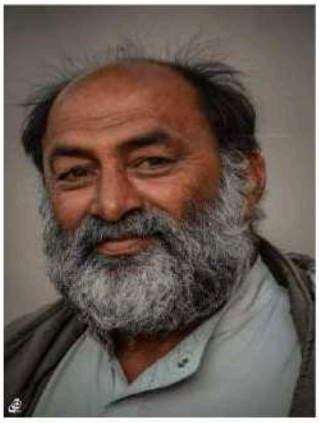
Born on April 11, 1944, in Pasni to social activist Sahib Khan, Anwar Sahib Khan received his primary education in his hometown. At the age of fifteen, he delved into stage dramas, showcasing his burgeoning talent. His journey as a poet commenced in 1969, marked by straightforward yet insightful lines that unveiled the hidden depths of his poetry. Anwar maintained a rhythmic and unified flow in his poetic expressions, reflecting a keen sense of irony and intense consciousness. Poets, in their pursuit of truth, often tread on the precipice of life's fragility, unraveling visual truths and images.His foray into Balochi music commenced under the tutelage of the Banjo maestro, Ustad Noor Muhammad.

While serving as a government employee and stationed in Turbat, his involvement in literary pursuits burgeoned. Anwar Sahib Khan established the "Youth Music Club," nurturing talents such as Sabzal Samagi and expanded the promotion of Balochi music in Pasni by founding the "Baloch Star Music Club" in 1983. Leveraging his extensive experience, he generously shared his insights with budding singers, aiding them in crafting their albums.

Anwar Sahib Khan wasn't solely a musician but also an esteemed poet, finding his place among the eminent Baloch poets. His poetry collections, namely "Chautaar" and "Sareechk," garnered considerable acclaim from readers. Notably recognized for his witty, humorous, and comedic poetry, his works found publication in various Balochi magazines. Additionally, he portrayed leading roles in prominent Balochi films like "Saawar," "Balach," and "Balochistan Hotel," earning recognition under the moniker "Mama."

His passing on August 3, 2018, created a significant void in the Balochi film industry and the realm of Balochi poetry, a gap that might take decades to fill again. His final comedic stage drama, "Shadi.com," performed at the Juddi Eid festival in 2017, remains etched in memory. Anwar Sahib Khan shall forever be remembered by the nation as a distinguished poet and an exceptional actor, leaving an indelible mark on the cultural landscape.

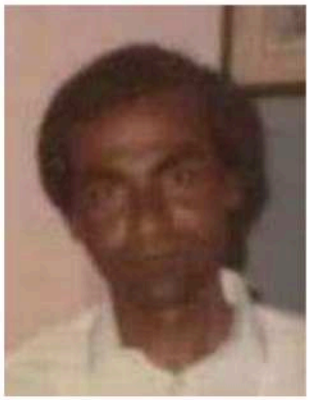
Mir Umar Mir



Mir Umar Mir stands as one of the most renowned contemporary poets of Makran. His birth took place in 1972 in Pasni, where his profound fascination with poetry began at an early age. He completed his matriculation from the Higher Secondary School in Pasni. He has published three collections of his poetry: "*Pulleh Gwaat Andhem Ent*," "*Mani Arwa Gayaban Ent*," and "*Arsi Trampuke Almaas Ent*."

Admired widely for his poetic diction, Mir Umar Mir's verses resonate with readers, as he intertwines emotions with vividly imagined characters while drawing comparisons between lovers and inanimate objects. His poetic style embodies simplicity yet elegantly conveys messages to his audience, adorning his expressions with eloquent and golden words. Presently, Mir Umar Mir stands as one of the most esteemed senior poets in Pasni, his influence enduring and continuing to enrich the literary landscape.

Akram Sahib Khan



Akram Sahib Khan, born on February 9, 1953, was a distinguished poet and actor whose talents were considered divine. His journey commenced as a child artist in stage plays, amassing numerous local awards. Completing his matriculation in Pasni, he pursued higher education in Turbat. Throughout his academic tenure, he actively participated in literary and educational contests, showcasing his multifaceted talents. In

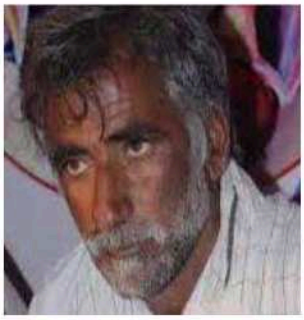
1969, Akram Sahib Khan's fortnightly publication, "Zamana," emerged, marking a significant milestone in his literary career. Notably, he played a pivotal role in the inception of Pasni's first monthly magazine, "Shubeenag," in 1970. Overcoming the challenge of limited printing facilities in Pasni, he meticulously handwrote the entire magazine, sending it to Karachi for photocopying.

Expanding his repertoire, he ventured into writing fictions and dramas on diverse themes in 1973, while also acquiring musical skills from Ustad Shafi. Focusing on poetry, his inaugural collection, "Yaat-o-Saoghat," was published in 1973 by the Balochi Academy Quetta. Renowned for his comical poetry, his work "Gwaati e Maath," published in 1985, is recognized as the first-ever Balochi satire and humor piece. Additionally, his masterpieces "Beel O Haalaad" (1999) and "Padh Gwaank" (2012) continue to captivate his fans.

Akram Sahib Khan's poetry was a vehicle for exposing social vices and addressing them head-on. His proficiency in comic poetry garnered him widespread acclaim. Amidst his career, he penned numerous literary articles under the pseudonym *Naako Tyaab Dapi* for various magazines. Deeply devoted to Balochi literature, he actively participated in literary events.

His legacy in Pasni is multifaceted, being honored as the city's first journalist and playing a pivotal role in fostering sports, particularly cricket. Alongside his friends Noor Ahmed and Qadir Bakhsh, he promoted cricket in Pasni, igniting a passion for the sport among the youth. His efforts significantly reduced negative activities while fostering an interest in sports among the younger generation. His contributions extended beyond literature and sports; he also worked for Radio Pakistan Turbat and gained fame for his commentary in cricket and football matches, resonating deeply with the audience. Proficient in Urdu and Balochi languages, he often served as the stage secretary at major literary gatherings. Unfortunately, he battled a throat ailment and passed away on December 15, 2017, in Pasni, leaving behind an indelible legacy in literature, journalism, sports, and broadcasting.

