

**RESEARCH PAPER****Colonialism and Social Change: Structure of Society and its Construction during Colonial Period in Chagai District****¹Bashir Ahmed* ²Mohammad Javed Sarparah**

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As a result of establishing a centralized administration in South Asia, colonial powers were able to introduce new policies and practices that radically transformed the lives of the population they subjugated. Balochistan was an outlier in that its society didn't change much while a few, the aristocratic elite, were changed. In this piece, I will make an effort to learn about and understand the colonial-era culture and society of the Chagai area. The situation was the same in the district Chagai, where only the upper class had access to the tribal system. This paper delves further into the history, anthropological development, religion and religious shifts, language, education, and economics of the Chagai people. The main objective of this article is to understand the process of socio-cultural transformation during the colonial period in Balochistan which had been stagnant in the arena of culture and society. The research methods applied in this research study is the qualitative and historical research methods. The results of the research shows that the culture and society was not changed at large rather than an elite group was created.

KEYWORDS Anthropological Change, Colonialism, Khanate, Social Precedence**Introduction**

With the emergence of modernity, the world experienced a number of changes which ranges from ideologies, society, political and the administrative system, along with civilization patterns. Modernity has also affected the civilization and the knowledge paradigm and rejected several myths which were existing with the societies and the people and make the world a scientific world (Kaviraj, 1990). In this article the main focus is on the society and the changes occur with the British control on the Chagai district, the approach will be scientific to explore the state and society in the region. For the first instance an overview of the society of Chagai district will be taken to before the advent of the British in the region and secondly, the changes will be discussed in details which were introduced by the new ruler of the region.

The society in Chagai district before the British advent was totally based on the tribe and tribalism, all the individual living in the region were bound with the tribal law and societal patterns. Tribe and tribalism were the key institutions of the society and the state, all the life affairs and decisions were taken within the rules of the tribes. Sardar was the head of the tribe and the region with a group of ruling body (Majeed, 2015). On the other hand, every tribe has its own system and a different head, the ruler of the area has always been the mighty and the powerful. This pattern was not decided with the man power only but also the historical status of the tribes was very important. In Chagai region the two most important tribes were Sanjaranis and the Mengal which were always in conflict with each for the supremacy and power. Still these two tribes are the inhabitants of the region but the conflicts are reduced because of the modern rule of the law. This does not mean that these tribes had always been in conflict but both tribes' man had good relation and still have matrimonial relations with each other. There was also balance between both the tribes in status which compel them not to have conflicts and fights (Gankovsky, 1982).

The construction of society during the modern times and with the British advent was very obvious that the main agenda of the British was to Europeanize the people of South Asia and other colonies which were under the supremacy of the British authorities (Khan, 2012). As they presented a picture that the world is uncivilized and it the duty of the Europeans to make the world civilized and finish ignorance from the world. This notion has changed when British came to Balochistan because they did very less activities pertaining to the mission of civilizing the world. Most of the experts and the historians on Balochistan believe that British authorities did not see their interest in Balochistan never do pure and valuable works for the people Balochistan as they did in other provinces in South Asia and in other parts of the British Colonies. This shows that the real mission of the colonizers was not to civilize the nation but to rule them for their own interests. The interests of the British were more external than the internal, British was a part of the great game which was going on for the regional supremacy between Afghanistan, Iran, Russia and the British Empire (Grare, 2013).

The only changes which were introduced by the European in Balochistan were political which no doubt is still part of the Baloch society but on the other hand the old system is still going on in some parts Balochistan which shows the non-seriousness of the British in societal affairs of Balochistan. One another aspect of change was of the religious life of the people of the district Chagai, majority of people living in the district were Sunni Muslims, this side of the society almost had not experienced any change and still the majority of the population is Muslim. (Ahmed & Khan, 2020). There are less than 1% of non-Muslims-Hindus and the Christians- which is also shows the British interests were only related to economic affairs and political system. Also, the policy of the British was not the same with for the all the regions, in Chagai district it was purely based on the personal interest of the British Empire, this hypothesis will be proved in this article by exploring the statistics provided both by the indigenous and foreign historians.

