

History and Archaeology of Village Khudabadan, District Panjgur, Balochistan

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Abstract

The focus of this paper is on the history and archaeology of a village that was a part of the Panjgur district, then Kharan district, and now again a part of Panjgur district. Historically, it has been important since much has happened for and around it. Archeologically, the recent discoveries of a couple of dams/mound and burial cairns take its ancient history to 5000 BCE to historic times which are have almost never been documented. Furthermore, architectural heritage simple and fading away.

Keywords: Balochistan, Khudabadan, Archaeology

1. Introduction

Geographically, Panjgur is on a strategic position which is used in the ancient and historic times as attested from the previous works. It is bordered with Iran on its west, Washuk on its north, Kech, and Awaran on its south. It is often remembered as an arid region with deserts and mountains. Archaeologically, the ancient nature of Panjgur was already attested by A. Stein (1931: 43-51) and H. Field (1959: 84-9; Khan 1959: 181-89), S. Ali (2010: 139-45) who found Kechi Beg, Togau, Naal, Shahi Tump, Kulli, Londo, Buddhist, early and late Islamic periods. They most likely could not trace most of the below described archaeological sites (*dams*). Moreover, in a recent survey in Panjgur, the principal author found Kili Gul Mohammad, Dasht Plain/Emir, and all the above-mentioned period pottery from different sites in different areas of Panjgur. Apart from ancient mounds, the Panjgur district has forts, tombs, and other historic structures too. Coming to the point, Khudabadan, the village with historic significance, has several *dams*, one fort, and several old Masjids. Historically, the village has been a part of Panjgur earlier (before 1769), Kharan in the middle (after 1769), and became a part of Panjgur after the 1960s (Gichki 2011: 4). However, the presence of a Noshirwani fort in this village is puzzling

for the new generation when they are not aware of the history of the area. Earlier, the population of Khudabadan lived in the palm groves near the Rakhshan river. It was once one of the main markets of Panjgur. They all migrated to northern Khudabadan and are still living there.

3. History of Panjgur in the Light of Khudabadan Village

In general, historically or mythically, Panjgur dates back to Prophet Dawood (PBUH) when people are said to have entombed themselves to avoid famine¹. Then it was Kaus of Iran, Afrasiab of Turan, and Kai Khusru of Iran. Moreover, other rulers include Lehrasp, Gushtasp, Bahman, Huma, and Darab. Most famously it was Alexander of Macedonia who passed the region with his army finding it hard to support a large population. It was Seleukas Nekator (one of the generals of Alexander) who lost the region to Chandragupta Maurya in 303 BCE. Hereafter, the history is not clear. Later history appears that the area was given as dowry to Bahram-i-Gor—404 to 427 CE—for the daughter of Shermah. Furthermore, the historic sources mention the Islamic Army under Abdullah sent by Caliph Umar (RA) in 643 CE. As per a local legend, Mohammad Bin Qasim also passed this region to conquer Sindh. Many invaders like Deilamis, Seljuks, Ghaznavids, Gaurids, Mongols, and Portuguese occupied the land. Moreover, the local rulers were Hots, Rinds, Maliks, Buledis and Gichkis had the powers as the conquerors did not stay to rule the region (Panjgur District Development Profile 2011: 3).

Tradition has it that Khudabadan was one of the villages of Panjgur under the rule of the Raees tribe once; they are part of Maliks who ruled Panjgur before Gichkis and Khudabadan before the Noshirwanis. One of their forts used to exist in Khudabadan date palm grooves.

Later on, the Gichkis were the most popular and powerful class in Panjgur who entered the region around the 15th to 17th centuries from either Jaipur, Jodhpur, Marwar, Jamnagar, or Lahore. They gained power over Panjgur around the beginning of the 18th century ousting the Buledis and became the masters of the region (Baloch 1958: 234).

¹ It is most likely a myth since the principal author has encountered several such myths about Londo burial cairns in Panjgur.

Nousherwanis, who once ruled Khudabadan village, earlier ruled north-east of Iran; because of some chaotic situations in Iran, for which they were held responsible. In this regard, they were forced out to migrate towards Sistan (Iranian Balochistan) which is bordering District Kharan. They spread over Rakhshan, currently Besima, to settle there. Mir Abbas Khan the head of the Nousherwani family later entered in matrimonial relations with the dominated group the Peerakzais in the territory. Afterward, using tactics, he gained control over the whole of the area by pushing the former dominant group aside (Kharan District Development Profile 2011: 3).