Douli Baig



Douli Baig, renowned for his unique poetic style, has contributed significantly to the rich tapestry of Balochi poetry throughout his illustrious career. Born on December 29, 1977, in Zameen Thok—a small, underdeveloped village within UC Churbandan—Douli embraced the role of a shepherd due to the village's limited opportunities.

His educational journey began when a primary school opened in Chakkuli in 1989, but Douli, driven by circumstances, briefly attended before returning to his life as a shepherd. Despite this, his innate gift for poetry shone through, marking the genesis of his remarkable talent. His poetic expressions not only feature rhyming schemes but also serve as a beacon of enlightenment for Baloch youth.

On August 15, 1993, Douli Baig penned his inaugural poetry, encapsulating both the beauty and harsh truths of the universe within his verses. His perception transcends that of an ordinary individual, encapsulating diverse realities within his poetic compositions. Notably, he has published three highly successful collections: "Dho Chamm Dunya" in 2001, "Do Thramp Darya" in 2004, and "Dho Dil Dunya" in 2008. Furthermore, his forthcoming novel, "Paak'en Meher," eagerly awaits publication, adding another dimension to his literary contributions.

Zubair Mukhtar

Zubair Mukhtar, born on January 1, 1974, in Pasni, received his early education in his hometown. After completing his matriculation, he pursued his B.A at Atta Shad Degree College in Turbat. While poetic ideas and imagination are innate gifts, the art of writing poetry is a skill that Zubair Mukhtar honed under the guidance of his elder brother, Ghaffar Parvez. In 1987, he ventured into the realm of poetry, guided by his brother's teachings.

His debut collection of poetry, titled "Aap'e Sara Gwaath Nebeshta," was published by Gaam Publications Gwadar. His second collection, released on March 10, 2019, during the Gwadar book fair, swiftly became one of the best-selling books at the festival. Zubair's forte lies in romantic poetry, endearing him to today's youth. He exhibits versatility by adapting his poetic themes to reflect the evolving times, showcasing his multifaceted talent in the realms of realism and literature.

Apart from his prowess in poetry, Zubair Mukhtar is an accomplished artist, particularly noted as one of the pioneers of sand art in Pasni. Under his guidance, numerous students have been mentored in the arts of sand and wall art, heralding a revolution in the regional art scene. Zubair generously shares his ideas and experiences with his students, who proudly follow his guidance. His remarkable contributions in both the fields of art and literature make him a true representative of Balochistan's cultural richness. He serves as an inspiration for youngsters, serving as a beacon of creativity and talent in both poetry and the visual arts, leaving an indelible mark as a poet and an artist in the region.

Singers

Critics rightly acknowledge that singers and poets stand as crucial pillars of a nation. The survival of any nation in this competitive global landscape hinges upon individuals who dedicate themselves to preserving its language, history, culture, and literature. Developed nations often display their rich cultural heritage and traditions, emphasizing the importance of these elements in sustaining a nation's identity. Music has seamlessly integrated into our lives, offering multifaceted benefits. It not only uplifts moods but also reduces stress, triggers memories, manages pain, and even enhances blood flow to brain regions responsible for generating and regulating emotions.

Pasni boasts a fertile ground for nurturing poets, singers, and artists, earning it the moniker "The Lucknow of Balochistan." The musical history of Pasni has traversed diverse periods, evolving to its current stage. Following the disastrous Tsunami of 1945, as Pasni embarked on a path towards restoration, musicians seized the opportunity presented by this newfound normalcy, captivating the attention of the inhabitants of this newly-rebuilt township.

Between 1940 and 1960, Rami and Salumi stood as the most esteemed singers in Pasni, gracing weddings and cultural gatherings with their melodious renditions of long Balochi classical *shaer*, accompanied by *Suroz* and Tambour. Their resonant voices echoed for miles, captivating audiences without the aid of microphones or loudspeakers. During this era, classical poems predominantly centered on historical events within Baloch history, such as the Rind and Lashaar battles, Hammal Jihand and the Portuguese war, as well as the poignant love story of Hani and Shay Mureed. Poetic dialogues between Beebgar and Balaach also found their place in these traditional ballads, often passed down orally through generations as an integral part of folk culture. These musical gatherings not only entertained but also served as a means to impart historical knowledge in an engaging manner.

The musical landscape shifted around 1960, with the emergence of new prominent singers—Basham and Umar—

who replaced Rami and Salumi. Basham, who hailed from Dasht and later migrated to Pasni, along with Umar from Chur Bandan, assumed the mantle. Umar, acclaimed for his powerful and melodious voice, became Pasni's most beloved singer from 1960 to 1980, elevating Balochi music to greater heights in the region. Basham, besides being a singer, also excelled in comedic roles. Notable musicians like Sabro, a skilled drum master, and Lal Bakhsh, an artistic *Surozi*, contributed to the musical landscape during this period, delivering performances that often lasted through the night without prolonged breaks.

In the early 1980s, a young singer named Naseer Ahmed embarked on his musical journey from Pasni, rising to become one of the foremost figures in the world of Balochi music today. From 1980 to 2000, Naseer Ahmed and Noor Khan Bezanjo dominated the Balochi music scene across Balochistan. Following the untimely demise of Noor Khan Bezanjo in 2003, several aspiring young singers entered the music arena, likely inspired by his legacy. From 2000 to 2015, Pasni fostered a new generation of talented singers, contributing significantly to represent Balochi music nationally and internationally. Notable singers emerging from Pasni include Noor Khan Bezanjo, Naseer Ahmed, Khair Jan Baqri, Shoukat Safar, Saleem Amin, and Gulab Jumma, among others, who have made significant contributions to the world of Balochi music.

Noor Khan Bezanjo

Noor Khan Bezanjo's legacy remains an integral part of any discourse on Balochi music, his contributions leaving an indelible mark on the musical landscape. Born on September 11, 1969, into the household of Ghulam Sarwar Bezanjo, Noor Khan exhibited both charm and intelligence during his academic years, consistently securing the top position from third to eighth grades.