One of the most important elements which is crucial for the construction of a society is the education system and the British claimed supremacy in this field. The modern education system was not promoted like other societal patterns in Balochistan (Andley, 2006). In other provinces a number of schools were built for imparting education to the locals and with which they were able to be a part of the British government different parts of the British Empire. The education system during the Khanate of Kalat period was also not satisfactory in the Chagai people who desired to acquire knowledge had to travel to long distance in different parts of South Asia and other parts of the world, with which a number of prominent Baloch educated group with have education, later they worked as administrative under the British rule and with the establishment of Pakistan they started working as civil bureaucrat (Schmidt, 1968). The education system introduced to by the British was only for the elite class and the lower or the middle class were not in a position to attain the modern knowledge. A comparative method has been utilized to know about the statistics of the before and after the British advent. The education system in this period was the concern the biggest city Quetta, where the four big missionaries came and opened schools which were the main center of learning of the modern education. Still those schools are working for imparting education to the local people but now these schools are taken up by the local people and now the modern education is very common in every city and town of Balochistan. (Skrine, 1931).

Another important factor which is necessary for the construction and development of the society is the economic system, this was also the main focus of the British authorities in all parts of the British Empire due to with the concept of capitalism was devised. With the establishment of trade with a new system a competition started among the businessmen from both the sides and this was a good omen for the development of the economic system. With the new modes of agriculture, the economic life of the region also got better, because new modes of water supplying were introduced for having all season agro-products. Another economic activity was the internal business of the daily products also increased.

The new system was good for the economic life of the people although they could not get all the benefits but could live a life with the earning. (Khan, 1934).

Literature Review

Quetta is located on the border between four distinct historical regions and is pivotal in two major wars: the war in Afghanistan and the Baloch nationalist uprising in Pakistan. At first glance, it may not seem that the two wars have had much of an impact on city life, but a deeper inspection will reveal otherwise. Quetta serves as a crossing point for international travellers and as a buffer zone for the country's major ethnic groupings. It's a colonial outpost that was initially settled to control the surrounding area of indigenous peoples. In addition to being a place where enormous economic rents can be appropriated and redistributed, the city is a thriving metropolis where the possibilities of contemporary political growth have been envisaged and explored. An examination of Quetta's geography, history, and institutional growth reveals that the city's status as a border/buffer zone, a colonial enclave, and an urban centre has remained significant throughout the city's development from the late 19th century (Gazdar, et al, 2010).

Though many sociologists have recently taken a "decolonial turn," we have yet to seriously consider the wealth of ideas that emerged out of anti-colonial struggles. I describe three ways in which narrow conceptions of what social theory is lead to the avoidance of much of this thinking. Reading works from the anti-colonial movement is an eye-opening demonstration of this restriction and the losses it causes. By analysing a pamphlet that was banned in Pakistan in the 1970s, I demonstrate that critically engaging with movement texts raises ethical questions about the academy's relationship to political struggle and necessitates new methodologies of archival retrieval that acknowledge the dispersed, fragmented condition of texts subject to colonial violence (Ahmad, 2022).

The finest explanation of the Baloch as a nation is provided by ethno-symbolists. The Baloch people are a diverse bunch, having been pieced together from many different racial, ethnic, and linguistic groupings over many generations. However, Baloch nationalism can be grasped most effectively through the lens of modernist notions of nationalism. The paper's main argument is that the Baloch people are neither an ancient nor a modern people because they first united as a country before the Enlightenment and the French Revolution. From the advent of the British in 1839 to the incorporation of the State of Kalat into the Pakistani federation in 1948, the contemporary Baloch nation, the formation of the "Baloch Confederacy," will be discussed in detail (Ahmed & Khan, 2020).