Later, in history, before Purdil Khan no authentic records are found around the end of the 17th and beginning of the 18th century. Kharan was all in the control of series of dynastic Noshirwani chiefs. There are many instances of battles, killings, and troubles of Naushirwanis with Gichkis, and neighboring chiefs/kings which shows that they were active in history. They also somewhat maintained relations with the chiefs of Kalat (District Gazetteer of Balochistan 1997: 345-51).

The Gichkis like Mir Khudadad Khan replaced Mir Essa Khan to Mir Gajian from the seat of *naib* for some reason. Hence, Mir Essa Khan sought the help of Mir Azad Khan; so, he sent his son Mir Nouroz Khan with a mission along with him and looted some villages of Panjgur. On hearing the information regarding them, Mir Gajian Gichki pursued them and unfortunately got killed (Naseer 2010: 337). However, according to the District Gazetteers, the grudges against each other ended when in 1882 son of Mir Azad Khan, Mir Nauroz Khan, led an expedition that killed Mir Gajian Gichki (The District Gazetteer of Balochistan 1997: 693-94). Robert Sandeman came to Panjgur, Khudabadan, with a mission in December 1883; it was the first time a British agent had come to Kharan boundaries and he was warmly welcomed. A powwow, *darbar*, was organized which politically became a huge success in the form that Azad Khan released suzerainty of the Amir of Afghanistan and accepted British supremacy and of Khan of Kalat by placing him among Sarawani *sardars* in the Brahui Confederacy. The disagreements and hardships between Azad Khan and Khan of Kalat and other chiefs were sorted out on satisfactory terms to all (District Gazetteer of Balochistan 1997: 353-4).

Furthermore, Mir Jahangir, son of Mir Mehrab Khan of Kalat, is said to be inherited Khudabadan from her mother which appears to

have been annexed Mir Azad Khan in return for help to against the British attack, nevertheless, he did send any help. However, Nasir Khan II who had married the daughter of Mir Azad Khan had granted half of the revenue of Tasp². Because of many properties under the control of Nousherwanis in Panjgur, many expeditions were sent against Khan of Kalat (The District Gazetteer of Balochistan 1997: 729-30).

Mir Mehrab Khan the then Khan of Kalat of 1839 requested Mir Azad Khan the aid against the British attack instead of half the Khudabadan village in Panjgur. Nonetheless, he confiscated the village but declined any sort of help which led rivalry between them for the rest of their lives (District Gazetteer of Balochistan 1997: 351).

However, Naseer Khan shares another story (2010: 198) that Khudabadan village was a fief granted to the grandfather of Mir Azad Khan Nousherwani in 1769 after the battle of Mash'had. He was asked again to go to Kalat, so he went and compromised with him; he was provided the property of Khudabadan but strictly told him not to 'build' any fort in Khudabadan again. He had built two forts in Panjgur by confiscating some lands of Khan of Kalat.

However, according to Naseer Khan (2010: 233-35) Mir Azad Khan had given her sister in marriage to Late Mir Naseer Khan II, who had, the then Khan of Kalat (Khudadad Khan) presumed, went to Kharan with a lot of jewelry of Kalat with the intention of not returning. Azad Khan was a hater of Khan of Kalat and he had conspired a lot against him. Mir Khudadad Khan followed an attack, on one hand, on Mir Azad Khan led by Atta Muhammad who won after a siege of 20 days. Mir Azad agreed to all the terms with Atta Muhammad and told him to take some of the close relatives but was unwilling to hand over her sister to Khan right then. He will hand her over himself at Kalat. So, Khan was informed about the terms and he accepted them. He, however, deceived Khan of Kalat later and fled to Persia. On the other hand, Shaghasi Gulam Jan with a platoon was sent to attack Khudabadan and without any restriction, he annexed the Khudabadan fort.

Lord Curzon, in 1903, was the first-ever viceroy to visit Makuran; he appointed an Assistant Political Agent in the next year with his headquarters in Panjgur (The District Gazetteer of Balochistan 1997: 696).

² A village in Panjgur.