His musical journey commenced in 1985 at the age of sixteen under the tutelage of Ustad Ijaz Baloch, a renowned music instructor who mentored several singers. Following his matriculation in 1986, Noor Khan Bezanjo pursued higher education in Karachi at Urdu Science College, Gulshan Campus. While in Karachi, he continued his musical pursuits under the guidance of Ustad Muhammad Umar Baloch, fostering an interest in classical music. He also received significant musical training from Ustad Abdul Sattar. Tragically, the demise of his beloved father in 1987 compelled him to discontinue his education in Karachi. He later enrolled in Degree College Turbat, earning his B.A with distinction. Subsequently, he completed his master's degree from the University of Balochistan (UoB) in Quetta, concurrently engaging in student politics within the Baloch Students Organization (BSO).

Embarking on his musical career in 1988, Noor Khan Bezanjo performed at various musical events. His debut music album, "*Mehr'o Mher'e Umeeth e Jethaa'ee Geraan Inth*," released in 1990, faced initial setbacks and failed to meet expectations. Despite discouragement and misguided advice from friends, he retained faith in his abilities, resolving to set higher standards for his next endeavor. With his second album, "*Sher'ken'en Yaat"* he soared to unprecedented success, amassing a substantial fan base.

Noor Khan Bezanjo's Urdu ghazals also garnered considerable acclaim. His final album, "*Aadhenk*," recorded at Shadab Studio, Karachi, on April 17, 2003, shattered records, selling over one hundred thousand copies through the Balochistan Music Centre (BMC). His musical influences included the songs of Mureed Bulaidi, Abida Parveen, and Jagjit Singh. Renowned not only as a singer but also as an adept poet, his sudden demise on August 5, 2003, at the age of 33, was mourned as a profound loss by the entire Baloch nation. Even after two decades, his songs continue to resonate, attracting praise and admiration. His resting place at Rekpusht graveyard in Pasni draws numerous visitors, a testament to his enduring legacy.

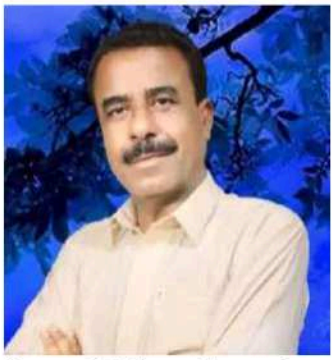
Noor Khan Bezanjo's mastery of classical music remains irreplaceable. His multifaceted talent, ability to compose and write his songs, diverse vocal techniques, and songs imbued with profound meanings have cemented his status as a cherished and exceptional singer in the realm of Balochi music. His dedication to his musical craft continues to serve as an inspiration, leaving an enduring impact on the hearts of listeners across generations and societal strata.

All the music albums of Noor Khan Bezanjo are as followed:

- *Mehr'o Mher'e Umeeth e Jethaa'ee Geraan inth*
- *Sharaab Peene Dho* (Urdu *ghazal*)
- *Raaz e Gapp*
- *Jannat Mani Imroz Ent*
- *Aas* (*Ghazal*)
- *Kenz Dhema*
- *Qandheela Rok kann*
- *Dardaani Shareedar*
- *Dardaani Safar*
- *Shapani Lunje'n*
- *Rakkani Sahogat*

- *Shaari Aothaag*
- *Tao Kam Kamm'a*
- *Gham e Bazar*
- *Nugrahen Sohb*
- *Sheermaah'en Shapp*
- *Meher e Bazar*
- *Zaheerani Raaz,*
- *Kalkashaan*
- *Sheer'kene'n Yaat*
- *Aadhenk*
- *Alhaan*
- *Meher Pa Naam Ent*
- *Guddi Sahogaat.*

Naseer Ahmed



The man with an ever-smiling demeanor, Naseer Ahmed, was born on July 2, 1969, into the home of Ghulam Muhammad. His passion for singing burgeoned in his early years, and owing to his exceptional voice, he delved into *Naath Khwani* competitions, clinching numerous prizes for his performances as a *Naath Khwan*. He completed his matriculation from Higher Secondary School Pasni in 1987, achieving a second division. Post-matriculation, he immersed himself in the local music club, catching the eye of music maestros Ustad Ijaz and Ustad Nasir Deedag, both of whom recognized his extraordinary talent and took a keen interest in nurturing his musical prowess. Enthralled by Naseer Ahmed's potential, Ustad Nasir Deedag dedicated himself to supporting the promising singer in achieving greatness in the realm of music.

Seeking higher education, Naseer Ahmed went to Karachi and enrolled at Urdu College in 1988. However, after seven months, he returned to Pasni, reigniting his pursuit of musical mastery by attending music classes. Encouraged and admired by his mentors, he recorded his debut music album in Pasni in 1990. Despite the lack of modern musical instruments, the album showcased the young artist's talent, garnering widespread recognition throughout Balochistan and propelling him to success, swiftly establishing him as one of the most cherished singers in the region.

Naseer Ahmed possesses excellent vocal control, demonstrating an ability to articulate each note distinctly to achieve the intended musical effect in a melody or harmony. He adeptly navigates note transitions, maintaining a balanced approach whether reaching high or low notes. With a clear enunciation, he effectively communicates the lyrical essence of his songs, connecting with his audience effortlessly. While characterized as a robust singer with strong vocal support and a broad tone, he adeptly modulates his volume to complement

the music, harmonizing with the musical phrasing to captivate his audience. Furthermore, his exceptional voice quality appeals to listeners of all ages, drawing them to his music. Notably, his choice of challenging songs showcases his ability to sustain and control notes with power and finesse. Remarkably, he fearlessly explores new techniques in his performances, undeterred by any potential limitations.

His twenty albums are as followed (In parenthesis, the years in which the albums were released)

- *Mehr.e.Bahesht* (1992)
- *Husn.e.Darbar* (1993)
- *Sabah e Pull* (1994)
- *Zird e Jahan* (1995)
- *Baalaadh* (1996)
- *Zindmaani Safar* (1997)
- *Theranagani Ganj* (1998)
- *Nehadani Mahikan* (1999)
- *Arse'n Chamm* (2000)
- *Wahagani Manzil* (2001)
- *Ganje'n Dayaar* (2002)
- *Dhila Samba'hena* (2003)
- *Dhil'a Chon Ent* (2004)
- *Meher.e.Salam* (2005)
- *Karyaab* (2006)
- *Sohob e Sameen* (2007)
- *Noor e Sabah* (2008)
- *Aap'e Sara Moham'e* (2009)
- *Chammani Darya* (2010)
- *Kahi Tawaar Ent Bramsh Kahi Ent* (2015).