When determining where each country's authority ended, British India's Foreign Secretary Sir Mortimer Durand and Afghanistan's Amir Abdur Rahman Khan reached an agreement in 1893 known as the Durand Line. As a result, a perimeter of roughly 2640 kilometers was drawn through Pashtun settlements in eastern and southern Afghanistan, close to the country's border with India. This agreement essentially resulted in Afghanistan losing sovereignty over a sizable portion of the Pashtun people, who make up the ethnic majority in Afghanistan and a sizable minority in modern-day Pakistan (Sahak, 2021).

Structure of Society in Chagai during Khanate of period

The state and society have always been interlinked with each other, and societies worked with the patterns and ideologies of the state (McLeish, 1931). The ethnographical history of the district is involved in obscurity and nothing scientific is known about the history of the group living here before the Khanate period, there are some claims from the locals without any historical evidence. Some of the historians believe that now the ethnic groups which are living in the district Chagai are new immigrants from another region-Baloch and Pashtoons. The district population was sparsely and was very less. As the census was not part of the Khanate administration all the data was just a guess for the central government in Kalat the capital (Capenny, 1902).

According to the first census which were held in the district in 1901 AD, in which the land and areas of the district where Sajarani's were living was excluded and the population of that area was considered to be more than the number given by the British authorities. During the Khanate period the no data was recorded for the common people who were living in the region the main focus of the Khan were only the people who were part of the big tribes. On the other hand, in most of the parts of the Chagai district there were no settled population, people were living without borders and most of them were nomads who live in an area where they find greenery and pasture for their animals. Similarly, there were some areas where could find permanent settlements, who used to earn through Agriculture and trade. In 1901 census, the settled population of the area was almost 15689 souls, which shows that only 2 persons were in one square mile. The areas were the Chagai city and sub-tehsil Nushki. Also, some of the data shows that the number of the villages was smaller people stayed away from each other because of the offensive and the defensive purposes. When British government took over the government the number of villages were 40 and among them the 18 lies in the Nushki tehsil and other 22 were part of the Chagai district. This shows how the society was working, there was very less communication between the people because travelling was very in this region because of less rains and dessert land. Among all these villages only some of them were permanent and other was temporary. It was seen that there was no permanent settlement in Sanjarni tract (Risley, 1903).

Religious life during Khanate period in Chagai district

Religion has been a very important element to determine the nature of the society in the medieval times in the construction of the norms of the society. During the Khanate period, the main religion was Islam and some of the patterns of law-and-order systems were according to the Islam and Muslim jurisprudence. This does not mean that all the laws were according to the Islam but some of the laws were local constructed to govern the people accordingly, some of the laws were historical (Tate, 1909). These laws were the part of the Baloch society from a long period of time. Khans were themselves Sunni Muslims and follow strictly the Islam and Islamic values with their true spirit. In Chagai district the religious life was divided into sectors- Muslims and the Hindus- however, the population of Hindus was recorded as very less which was approximately 2 percent of the total population and rest of the population was Muslim. At the time of the 1901 census the total population was about 15,689. The Muslims in the district like all other areas of Kalat State were the Sunni Muslims and among them some were Syeds and Mullas with little about the religion and the religious knowledge. In all over the district the higher classes were more devoted to perform prayers and pay the Zakat to the needy people, this was a good culture which was adopted by the elite people in those days to bring balance in the society. On the other hand, the real trends of religion were taken by the superstitious believes and thinking and those were also a part of their daily life (H & Gait, 1903: 22). Some of these believes were locally constructed and some were universal. The local believes were taken from the saints and the followers of the saints which were involved diversely in the societal affairs like the diseases and other problems were also brought into this domain. Similarly, Syeds and the Mullas were also playing a great role in the formation of the paradigm in the society as the amulets, charms and blessings were constantly invoked. At that time, there were some Mullas who were very famous for their work, one of the most important personalities was Sahibzada Gul Jan. There were also some other names like Muhammad Hussain, Saiads Khawaja Muhammad, Malang Shah and in Chagai and from other areas were Imam Khan, Sanjrani, Sakhi Muhammad Shah, Fakirzai, and also the five decedents of Lashkar Shah Balanoshi (H & Gait, 1903).