At times, for political reasons, the Gichkis and Nousherwanis entered matrimonial marriages over time; even the royal families and their children inherited a part of the property from their mother's side. In this regard, the great-grandfather of Nauroz Khan married a Gichki royal woman, by whom he had three sons (Abass Khan, Lalla, and Mohim Khan); the eldest, Abass Khan enjoyed chiefdom and other sons inherited lands in Panjgur. There they became military advisors of the Gichki chief Mir Guhram who first granted them Sordo and then Washbod for their subsistence (The District Gazetteer of Balochistan 1997: 728-29).

Khudabadan was the starting point to annex some certain territories of Khanate by the Nawab Habibullah Khan of Kharan after the outbreak of World War II. Nonetheless, the Brahuis forced him to go away to his fortresses. On the other hand, a military operation was readied to wage on the territories of Kharan, but the British Government wanted to avoid any kind of disorder in its regions in 1939-40 (Fiorani Piacentini and Redaelli 2003: 38).

However, (Redaelli 2003: 38) claims about Khudabadan after examining official documents that Khudabadan was a village in Panjgur under the rule of Gichki *sardars*. The administration had long been under a *wali*. He was provided a fort with a large armed escort for the very purpose. Khudabadan was in the possession of Khan of Khanate who granted it as a *jagir* (a term for granting a donation given to an inferior by a superior in return for military support in the time of war, it can be reversed at any time) to Gichki *nawab* who could only enjoy agricultural revenues and taxes that come from it rather than complete sovereignty. The weakness of Kalat and the growing arch rivalry between the Nousherwanis and Gichkis led the Nousherwani chiefs to control Khudabadan and used it, at beginning of the 19th century, to extend their control beyond Kharan. Also, their presence nearby even threatened the rule of Gichkis in Panjgur before they could be stopped. Recardo Redaelli puts Robert Sandeman words about the happening like “[...] using their footing in Panjgoor as a starting point, the Naosherwanis have gradually [...] extended a network of influence over nearby the whole of Mekran, and if left to themselves would probably in a few years more have completely ousted the power of the Ghitchkis [...]” (Redaelli).

3. Fort Architecture of Panjgur and Kharan

In Panjgur, as claimed by V. Fiorani Piacentini (2003: 147) traditional and modern lifestyles are coexisting recently. Fort is a military architecture built to avoid direct dangers of attack and to house the administrators of the region or a particular area. There is no work been done on the architecture of the forts of Panjgur. The principal author has recently conducted a survey. The observations are summed up as: there are mostly stone forts in Panjgur. There is Kuhn Kalat which is in very bad condition; it is made of mud bricks mostly. Sadly, its plan is not clear. Furthermore, there used to be a mud fort in Essai but it has been vandalized; however, as in a picture, it looks a congested architecture.

The Nousherwanis, who ruled more than two centuries in Kharan, were indefatigable builders of castles and forts (Fiorani Piacentini 2003: 9). They have built more than 20 forts; namely Fort of Azad Khan, Jhalwar Fort, Fort of Sheereen Zeh, Fort of Pullaintak, Forts of Ladgasht, Fort of Nazar, Fort of Nauroze, Fort of Gorjag, Fort of Shahana, and others. Most of them are in deteriorating conditions (Baloch, Sadiq, Mengal, and Rodeni 2015: 52-4).

4. Archeological Sites of Khudabadan

The village of Khudabadan has some archeological sites i.e. mounds, two forts (one has been destroyed), several old Masjids, and an ancient tomb that used to exist, however. Below is the list of archaeological sites with their descriptions:

Khudabadan Damb: It is approximately 1 km west of Khudabadan Kalat (Lat. 26.98953794; Long. 64.08551121). It is about 387 ft. EW and 154 ft. NS with a height of 15 ft. from the surrounding ground. However, there are its parts on the north and northwest which makes it even bigger. Chronologically, as attested from its potsherds, it dates to Kili Gul Mohammad, Togau, Shahi Tump, Naal, Dasht Plain/Emir Gray, Kulli, and Historic periods. Nevertheless, the mound has been badly damaged since its soil has been used for construction and other purposes. This has caused also some ceramics from the hidden strata out on the ground. There are several stones scattered on and beside the *damb* which were most probably used for construction at some time.

Moreover, there are clear traces of mud bricks on the upper parts of the mound which may relate to the historic period of the mound. Furthermore, there are ruins of two rooms, one cave-like, which were said to have been used by a Sindhi saint before 70 years.