Shoukat Safar

Shoukat Safar, born in 1970 in Pasni, emerged as a prominent Balochi singer, driven by a profound passion for music from an early age. At the age of 14, he gravitated toward Urdu music, singing melodies of renowned Indian playback singers Mukesh and Lata Mangeshkar. Subsequently, his interest transitioned towards Balochi music, where he became an ardent admirer of Ustad Noor Muhammad Nooral and Muslim Baloch by the time he turned 20.

A pivotal moment in Shoukat Safar's musical journey was in 1992 when he had the privilege of receiving music lessons from Ustad Ijaz. Later, in 1996, he ventured to Iran, where he honed his musical skills under the tutelage of Ustad Ghulam Rasool Dinarzai. Upon his return, he commenced regular performances at wedding ceremonies, garnering significant appreciation for his melodious voice, which spurred him to release his debut music album titled "Burwaan" in 1997. This inaugural album marked a successful start and opened new doors of opportunity for the growing artist. He often graced wedding musical events with his performances, a factor contributing to the five-year gap before his second album, "Paak'en Negha," released in 2002.

Recognized as a gifted singer, Shoukat Safar's vocal abilities were lauded for their consistency throughout a song, displaying unwavering volume, tone, pitch, support, and style. Regarding the advancement of Balochi music, he acknowledged the significant contributions made by various individuals in the field. He particularly commended Muhammad Ali Muhammad Hasni and Rasool Bakhsh Fareed for their remarkable work. While holding immense respect for all Baloch singers, Shoukat Safar held Arif Baloch in high regard as his favorite singer, and he admired Mubarak Qazi as the poet he esteemed the most.

His favorite song, which was written by Ali Bakhsh Dashtyari is:

"Dela gon maja'n cha door'a,

Kaah'e bay'an armaan poora."

All the recorded music albums of Shoukat Safar are:

- *Burwaan* (1997)
- *Paak'en Negah* (2002)
- *Allah Tara Biyaari* (2003)
- *Ishq (2004)*
- *Nama Thai* (2005)
- *Chammani Noor* (2007)
- *Ye Dunya Paisa e ge'n* (2015)

Shokat Safar was indeed an influential figure in the realm of Balochi music, commanding a vast and devoted fan base both within Pakistan and beyond its borders. His sudden demise on October 17, 2023, left a profound void in the world of Balochi music. Stricken by a liver ailment, he passed away in a private hospital in Sindh. His untimely departure was mourned by countless admirers and followers. Safar's admirers and fans lamented that his passing cut short what could have been a continued legacy and a vibrant chapter in Balochi music. Many believed that he still had much more to offer and contribute to the musical landscape, but his unexpected death closed this remarkable chapter prematurely. His loss was deeply felt, leaving a lasting impact on the Balochi music community and those who cherished his artistry and talent.

Saleem Ameen

The young talent endowed with a resonant and melodious voice, Saleem Ameen, was born in Kallag Pasni in 1978. At the tender age of eight, he became an ardent admirer of Naseer Ahmed, frequently humming his songs and finding immense inspiration in Ahmed's voice.

In 1992, Saleem embarked on his musical journey, beginning his tutelage under the guidance of Ustad M.D. Baloch. Despite facing adverse circumstances, he continued his musical pursuit. He completing his matriculation from high school in Kallag. Due to financial constraints, pursuing higher education became unfeasible, but Saleem's unwavering dedication to music remained resolute. Upon relocating to Pasni city in 1995, he resumed his music training under Ustad Ijaz Baloch. Additionally, in 2000, he sought to broaden his musical horizons by learning Hindi classical music from Ustad Ghulam Murtaza Niazi in Karachi.

Saleem's journey was marked by financial challenges, but his perseverance, honesty, and unwavering commitment eventually led him to success. His pleasant and effortless delivery of words and notes captivated audiences, earning him widespread admiration and acclaim. The debut album "Luntaani Bichkand" served as his introduction to the music scene, catapulting him to fame within a remarkably short span of time. Renowned for his commanding voice with exceptional power and control, Saleem Ameen has released six albums, each resonating deeply with his devoted fan base, solidifying his place as a beloved artist in the world of Balochi music.

The six music albums of Saleem Amin are the following:

- *Luntaani Bichkand* (2004)
- *Zaheer Kant* (2006)

- *Zaaferaan* (2008)
- *Haani* (2010)
- *Dunya Yaat Kant* (2013)
- *Kaarwan* (2017)

Saleem Ameen's popularity among both male and female listeners, as well as his recognition for wedding songs, has significantly contributed to his widespread fame. His music resonates not only in Balochistan but also among audiences in the Gulf States, where fans eagerly anticipate his new album releases. This anticipation and support from his fans highlight his strong influence and popularity across different regions.

Khair Jan Baqri

Khair Jan Baqri was born in Naalwad Kallag Kulanch in 1980 but later relocated to Nalaint during his childhood. His early education commenced at a primary school in Nalaint. In the early years of his life, Baqri held an affinity for singing, showcasing a remarkable voice that swiftly captivated the attention of music enthusiasts. Around 1994, during his school days in Nalaint, he would ascend a nearby hill carrying a large vessel to sing passionately, often drawing his classmates to listen. Occasionally, his fervor for singing led to reprimands from teachers for disturbing the class. Eventually, two of his teachers, Noor Ghamgeen and Haji Hussain, recognized his talent and introduced him to Ustad Jumma Khan, marking the initiation of his formal vocal training under Ustad Mazar and Ustad Jumma Khan.

Despite an initial setback with his debut album titled "*Gul o Laal*," Baqri found solace in the encouragement of those who believed in his talent. Nevertheless, his journey was marked by significant struggles in his first ten albums,

grappling not only with financial hardships but also enduring consistent disappointments. Undeterred by these obstacles, Baqri persisted with unwavering determination, striving to transform his aspirations into reality. His 11th album, "*A Janek Edhe Na Enth*," released in 2006, marked a turning point, achieving notable success and catapulting him into a flourishing phase that continued unabated.

Baqri draws inspiration from renowned singers such as Ustad Jarok, Faiz Muhammad, Muhammad Kamalan, and Mazar Ibrahim. Among his favored musical chords, he particularly adores Kaliyaan. Although he cherishes each performance, the lyrical masterpiece "*Bia eth mani mulook'en yaar'an,*" penned by Naseeb Mazar in 2007, holds a special place in his heart. Reflecting on the financial struggles faced by Baloch singers, Baqri highlights that numerous talented artists hesitate to step forward due to financial constraints.

