

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

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

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

Introduction

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

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

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

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

Conversely, it is precisely the study of historical phonology which has to show which words might be genuine and which might not. This task is particularly complicated in cases like Balochi since the language which has exercised the strongest influence, namely Persian, is closely related, and there is not a straightforward answer

to whether a given word is “foreign” (borrowed from Persian) or genuine “inherited” (Agnes, 2005).

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

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

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

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

Balochi before 1200BC

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

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

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

According to Dashti (2015),

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

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

Contact of Balochi with Sanskrit

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

Balochi-Persian contacts in historical times

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

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

Baloch migration and the Balochi Language Contact

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

Arab Invasions and language contact with Arabic

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

Dashti (2015) asserts,

بم از پهلو پارس و کوچ و بلوچ ز گیلان جنگی و دشت سروچ⁹

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

سپاهش زگردان کوچ و بلوچ سگالیده جنگ و برآورده خوچ

کسی درجهان پشت ایشان ندید برهنه یک انگشت ایشان ندید

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

Scheming war like the fighting Ram,

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

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

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

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

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

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

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

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

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

*“Dúši dilravāén jāni
Sartāj o samand khādāni
Gwaštón pa dafi phanani
Ausā tao mačār haywāni
Girdi āravān phirwāni
Čandi ā āšiqānā ziyāni
Kulfón phruštayan šākāni
Iškón mannithā hākāni.
Gwaštón kigadéh sāzārā
‘dur-čén o hazārnāzā ra
Phulkhand o šakar guftārā
Hālé faqiri éšān,
Zirdé až phirāthān réšān,
Ānke mālikā dozdar-an,
Ān až munkirān bēzārān.
Jān ay jamavān xāksār-an,
Šāhén kirdgār āsār-an,
Gwašsé némšafāna nāl-an”* (p,129).

Translation:

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

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

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

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

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

On the other hand, the rule of the Baloch khans was also powerful during this time, and Afghan and Tajik immigrants into Balochistan in previous centuries gave up their language in favor of Balochi. In Saráwán as an example, there many Dehwárs¹⁰ whose original was Persian, but nowadays they all speak Balochi.

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

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

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

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

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

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

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

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

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

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

Contact of Balochi with Bráhui

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

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

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

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

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

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

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

¹¹ Also see **Invalid source specified.**

difficult to decide whether a particular trait is inherited from the common parent of both Indo-Aryan and Iranian or not. This is particularly true for the influence on Bráhui of Indo-Aryan Sindhi and Saraiki, which has been very strong, especially in matters of vocabulary (Parkin, 1989). In matters of vocabulary, it has long been noted that both Bráhui and Balochi have a large number of words¹² borrowed from some, Indo-Aryan languages, usually called Sindhi or Jaṭkí. The latter variously called ‘Jadgáli’ can now be seen to be almost certainly a variety of Saraiki or of Sindhi. Here too, relations have been close for some centuries, and it is thus not surprising that no less than five Bráhui tribes claim ‘Jaṭṭ’ origin, as do several Baloch tribes.¹³ The tradition that Hindu Seva rulers of Kalat before the seventeenth century, about whom next to nothing is known, were ‘Jaṭṭs’, would make sense in this context; it is very probable that Saraiki/ Sindhi speakers were living in both Saráwán and Jahlówán from very early times. They were of course immigrants from the east, and must have spread out much further west as well, past Makran into what is now Iranian Balochistan. The large no Balochi speaking population there, living south of Dashtiyari, between čahbār(čābahār) and Gwatr, whom language is called by themselves and by their Baloch neighbors as ‘Jadgáli’, cannot be very recent immigrants, since there are no records, or even stories or legends, of such a massive migration across Balochistan from the east in the past few centuries. A detailed study of this language is highly desirable for, in the total lack of any datable history or archaeology, linguistic evidence is all the evidence there is likely to be concerning their origins and relations with their neighbors (ibid, 1938).

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

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

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

¹² Large number or few number??

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

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

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

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

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

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

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

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

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

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

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

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

Contact of Balochi with Sindhi

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

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

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

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

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

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

Contact with Saraiki

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

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

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

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

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

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

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

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

Contact with Pashto

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

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

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He further asserts,

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

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

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

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

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Abbreviations:

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