Sinhgol Damb: It is among Sighol date palm grooves taking the coordinates Lat. 26.98610928; Long. 08142336. It is a sizeable mound (306 ft. EW and 154 ft. NS having a height of about 10 to 11 ft.) which is under slow destruction of constructors of the region. Some potsherds attest to its chronology. Its chronology is assumed to be Kulli, Londo, and Historic. The mound is full of black-like stones that were once used for the construction of the structures. There is a historic room on it too. Some of its parts have been converted into fields. There is an old graveyard on its north.

Khudabandan-e-Kalat Damb: It is on the north of Khudabandan-Tasp Road mounting Khudabandan Kalat with the coordinates of Lat. 26.98889333 and Long. 64. 08918000. However, it has been mentioned by A. Stein (1931: 45). The size of the mound is approximately 485 ft. all around. In the recent examination, there is no doubt that the mound is old enough. It may date to the proto-historic to the historic era. However, Fairservis (1971: 408) dated it to 500-1800 CE.

Sarawan/Niwan Burial Cairns: There are series of burial cairns of Londo Horizon in and on the west of Niwan river in Khudabandan-Sarawan just about 1 km. north of the main road. Its coordinates are Lat. 27.00378027; Long. 64.10499830. They once stood in the shape of round and tapering structure-like cairns with ceramics and perhaps other objects alongside them. These burial cairns have been badly looted. Their size cannot be determined clearly; however, we can presume an average size in terms of debris. The average size may have been 18 to 22 ft. in diameter having a height of 3 to 4 ft.

Major Wares	Tentative Chronology	Making Techniques Elsewhere	Recorded Decorations Elsewhere
<i>Kili Gul Mohammad</i>	c.5000-3800/3600 BCE	Wheel made; Sometimes coil made; Handmade with coiling technique	Simple Geometric designs in only monochrome
<i>Togau (A, B, C, D and E)</i>	c.4300-3100 BCE	Coil and Wheel made	Mostly friezes of caprids, caprid heads and horns, frieze of hooks, etc. in mostly monochrome but occasionally bichrome
<i>Shahi Tump</i>	c.3500-2800 BCE	Coil technique and shaped on rotating device	Geometric (swastika motifs common later) and animal designs mostly monochrome
<i>Naal</i>	c.3100-2700 BCE	Wheel made	Rich geometric, animal and floral designs (sometimes combined) in monochrome, bichrome and polychrome
<i>Dasht Plain/Emir Gray</i>	c.2800-2300 BCE	Combining coiling technique and rotating anvil or wheel-made	Geometric, flora and fauna (sometimes combined) in monochrome, bichrome and polychrome
<i>Kulli</i>	c.2600-1900 BCE	Wheel made or turntable made	Geometric, flora and fauna designs in often in monochrome and occasionally in bichrome
<i>Londo</i>	c.300 BCE-200 CE	Wheel made and handmade	Geometric, flora and fauna decorations in monochrome and bichrome
<i>Historic</i>	c.300-1800 CE	Handmade and occasionally wheel made	Incised geometrics, geometrics in monochrome mostly, glazed

Table 1 - Recorded Wares, their Previously Recorded Tentative Chronology and Characteristics (by the authors)

Tombs: There used to be a tomb in Khudabadan that has been destroyed and no one knows the location of it now. However, several people claimed from a picture of a tomb on social media. The tomb-like that of Shaho Qalandar of Panjgur which can be said to be contemporary with that. However, its authenticity is doubted yet. Furthermore, there are still traces of walls of a room of a Sufi saint who used to reside on Khudabadan Damb where he had two rooms; there are traces of two cells. He was from Sindh who was revered; he met people in one and worshipped in the other. However, there is a recent tomb known to be Ainadeen tomb which is near Khudabadan Kalat; he is known to have been a Sufi from the Sayid caste; his name is Ainadeen who strictly followed Islam.