Passionately connected to his Balochi heritage, Baqri gravitates toward traditional, cultural, and classical music, considering it an integral part of his identity. Listeners are drawn to his voice, finding solace and rejuvenation in its melodies. His adeptness with high notes has been a hallmark of his musical career, enhancing his confidence and prowess over time. He remained resilient in the face of the challenges that marked the initial phase of his career. His significant contribution to preserving Balochi classical music has been commendable, positioning him rightfully among the most renowned singers of Balochistan.Some of his most successful albums are.

- *A Janek Edhe Na Enth* (2006)
- *Khuda Bezanth* (2011)
- *Nameeran'en Wahag* (2012)
- *Drapshen Cheraag* (2013)
- *Wahad Badsha e* (2014)
- *Bass Hamey Dahol Beeth* (2016)
- *Ye Chon'en Manziley* (2017)
- *Mann Yaad Baa'n* (2018)

Gulab Jumma

Gulab Jumma, born on April 16, 1985, is the son of the esteemed musician Ustad Jumma Khan, renowned in Pasni. Spending some years in Nalaint, Gulab developed a keen interest in Balochi music, inspired by observing his father Jumma Khan and his uncle, Mazar Ibrahim. He inherited his talent and profession from this musical legacy. Starting at the age of 14, Gulab performed at various school events, fueling his passion for music. His admiration for Noor Khan Bezanjo and Arif Baloch motivated him to pursue singing akin to theirs.

Under the guidance of Ghaffar Parvez initially and later from his father, Ustad Jumma Khan, Gulab honed his musical skills. Described by his father as having a sharp memory, Gulab quickly grasped and memorized his lessons. Reflecting on the impact of social media on Balochi music, Gulab Jumma acknowledges both its positive and negative aspects. He recognizes the positive impact of social media, facilitating a wider reach for audio and video songs, thereby benefiting singers. However, he highlights the downside wherein singers face financial implications. With the rise of the internet, songs are readily available online, reducing the demand for physical music formats like reel cassettes, which were once a significant source of income for musicians. Consequently, the internet and social media have impacted musicians' earnings in the modern age of technology.

Among the musical instruments, *Suroz* is his favorite tool, however, he is concerned over its limited use in Balochi music. He admires all the Balochi singers though adores Arif Baloch and Khair Jan Baqri the most.

His favorite poet is Mubarak Qazi and favorite song is

"Aas'o haak shaani ent, grewag'o zari ent, che nebeshta kanaa'n…

Har chahar nemaga, bazzag'o waari ent, che nebeshta kanaa'n".

His first music album "*Sanj-e-Geewar"* was released in 2004. His all ten albums are:

- *Sanj-e-Geewar* (2004)
- *Nayken Nigah* (2006)
- *Zamanag-e-Aas* (2007)
- *Zeemir-e-Qandeel* (2011)
- *Armaan* (2012)
- *Bichkand E Naazenk* (2013)
- *Moharagen Dil* (2015)
- *Baam* (2016)
- *Thamaasha* (2018)

Pasni: The nursery of fine arts and literature

The contribution of literature and fine arts to the cultural and intellectual fabric of a nation cannot be overstated. In Pasni, Balochi poetry, literature, and theater have played a pivotal role is not only preserving the language and culture but also in bringing about reformation and critical thinking within the society. Following the catastrophic Tsunami of 1945, Pasni not only recovered as an economic gateway but also witnessed a resurgence in fine arts and the exploration of Balochi literature.

The 1950s marked the rise of theater in Pasni where Urdu dramas by prominent dramatist Agha Hashar Kashmiri were adapted with a local flavor. Directors like Kauda Sahib Khan, Abu Bakar Shah, Sher Zaman, and Ghulam Muhammad contributed to the modified productions. Between 1959 and 1964, Pasni saw numerous stage plays despite limited facilities. The drama club dedicatedly arranged stages using bamboo and lanterns, presenting popular plays like "*Sarfarosh*" and "*Anokhi Daastan*," showcasing the talent of actors such as Abdul Karim Seemab, Mastir Qasim, Ijaz Ali, Jamadar Fazal, Mastan Mastu, and others.

Theatrical achievements continued in 1983 with the staging of the first Balochi theater play, "*Moko Eleven*," directed and produced by Akram Sahib Khan. This comical play gained popularity owing to stellar performances by Akram Sahib Khan, Anwar Sahib Khan, Ghaffar Parvez, Assa Baloch, and others. Simultaneously, Balochi poetry flourished in Pasni, credited to the efforts of literary figures like Mir Baharam Khan Mengal, Nasir Baloch, and Qazi Abdul Rasheed Atish.

A new phase of stage dramas began in 1992 with fresh faces entering the field including Zubair Mukhtar, Bahar Ali Gohar, Majeed Gulab, Noor Khan Bezanjo, Wasim Anwar, Waheed Qazi, Naheem Qazi and Imtiaz Aslam. Plays like "*Thaas-e-aap*," "*Aadhenk*," and "*Jenda Sambaal*," written by Waheed Qazi, gained significant popularity during this time. The seniors, including Anwar Sahib Khan, Akram Sahib Khan, and Ghaffar Parvez, continuously encouraged young artists to sustain the theatrical culture in Pasni. Their

dedication has led to the emergence of talents such as Waheed Qazi, Bahar Ali Gohar, Imtiaz Aslam, Naeem Qazi, Arslan Aslam, Doda Bezanjo, among others, who have contributed to keeping the theatrical tradition alive.

The literary stalwarts like Mubarak Qazi, Anwar Sahib Khan, Mir Baharam Khan, Munir Momin, Akram Sahib Khan, Mir Umar Mir, and others have significantly contributed to the advancement of Balochi literature. Their commitment to literature and the nation has been instrumental in the flourishing of Balochi literature today. Presently, literary entities like IZMKAAR LABZANKI DEEWAN, IZM AZMAAN, ABRAM LABZANKI GALL, and DODMAAN remain actively engaged in promoting literature and fine arts in Pasni city, perpetuating the legacy of cultural enrichment and intellectual growth.