On the other hand, the minority religious group the Hindus were also playing an important role in the construction of the society in Chagai district. Hinduism in Chagai district was considered as a mixture with the Sikhism because they used to worship the both the idol and the Darya Baksh, the river Pir of Sindh. Hindus were also affected with the environment in which they were living as they were living in a majority Muslim district, some of the Baniyas heir the Muslims in their shops. Also, they used to utilize the same

utensils while living together. This was a good sign for the society and its harmony (Dames, 1904).

Ethnography in Chagai district in Khanate period

As it is mentioned above that the ethnographic history of the Chagai district before the advent of the British remained obscure and there is no valid written document about the history of the region. Only the historical records available are the oral traditions and other related sources, but the ethnographic history can be traced from the existing tribes' structure and their cultures. The main tribes and the population were consisted of Baloch and the Afghans which were further divided into more sub-tribes. The main sub tribes of Baloch were the Mengals, Kambrani, Muhammad Hasni, Sanjaranis, Raisani, Sarparra, Rind, Rakhshani, Bareach, Ghilzai, Kakar, Tarin, , Jats, Syeds, Dehwar and Hindus (Gazetteer, 1908). Form this chart of the tribes it is seen that all the tribes and sub tribes were part of the district some in a large number and other in smaller number but most of them were living harmoniously in the region. The ruling tribes of the region were the Mengals and the Sanjarnis who were in majority in Chagai district. This also remained in conflict before and after the British invasion of the region at the end of the 19th century (Muir, 1915).

The ethnographic history was recorded with the British advent because all of the official records and a number of travelers came to this area and wrote about the region its culture and the political condition of the area. As the scientific historians has rejected the oral tradition as superstitious and full of ambiguity. Like this, a new history was constructed according to the wishes of the British historiography. This was one way to remove the Baloch notion of history and their truth about the history. The ethnic history of the region was also recorded after the arrival of the British that's why the Khanate period division of the society remained untold which again taken from the old traditions of the Baloch history mostly from the Balochi poems which are a part of the Baloch from a long time. Also, another problem was created by the British that they created a raft by dividing into the domain of Baloch and Brahui (Dames, 1904).

Language and Education

Language is very important for the identifying the national and tribal identity of tribes and the nations. In Chagai district the principal dialects which were spoken among the indigenous population were Balochi, Brahui and Pashto. Pashto language was spoken by only 2 percent people in all over the region which was less during the Khanate period. At that time 62 percent people in district Chagai used to speak Brahui language, meanwhile the Balochi speaking tribes were the Rakshanis and Mandais in the Nuskhi Tehsil and the Sanjaranis in Chagai (Dames, 1902). The Balochi which was used in Chagai district was considered as the Chagai dialect and with some alternation with the Persian words. The minority population also speak their own language as Jatki and the Loris used to speak the language known as lori Chini which was a mixture of the Brahui, Persian and Balochi. This tribe was nearer to Sindhi Dialect and the word was derived from the Chaeni which means in Sindhi that of inversion. The education system during the Khanate period was not organized and the focus of the state was not to educate the people in any way but on the personal level there were number of people who were doing this holy work but that was very limited and people has to travel to different places for acquiring and gaining knowledge from different parts of the world. Education was not the concern of state in other provinces as well, as all the region were not having the institution for learning the basic education. Education system in proper was developed in district Chagai in the beginning of the 20th century (Gazetteer, 1908).

Social Life and Social Precedence

Society has remained very important in development of new trends and patterns of nation building and construction of societal norms. During the Khanate period it is seen the