Hammal-e-Kalat/Dilekeem-e-Kalat and Kalat Jah: It is less than a km. southwest of Kahor-e-Kabristan which coordinates Lat. 26.98611025; Long. 64. 08455517. This is known to be the fort of the Raess tribe who ruled the area once. The fort used to exist before about 17 years from now which was destroyed and converted into a field. It was made of mud bricks. It used to be 154 ft. EW and 106 ft. NS having six bastions; one at each corner and two attached with the main gateway on the north. Few people remember faint traces of its ground plan which has been drawn (see Fig. 5). To add more, there is an area which is known as ‘Kalat Jah’ in the date palm grooves which means ‘the place of the fort’ which is half a mile south of Hammal-e-Kalat/Dilekeem-e-Kalat. It can be assumed that there once stood a fort. There are no historic references to it; it is claimed by some people that there used to be a historic fort before the Dilekeem-e-Kalat and Khudabadan-e-Kalat. When the site was visited, few sherds were collected like those of Dilekeem e Kalat. This is a fact this area was inhabited once; nevertheless, this cannot be certain that there was a fort or not.

Khudabadan-e-Kalat (Khudabadan Fort): Historically, P. J. Maitland (1883: 39) claims that it was first constructed in 1877 when the Noushiwanis first attacked and captured Essai town and Kalat from the control of Gichkis in the absence of Mir Gajian. However, it was soon regained with the help of Khan of Kalat. To add more, there are reports of its destruction a couple of times later. During his survey in 1927-28 A. Stein (1931: 45-6) noted, “...the mound of Khudabadan. It is crowned by the ruined walls of a fort which was said to have been built

or restored by the father of present chief representative of the Naushirwani clan at Panjgur and subsequently destroyed by order from Kalat. Judging from the few fragments of decorated pottery, including glazed ware, to be picked up on the slopes below, the small mound is likely to have been occupied about the same period as Kohna-Kalat” (see Khudabadan-e-Kalat Damb).

The construction material of construction is daub. However, mud bricks (0.11 ft. long, 0.7.7 ft. wide and 0.2.6 ft. high) baked bricks and stones are used at certain places i.e. bastions and galleries. Furthermore, date palm trunks have been used as supports. Architecturally, Khudabadan fort is square (83 by 83 ft.) with about 5 ft. thick walls but they look thicker at the very base; the boundary wall at its highest point form outside is 14 ft. There is no direct evidence of merlons on the walls because of their damaged nature; however, it can be assumed that they had merlons on the walls all around as the gateway and the bastions still have merlons.

It has an elongated vaulted pointed arched gateway on the southwestern part. It cannot be entered straight; one has to take right to enter the fort. The gateway vault measures 11 by 11 ft. once had a height of 24 ft. and has a squinch of 5.8 ft. wide and 2.4 ft. high on the left side. The arched gateway is of 11 by 8.10 ft. with 6.7 ft. thick walls. It has been plastered several times as the observations suggest. The space on the left of the entrance measures about 12 to 15 ft. EW and 13 ft. NS. Furthermore, the upper part of the gateway measures 11 by 11 ft. with a 2 ft. high wall. It is reached from a 6.3 by 2.4 ft. doorway with a small flight of steps that had a wooden door once. This part had loopholes too. It was most probably used by the guards. The full length of the wall is 19 ft. with 4 ft. wide walls giving a way of 9.9 ft.

Furthermore, it is almost completely mud-made on the mound with tapering and slanting bastions at its four corners measuring 48 ft. in diameter having a height of about 27 ft. and currently with 1 to 4 by 3.6 ft. doors opening inside the fort. The bastions are round with a height of 13 ft. from inside and having square and triangle deep niches. The thickness of the bastion walls is 3.3 ft. The upper part of the bastions is standing at 3 to 5 ft. having loopholes facing outside and entrances facing inside. The main entrance bastion possesses a slightly inward curving wall made of mud bricks inside to support it. These bastions have small galleries attached with them at a corner; the bastion

on the north-west has its gallery on its east side; the bastion on the south-west has its gallery on the south side; the bastion on the north-east has its gallery on the north side; the bastion on the south-east has its gallery on the west. A gallery is about 10 ft. long and 6 ft. wide with about 5 ft. high. At some galleries, stones were used.