From Beach Sketch Art to Sand Pattern Art- A creative journey

Art, as a diverse form of creative expression, finds unique manifestations in different places. In Pasni, a coastal city known as "The Lucknow of Balochistan," artists have taken an innovative approach by creating sand art, a distinctive and captivating form of artistic expression. The emergence of sand art in Pasni began around 2010 when three exceptionally talented artists—Zubair Mukhtar, Bahar Ali Gohar, and Hussain Zeb—drew a sketch on the beach, receiving widespread appreciation. This marked the inception of a revolutionary form of artistry that garnered attention countrywide. Subsequently, these artists introduced Sand Sculpture Art in 2012, crafting a camel statue from wet sand, gaining significant traction due to the reach of social media.

Their creative journey continued with the unveiling of 3D Sand Art in 2018, showcasing optical illusions that appeared three-dimensional from various angles. The artists depicted intricate details like doors, bottles, and sloping rooftops, leaving audiences amazed by their exceptional talent. Their Colored 3D Art showcased at the Gwadar Book Festival in 2019 further captivated visitors, with even

dignitaries like the then CM of Balochistan, Jam Kamal Khan Alyani, admiring their work.

An outstanding addition to their repertoire was Beach Sculpture Art, introduced in 2020, which further demonstrated their artistic prowess and innovation. This form of artistry hasn't just remained confined to these talented individuals; it has inspired students in Pasni. High school students from Babbar Shoor Pasni have showcased their sand art during school events, and female students, too, have actively participated in sand art competitions at the district level.

Sand art is a collaborative effort led by an expert artist and encompasses various categories like sand-brushing, sand painting, and sand sculpture. The specific type practiced by Pasni's artists is Sand-Sculpture Art, known as "*Reg Saach*" in Balochi. Creating a sand sculpture requires meticulous work within a critical timeframe of three to five hours, as the sand's adhesiveness diminishes if it dries out, posing a challenge for the artists. The meritorious efforts of these artists have not only garnered admiration but have also spurred interest and participation in sand art among the youth in Pasni, contributing to the city's vibrant artistic landscape and cultural heritage.

Smoke, Micro and Burn Art

It's fascinating to witness the evolution of art forms in Pasni, where artists are pushing creative boundaries by introducing innovative styles such as Smoke, Micro, and Burn arts. Sajid Musa, a talented artist from Pasni, ventured into Smoke and Micro arts after being inspired by a video he watched on YouTube. Experimenting with these unconventional mediums, he began crafting intricate depictions using smoke and creating miniature sculptures by modifying pencil nibs. His work has gained considerable attention and gone viral on various social media platforms, showcasing the unique beauty of these art forms.

Additionally, Hussain Zeb, recognized as the pioneer of Burn Art in Pakistan, introduced Wooden Burn art in Pasni. This distinctive art form involves "writing with fire" by utilizing concentrated sunlight through a magnifying lens to

burn wood, leaving lasting and indelible marks. The process demands patience, precision, and considerable attention. There are also alternative methods, such as using heated metal, either through fire or electricity, for burn art. Phullan Bezanjo, another emerging artist in Pasni, has also embraced Wooden Burn art, adding to the growing community of artists exploring this captivating medium. As more artists show interest in Smoke, Micro, and Burn arts, it's foreseeable that these art forms will gain popularity like sand art, showcasing Pasni's diverse artistic landscape and the boundless creativity of its artists.

Artisanship

The art of Balochi embroidery, known as 'Balochi Doch', holds significant cultural value and is an integral part of the Balochi tradition. It symbolizes the unique heritage and identity of Baloch women, showcasing their pride and enthusiasm in preserving their culture through intricate designs and patterns on their clothing.

Pasni, being rich in heritage and handicrafts, particularly emphasizes the Balochi Doch. This form of embroidery, meticulously handcrafted by Baloch women, is a labor-intensive process that can take several months to complete a single female suit. These hand-sewn garments hold substantial market value, ranging from 20,000 to 200,000 PKR, highlighting the skill and artistry involved.

The names given to these *Doch* (designs) often reflect the contemporary cultural elements, popular figures, or significant occurrences of the time. There's no strict rule for naming the designs; instead, they are named based on the personal preferences or inspirations of the embroiderer. Some *doch* are named after celebrities like *Arif-e-Chadar* and *Noor Khan-e-Wahag*, linked to renowned singers Arif Baloch and Noor Khan Bezanjo, respectively. Others bear names associated with well-known places or famous objects, like Burj Khalifa or WhatsApp, reflecting the trends and popular culture at the time of their creation. Moreover, some designs draw inspiration from various sources, including movie

characters like *Shouku-e-Baroth*, based on a character from the Balochi film "Pendok," or designs named after natural elements, such as *Thaak*, resembling a leaf. These diverse and creative names add a distinct charm to Balochi *Doch*, preserving stories and influences from different aspects of life within their intricate threads and patterns.

Below are some of the top Balochi women-dress-designs which are common in Pasni.

Names of Designs (*Doch*)

Bolan-e-Tyre
Jalwa
Mah-e-Jalwa
Burj Khaleefa
Vsh News
Whats'app
Gul-e-Bangla
Rindani Deewan
Turbat-e-Baanor
Jalaar-o-Naal
Pari Waal
Pasni-e-Baanor
Arif-e-Chadar
Noor Khan-e-Wahag
Kappuk
Zande'n Baanor
Mor-e-Dhum
Thaak
Koh-e-Kapp
Chandan
Star Plus
Star Gull
Angoor'o
Tha'eethuk
Hassagh Gull
Ghareebani Kudduk
Zande'n Naal
Tharketg'en Pull
Shouku-e-Baroth
Zarrain-e-Baththi

The craft of making mats, locally known as "Thagerd" in Balochi, has been a significant traditional practice among the women of Pasni. Historically, mats were not only a part of daily life but also a crucial commodity that was traded and exported from Pasni to other countries, especially during the peak of its trade in the 1940s. Initially, both men and women in Pasni were involved in making mats to earn a livelihood. At that time, when most houses were constructed using mud and mats, these mats served as essential elements of daily living.

The materials used for making mats are straw obtained from the Palmyra tree, locally referred to as "Peesh," primarily found in mountainous areas. The process of mat-making, known as *Bungej*, involves several steps: purchasing bales of straw from the market, cutting them into desired shapes using a specialized ten-inch needle called "peesh roth," soaking the straws for a few days to make them supple, and finally, assembling and segregating them. On average, it takes about five days to complete a mat.