permanent settlement in Baloch areas were started and towns and villages were built which were the main reason behind the consolidation of the Baloch and in single area and a state. Within the region of Chagai, all the Brahui and Baloch, social precedence takes a more definite form than among the Afghans and the Brahui and Baloch tribes of the region are in no way behind their neighbors in exacting a rigid observance of the social duties. The society was tribal and each tribe had its own chief with all power rested on him, and the tribes had their sections which have to perform several actions for the tribe and the society. Tribal honor or the Izzat has been the main thing which the people used to care and the tribal chieftain had been given more respect forms the tribe man. This was the culture in all other parts of Kalat State, and the highest honor was for the Khan of Kalat. There was an also a culture of marriage among the high classes and the sardars families with each other, which is still going on different parts of present Balochistan (Barnett, 1914). Baloch society was based on the common interests and the first element of the society was to respect the guests in any way that's why they are considered hospitable in the region. Hospitality to all comers is still considered as one of the most important obligations of the tribesmen but due to extreme poverty of the majority of the people the duty is, in practice, confined principally to the chiefs and richer men and the ordinary people content themselves by entertaining their friends and acquaintances (Mauss, 1904). Pottinger when came to Chagai district and especially to Nushki he was received very warmly by the Rakshani chief and he mentioned it in his travelogue.

“The Sardar or the chief of the Tooman was away from home and the Belooches, who were crowded about us, began to be rude and troublesome. In this dilemma we were cogitating what we were to do, when a man, who from his dress we took to be Persian, advised our going Mihman Khana or house of the guests there we will be safe and unmolested and when the sardar came in the evening he will furnish with a guide. We adopted his plan, and change in the conduct of the people was instantaneous, for, though still curious to discover what we were, they became attentive to our wants and comforts, spread a carpets, brought pillows from the sardar's house for us to rest upon, in short we entered the Mihman Khana appeared to respect us as the guest of their chief and entitled to all Balooche hospitality, nor was this confined to ourselves and the people, for a man was also produced to tend our camels out to gaze (Pottinger, 1816)

For Baloch this was a normal tradition which they were having for a long period of time, for Pottinger and other this was a new thing because at that time the European traditions had been changed with individual and family thinking only. Along with tribalism Baloch also had some limited sources of Cultivation which became a part of the Baloch culture in Chagai district. Food along with other culture trends has remained with important, in the region majority of the people could only manage with two meals, one in the morning 11 am and the second after the sunset. Whereas the first meal is called Swara or the nim roach and other is called sham in Balochi language, which can be translated as lunch and dinner. The people used to eat meat with some of the staple foods like the wheat and grain. On the other the diet of the well- to-do and especially of those near living Nushki, is becoming more civilized. They eat fowls, eggs, rice and roasted meat (sajji) and many of them have taken to use of green tea. This was only the modernity shown by the British authorities who came to visit the region but for Baloch these foods are still simple and part of the culture of Baloch (Hughes-Buller, 1908). It is seen that in Chagai region people used to keep cows for using its milk and prepare it in different ways. Also, curds, made with rennet or preparations including butter and cheese. Milk was the consumed food for the people of the region. Another food in the region were the delicious fruits, like humbi, muzavti, rangino, pappo, rabi zardan, joshanda, and kahruba. These all were part of the cultural precedents of the Chagai district before the advent of the British Empire. The society was more harmonious before the British advent, the Baloch used to live in a compact society where all the people were concerned about the other and along with small some conflict it is seen that the culture of Asbiyat which was introduced by Ibn e Khaldun was also very common, which is very evident in some parts of Balochistan (Khaldun, 1947).

Economic life during the Khanate Period

The economic condition of the region was based on the pastoral rather than agriculture. The area was less populated and most of the land was less cultivated. Most of the land was barren in the region. On the other hand, there were a number of areas in Nushki and Dalbindin which were the base of the agriculture of the region. The agriculture was totally depended on the rainfall and annual rainfall in the region was very less as compare to other region of Kalat State. In some of the areas the chief sources of irrigation were the Khaisar stream, *Karezes* which is one of the oldest methods to preserve and channel the water for irrigation purposes. The tracts were divided among the tribes where they could do irrigation without any hurdle (Bruce, 1932). With limited water the farmers used to grow 95 % wheat, and others were the vegetables used daily in the region for food. Some of the places also used to grow fruits but the main fruit which was grown and still being cultivated in the region was melon. These fruits were exported to Quetta and other big cities of the country. The personal property of the people living the region was the land which was hereditary and another property were the animals. The animals which were domestically being used by the local people were the horses, camels, sheep and goats, along with economic source these domestic animals were also a great source of food for the people of the region because both Baloch and Pashtun like to eat meat in all the seasons. Before the advent of the British the number of the domestic animals was as follow. (District Gazetteer Chagai)