There are seven rooms in the fort of various sizes. Among them, two are on the east (28.4 by 13 ft., right; 16.7 by 13 ft., left), two on the south (17.6 by 11.3 ft., right; 15.10 by 11.3 ft., left), two on the west (24 by 12.9 ft., right; 24.5 by 12.5 ft., left) and two on the north (32.6 by 11.5 ft., right; 10.6 by 11.5 ft., left) while one is in the middle (23.3 by 15 ft.) which looks to be divided by a small wall from the middle with its opening facing south; it is the only room with stone bases and with 1.6 ft. thick walls which are the opposite of other rooms. The average thickness of other rooms is about 2 to 4 ft. and the standing height of the rooms are about 2 to 6 ft. These rooms have niches each and some two have windows. The room near the entrance on the right has a window that may have been used to see the arrivals inside the fort. The western left room had three special pointed niches probably made for some special use. There is a two-shaft door of the fort which is still used in one of the rooms now owned by the Nako Zahri family. They certainly used wooden doors in the fort. The roofs of the rooms must have been supported with date palm logs, mats, and straw and ropes of palm leaves for knotting.

It is said that it was a two-storied fort. The ground story and the upper story; the ground story was used as a detention and the upper story was used by the royal family. However, there are recently no such traces that prove it to be correct.

The Masjid: There is a Masjid on the south of the fort which was turned into a cemented architecture a few years back. It used to be a rectangular Masjid with a round arch veranda and a big courtyard. It was and is a *Jamia* Masjid of the area. The cemented architecture is almost similar in plan.

The Stable: There is another part of the fort which on the west and somewhat north. It is stable with a couple of rectangular rooms. The animals i.e. horses, camels, etc. were placed here and tended. The place is inhabited by the family of Nako Zahri who once claimed that this place was given to him by one of the later Naushirwani chiefs himself.

The family still tends to protect the fort. They have completely closed it with a wall having broken glasses so that the drunkards and junkies could not enter the fort. However, it also serves their benefit as their house can be seen from inside the fort but it is benefiting the fort architecture too.

Masjids: According to Keiany (2010: 160) Masjids are rural (also tribal) products in Balochistan; people try to merge them with religious beliefs. There are several Masjids in Khudabadan date palm groves which date 100 to 50 years back. They use mud bricks and are roofed with palm logs, bamboo (sometimes), and *Karz* (date palm shoots). Their architecture is simple having a main prayer room with a prayer niche; furthermore, it has a round-arched veranda and a courtyard with an Azan area. However, Bazar-e-Masjid of Khudabadan has a well at the northeast of the courtyard, a tower for Azan with a flight of steps inside on the southeast; it has also placed mirrors which were used to determine the prayers timings. Moreover, there is a room in the northeast with a fire area; it was a grand Masjid. Nonetheless, this is the only Masjid where cement is used. Furthermore, there is another Char Padagi Masjid with one room, *ivan*, and courtyard; it is a *Jamia* Masjid. There is another Masjid named Faiz Jan-e-Masjid which is comprised of one long room, an arched veranda, and a courtyard. There are other several small Masjids with one room and a courtyard.

5. Architectural Influences

In terms of influences, there are certain elements in forts, tombs, and Masjids. Forts were walled with bastions and rooms attached to them which Iranian influence. Furthermore, the oldest tomb, which is presumed to have once existed, is a regional architecture that prevails in Panjgur and surrounding regions particularly Washuk, Kharan, etc. They are regarded as Pre-Islamic and Islamic (Hasan 1993: 244). They seem to have a regional architectural tradition. Masjids are simple and follow local traditional architecture mostly copying Sunnah as to make a room, veranda, and a courtyard or just a room and a courtyard. Such simple Masjids are directly influenced by the Sunnah. As the study of Mohsin Keiany (2010: 172-84) shows such Masjids almost everywhere in rural Balochistan. He also mentions the Islamic influence of rural

societies in Balochistan (2010: 160). Hence, they are strict followers of Islam.

6. Comparison and Analysis of Mounds and Sites

There are more than 600 prehistoric to proto-historic confirm sites in Balochistan; most of them are mounds. They possess several cultures/wares. These mounds have recently been found they possess several cultures and wares attesting to the fact that they belong to the Balochistan tradition. For example, Kili Gul Mohammad, Togau, Shahi Tump, Naal, Dasht Plain/ Emir Gray, Kulli, and Londo Cultures or Wares are already known from different areas of Balochistan.