There are several types of mats crafted in Pasni:

Sichkaani: These mats are intricately designed, and goat cells are also utilized in their creation.

Rah Bandhi: This type of mat is characterized by a long line in the middle, hence its name Rah Banhdi.

Pathaal: A simple mat made without any special designs.

Thathi: Relatively smaller, around four feet long, and used to prevent the effect of cords when placed on a bed.

Gorpaath: Thicker and rounder compared to other mats.

Additionally, Pasni is also home to more than a dozen blacksmiths, known locally as "Ustakar," who repair metal objects manually, predominantly working with iron. These skilled craftsmen play a vital role in maintaining and fixing various metal items within the community.

Games

Indeed, the evolution of entertainment and technological advancements has altered the way people spend their leisure time. Pasni, like many other places, used to have a diverse array of traditional games. Over time, however, with the advent of modern entertainment mediums and changing lifestyles, many of these traditional games have faded into obscurity, leading to their extinction. The participatory nature of these games, where both genders engaged in physical activities together, was a testament to the inclusive and communal nature of these pastimes. While the specifics of these traditional games may differ, their common feature was the joy they brought to the participants, fostering physical activity, social interaction, and a sense of camaraderie among the players. Despite the decline of these traditional games, the memories and experiences associated with them remain a nostalgic reminder of a time when entertainment was simpler, yet highly engaging and interactive. Some of the games are listed below:

Chukka Chaderi

This game involved two teams, each comprising five players led by two captains (Maathos). Captains from both teams held a long shawl (Chaadar) in the center while calling a player from their respective teams. The opposing team had to identify the players sitting behind the shawl. The team that identified more players was declared the winner. This game was popular among both boys and girls during the 1970s in Pasni

Hadda Pedekki

This game gained popularity in Pasni in the late 1960s and was typically played at dusk. Two teams were formed, each led by a captain. An animal bone piece (hadd) was used in the game, and both teams stood at a distance with a stone or stick erected in the middle as the goal. The captain would pass the bone to a player, initiating the game. The opposing team had to identify the player carrying the bone and prevent them from reaching the goal. The winning team was the one

whose player (carrying the bone) reached the goal without being caught.

Kuleeshki

Played until the late 1990s, this game was an adventurous and risky activity primarily engaged in by boys. One person was the designated chaser (Garr), while the others aimed to avoid being touched by the chaser. The chaser held a stick and pursued the other players who climbed trees to avoid getting caught. Sometimes, players hung onto weak branches, leading to occasional injuries.

Chamm Bandhuki (Hide and Seek)

This was a common indoor game played separately by girls and boys in Pasni. While this game was played until 2010, it has since been replaced by newer games. In this game, one person was blindfolded (Garr), and the other players hid and moved around the room to avoid being touched.

Kain'tuki

Introduced in the 1960s and still played in many parts of Pasni, Kain'tuki resembled cricket. Played between two teams, it involved using a twenty-inch stick called *Dastagh* and a five-inch stick piece known as *Kaintuk*. A target is designated, and the team reaching the target first emerges victorious.

Games of the current era

Cricket

Cricket, along with football, holds a prominent position among the most played games in Pasni. Originating in the sub-continent and introduced by the British, cricket gained popularity in Pasni during the 1970s. Non-local government employees posted in Pasni were instrumental in bringing this game to the area, playing cricket on the premises of Pasni Fisheries. Initially, locals like Akram Sahib Khan, Noor Ahmed, Haider Malik, Allah Bakhsh Swali, and Qadir Bakhsh Hassan were among the first enthusiasts who embraced this foreign sport on local grounds.

Initially met with some ridicule for playing this "unfamiliar" game, more boys, including Niaz Ahmed, Sharif Abdi, Dr. Aziz Adam, Hakeem Chief, and others, gradually joined in. As the number of players grew, Akram Sahib Khan founded the first cricket team in Pasni in 1978, known as Pasni Cricket Club (PCC). In 1983, the city witnessed its first cricket tournament, and following their victory, PCC toured Turbat in 1984, marking the first interprovincial tour by a Pasni cricket team.

Despite limited resources, Pasni has nurtured immensely talented cricketers. However, due to the neglect of the Pakistan Cricket Board and relevant authorities, these skilled players have yet to progress to the national cricket team, a fact that remains ironic given their remarkable talent and potential.

Cricket Clubs

Cricket	Clubs
Pasni Cricket	Club
Baloch Cricket	Club
NewStar Cricket	Club
Shining Cricket	Club
Singaar Cricket	Club
Zareen Cricket	Club
Sangat Cricket	Club
Kulanchi Cricket	Club
Talaar Cricket	Club
Nigah Cricket	Club
Sachaan Cricket	Club
Sky Star	Club
Sahil Star	Club
Pasn Star	Club
Rekpusht Cricket	Club
Baloch Warna Cricket	Club
Diamond Cricket	Club

Football

Football holds a special place in the hearts of Pasni's residents. The city has been the host of numerous significant tournaments at both district and provincial levels. The enthusiasm for football among Pasni's populace is so fervent that they prioritize attending matches over other commitments. At times, the large school football ground becomes overcrowded when important matches take place. Notable football players from the past era include Mastir Abdul Haleem, Maqbool Ahmed, Izzat Ali, Haji Abu Bakar, Isaque China, Faqeer Das, Salman Sabir, Abdul Rauf, Abdul Haleem Chota, Mastir Habeeb Ullah, Raheem Baksh, Sawali Josh, Niaz Muhammad, Tariq Mayar, Abdullah, Ashiq Ali, and Qazi Abdul Samad. Pasni boasts two prominent football facilities: the Higher Secondary School Ground and the Noor Khan Bezanjo Stadium.