Nuskhi Tehsil

Domestic Animals	Number of Domestic Animals
Camels	1800
Donkeys	250
Bullocks and cows	6000
Sheep and goats	5000

Chagai District

Domestic Animals	Number of Domestic Animals
Camels	3500
Donkeys	350
Bullocks and cows	400
Sheep and goats	30000

Similarly in frontiers and the people who were not settled in any city and town of region but used to live here for a short period of time their domestic animals were also counted, which were as follow;

Domestic Animals	Number of Domestic Animals
Camel males and females	21600
Donkeys	300
Sheep and goats	11,200

These statistics looks vague because at that time the government did not take any such activity in the district and this data was based on speculation and the frontier people who live for a short period for a under designed period. Each animal had its own value and utility in that period, camels were always breded for sale and for transportation which was a great source of economy as well. Similarly, the other animal's donkeys, sheep and the goats were part of economic system. The data is also available in the District Gazetteer of Chagai district, which is also considered for research by the mainstream historians on Baluchistan. Now the postmodern historians are trying to avoiding using it to claim the validity of the data (District Gazetteer Chagai, 1904)

Colonial Period and the social Change in Chagai District

The establishment of colonial authority introduced a number of socio-political changes in the region where they ruled. The case of Baluchistan remained different, British authorities and administrator had focused on other things rather than social development and could not change the social pattern of the region which was very integrated and harmonious. Some of the historians believe that the ideology of European powers in Baluchistan was not the same and allow the old culture to flourish. Not only was this, as with the British agenda to create an elite class in the region successful. A number of pro-British personality emerged which also became a part of the mainstream Baloch history. This pattern was applied in all the parts of the colonial India. The elitism was based on acquiring the modern education and understanding the European civilization higher with acceptance the cultural norms presented by the colonizers. This was the main trend for the construction of a society in a colonized land. This notion was also promoted by the Subaltern studies group which was established in 1984 for writing the history of the lower and the subaltern class in colonial India.

The Chagai district came under the influence of British culture patterns after 1901 when like another region, Chagai was administered as a District. Very fewer changes were introduced in the region, even, today the people living in this area do not have the basic necessities. The culture was also not changed like other colonial districts of India and British allowed tribalism to flourish along with introducing a code of conduct for all the parts of the districts. Just some new laws were introduced by the administrators which were even not followed in true spirit at that time. Urbanization was also a part of the modern civilization which was not very popular in Chagai region but with the British control of the region this change occurs in the social life of Baloch that they started permanent settlement and new cities and towns were established with the same agenda of British Urbanization. Food and clothing remained the same as it was changed in other regions of British India but the Baloch and the Pashtuns living in the region used to wear the same clothes and eat the same food. The reason behind this was the climate and the new technology which reached very late to the region. Collectively the British authorities, had never focused on the less populated areas and never want to apply the ideological and cultural trends in such regions. So, it is important to understand the main agenda of the colonial powers, the first agenda was to do trade in India and other adjacent regions of the world, second was to make to tell nations and people of the world about the modern civilization which was shaped and devised by the west particularly by the Europeans, the third was to spread Christianity in the world which become weak the concept of liberalism. The promulgation of all these agendas was very weak and no specific measures were taken to construct a modern society in Chagi district (Titus & Swidler, 2000).

Conclusion

The creation of colonial governments in South Asia allowed for the modification of the societies and cultures of the peoples who were subjugated under their dominion. A singular subset of the population, specifically the aristocratic elite, was the only part of society in Balochistan to undergo significant change. As a result, society as a whole remained mostly unchanged. In this article it is traced out that the culture and society remained almost stagnant and traditional despite of British rule in Balochistan. The situation was the same in district Chagai; under the framework of the tribal system, only members of the aristocratic class were permitted to participate.

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