The well-preserved forts in Panjgur are mostly made of stone. Generally, the major Noshirwani forts are mudbrick made covered with baked bricks on the outside. Nevertheless, there are mudbrick forts too. However, there is one in Bonistan named Kuhn Kalat which is in ruins and is associated with Maliks of Makuran. Kuhn Kalat has completely covered the mound which long and made of mud bricks apart from its gateway which baked brick made. There is also the use of baked bricks on the northeastern bastion of the Khudabadan fort. The ground plan Kuhn Kalat cannot be obtained, however. Moreover, other forts like Essai Fort (Panjgur), which has been demolished, Miri Forts, of Kech and Kalat, are different from this fort. However, Chakar fort can be compared with it having mudbrick architecture with turrets and their construction material but ground plan.

Talking about the tombs, these tombs are numerous in eastern Iran (bordering with Washuk and Makuran), Washuk, Kharan, and few in Panjgur, one in Kolwa in Awaran (Hasan 1993: 244). They have covered a particular region. It has been a culture of making burying the dead in such tombs at least the rich or renowned people. The principal researcher has found such tombs in Panjgur like Shaho Qalandar in Chitkan, Bibi Rozathon, and Bibi Nazathon in Duzenaap, Bibi Lukky in Gramkan, and Suhren Gumbud in Gwargo. However, except for Shaho Qalandar, all the others have either collapsed or were searched for treasure and they fell. They are all similar to the once tomb mentioned i.e. square with baked figurative panels, and a dome on top, etc. It seems to be a local traditional architecture common to this region.

The Masjid architecture is simple all over Balochistan; for example, it is often a prayer room with a *mihrab* and a veranda, and a courtyard. Sometimes courtyards are skipped. There are some with towers (mostly small ones) and brick dome. They are frequently made of mud bricks. The Masjids recorded in Khudabadan village are also simply made of mud bricks. Some had small towers and brick dome too. Such Masjids are found all over Balochistan particularly in rural areas (Keiany 2010: 172-84).

7. Conservation of Sites

In modern times, there is a lack of space and people are trying to get rid of the mounds and other historic structures. Khudabadan Damb and Singhol Kalat have faced illegal diggings. Hammal or Dilekeem-e-Kalat has already been destroyed for creating a field. Khudabadan-i-Kalat is under the observation of Noushirwanis and Nako Zahri's family who live beside it. Its architectural condition is worsening day by day because of weathering. Few of its walls have already fallen and almost all of them have receded with time. Its bastions and its entrance wall have fallen. Moreover, now they have completely walled it to let no one inside. It is because it was once used by drunkards and junkies for drinking and smoking weed. A lot of people use to play inside it too. The Masjids are also not in good condition; they have broken walls and ceilings. Also, some of the elderly people admire and tend to preserve the heritage of Panjgur. However, they, as claimed, cannot do anything without the help of the young people. They lament on the fact that the young generation has no love at all for their heritage. Moreover, it is also a challenge for the literate community to convince the others and the concerned authorities for the protection of these sites.

8. Discussion and Conclusion

The history of the village dates to c.5000 BCE and reaches to the historic era. These *damb*s most probably used Rakshan river which is south of the village. There is no doubt that Khudabadan (Panjgur) has ancient cultures of middle and lower Balochistan and westernmost Balochistan (including Iranian Balochistan). This area has been dominant by both sides. However, Kulli and Londo cultures are found in Kech and Gwadar. Furthermore, they probably used stones in

architecture and historic mounds mudbrick structures. The protection of these mounds is necessary since their soil has already been used for construction purposes and they have been looted as well.

Architecturally, forts are ground plan and making techniques have Iranian architectural influence. For example, they used boundary walls with multiple bastions on the corners and making rooms attached to the boundary walls inside. Moreover, Masjids are made of mud bricks having a simple architecture as believed to be the common practice of Mohammad ﷺ. Such simple Masjids are scattered all over Balochistan which is also a part of the traditional architecture of the area now. However, the older tomb is made of baked bricks on the outside but mud bricks from the inside. This practice was common among the people of that time. There are many proves still standing in different western areas of Balochistan today. Moreover, the two rooms of the Sindhi Sufi saint are also made of mud bricks. One of which has turned into a cave that cannot be entered now and the ruined walls of the other are only visible now.

The heritage is precious passing several meanings and knowledge of the past to us yet we regard it as possessing alien artifacts and are tempted to loot and sell the artifacts out of them. Such is the condition with mounds of Khudabadan, even Panjgur. The tombs have been destroyed for this cause too. Sadly the people of Panjgur do not know the price of this heritage; they might be cursed by the future generations for what they do today to these sites.