Football Clubs

1.Young Baloch
2Young Star
3.Al-Noor Football Club
4.Watan Club
5.Baloch Football Club Wadhsar
6.Shaeed Majid Football Club
7.Pasni Football Club
8.Baloch Ittehad Club
9.Sangur Youth Football Club
10.Saba Football Club
11.Makran Sports
12.New Pasni Football Club
13.Baloch Rangers Football Club
14.Juddi Football Club
15. D Sangat Football Club

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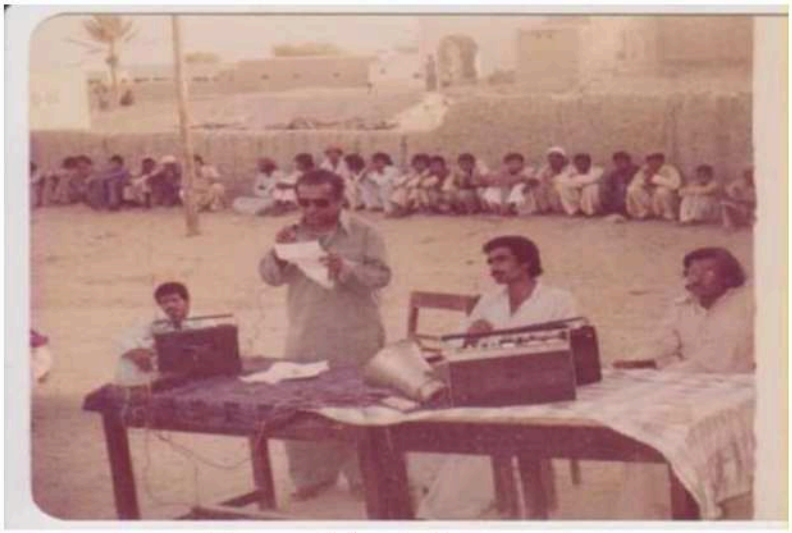
Cinema of Pasni 1990s

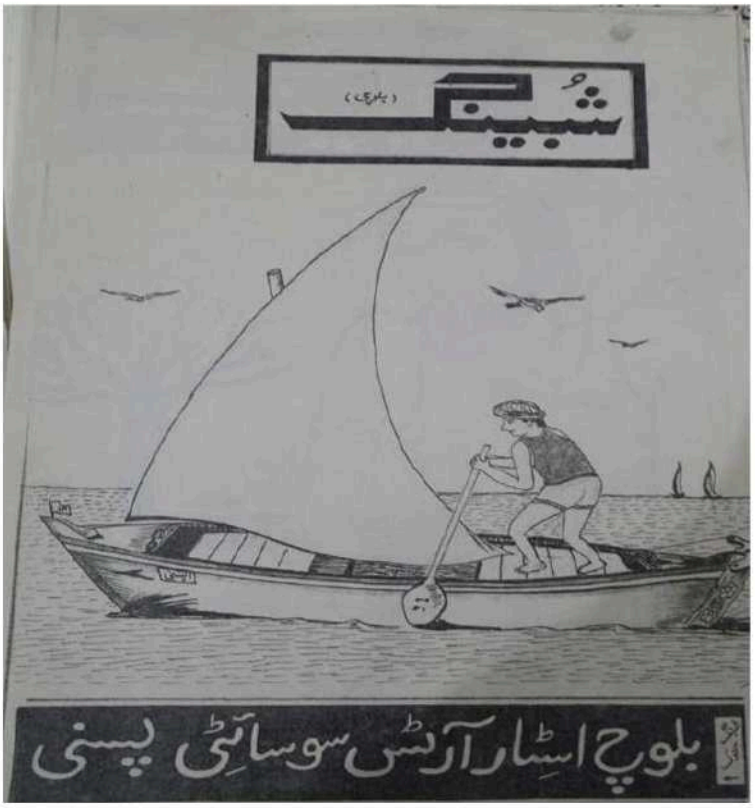
Football match in Pasni



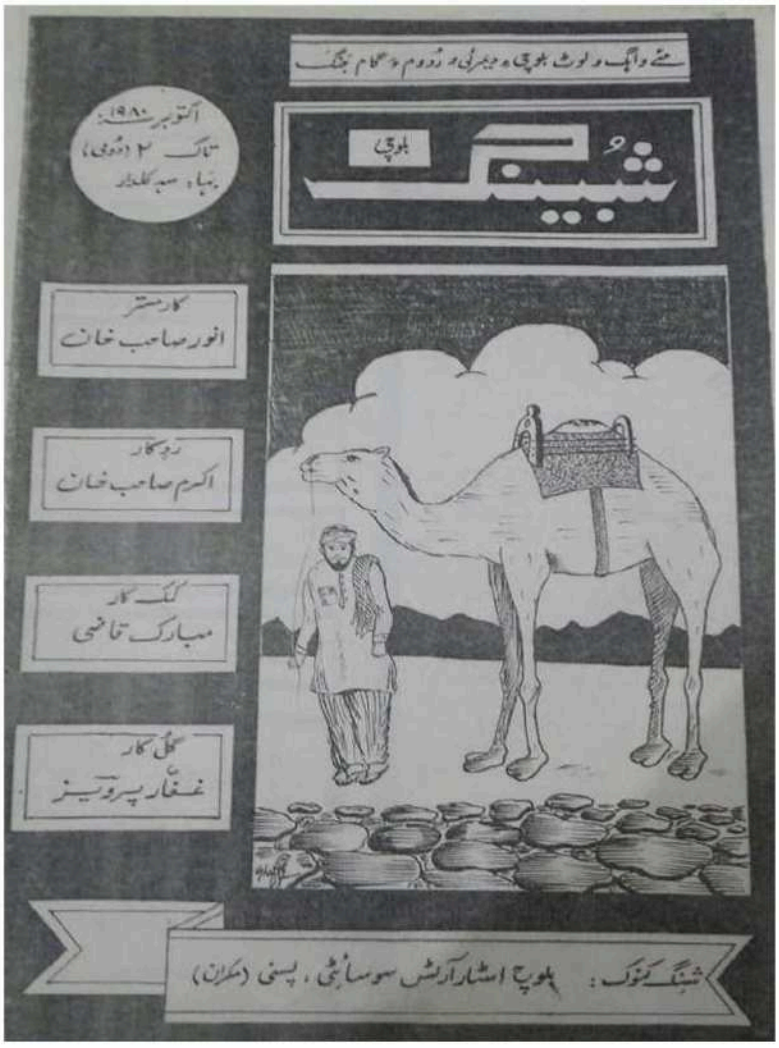
Commentator during a match

female sand artists of Pasni

Football players of Pasni in 1980s



Magazine Shubenag by Akram Sahib Khan in 1970s



First ever fortnightly magazine of Pasni

Pasni Leva team 1990

Beach 3D pattern art