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Pl. 1 - Eastern Portion of Khudabadan Damb (photo by the authors).



Pl. 2 - Sherds of Khudabadan Damb (photo by the authors).



Pl. 3 - The Damaged Singhol Damb (photo by the authors).



Pl. 4 - Khudabadan/Sarawan Looted Burial Cairns (photo by the authors).

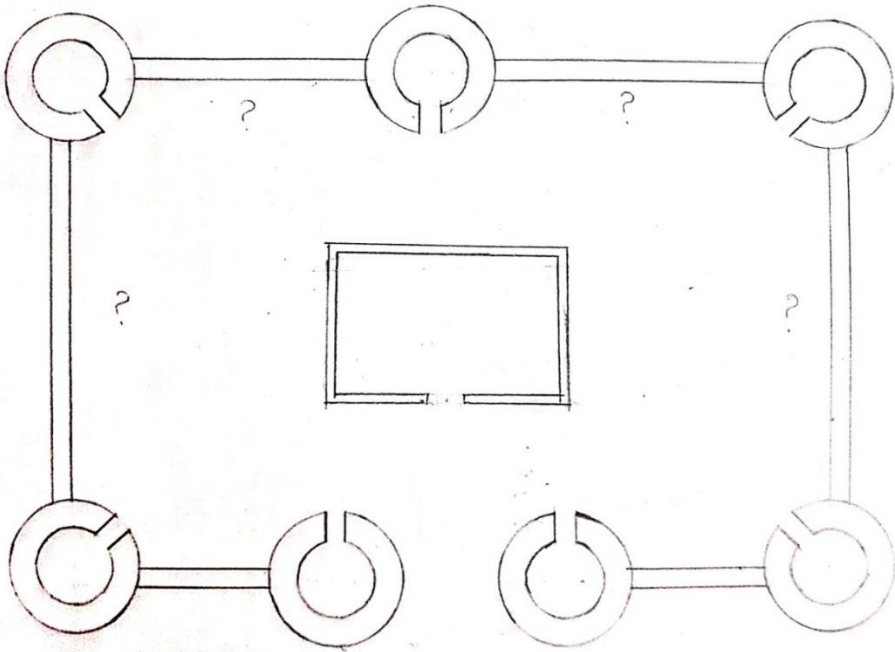


Fig. 1 - The Supposed Ground Plan of Destroyed Fort (by the authors).

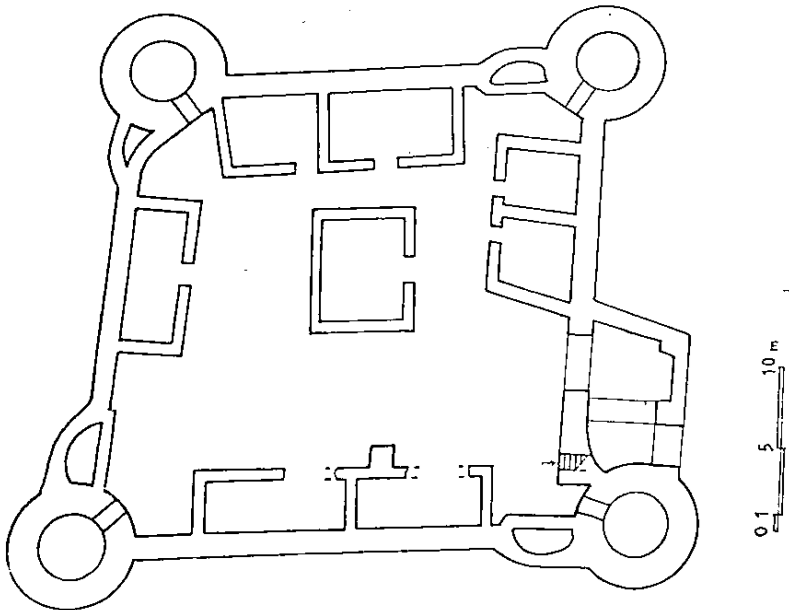


Fig. 2 - Ground Plan of Khudabadan Kalat.



Pl. 5 - Western Part of Khudabadan Damb (photo by the authors).



Pl.6 - Bazar Masjid, among Khudabadan Date Grooves (photo by the authors).



Pl. 7 - Masjid in Khudabadan in Ruins (photo by the authors).